A HELPING HAND

The New Creation

FOR
BIBLE STUDENTS

MILLENNIAL DAWN.

"THE PATH OF THE JUST IS AS THE SHINING LIGHT, WHICH SHINETH MORE AND MORE UNTO THE PERFECT DAY.

SERIES VI.

The New Creation.

66,000 EDITION.

"HENCEFORTH KNOW WE NO MAN AFTER THE FLESH: YEA, THOUGH WE HAVE KNOWN CHRIST AFTER THE FLESH, YET NOW HENCEFORTH KNOW WE HIM [SO] NO MORE. THEREFORE, IF ANY MAN BE IN CHRIST HE IS A NEW CREATURE: OLD THINGS ARE PASSED AWAY: BEHOLD, ALL THINGS ARE BECOME NEW."—2 COR. 5:16, 17.

WATCH TOWER
BIBLE AND TRACT SOCIETY,
BROOKLYN, N. Y.
1904

To the King of Kings and Lord of Lords

IN THE INTEREST OF

HIS CONSECRATED SAINTS,

WAITING FOR THE ADOPTION,

— AND OF —

"ALL THAT IN EVERY PLACE CALL UPON THE LORD,"

"THE HOUSEHOLD OF FAITH,"

— AND OF —

THE GROANING CREATION, TRAVAILING AND WAITING FOR THE MANIFESTATION OF THE SONS OF GOD,

THIS WORK IS DEDICATED.

"To make all see what is the fellowship of the mystery which from the beginning
of the world hath been hid in God." "Wherein He hath abounded toward
us in all wisdom and prudence, having made known unto us the
mystery of His will, according to His good pleasure which
He hath purposed in Himself: that in the dispensation of the fulness of the times He might
gather together in one all things,
under Christ."
Eph. 3:4, 5, 9; 1:8-10.

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BROOKLYN, N. Y., U. S. A.

MILLENNIAL DAWN.

Christian people are becoming more and more awake to the fact that a great tidal wave of unbelief is sweeping over Christendom;—not the blasphemous atheism voiced by Thomas Paine and Robert Ingersoll, but the cultured kind represented in the scholarship of our day, which makes the danger all the more insidious.

Not only are the great Colleges and Seminaries undermining the faith of the better educated, but the Common School books, and especially those used in the High Schools, are similarly inculcating a distrust in the Bible, a contradiction of its teachings. For a college graduate of to-day to declare his faith in the inspiration of the Scriptures would bring upon him the scorn of his companions—a scorn which few would court, or could endure. At very best, a few will be found to claim that they believe that Jesus and his Apostles were sincere, though they blundered in quoting from the Old Testament as inspired.

Such a belief in Jesus and his Apostles is no belief at all; for if present-day "higher critics" are wise enough to know when and where our Lord and his Apostles erred in their quotations from the Old Testament, then these wise men of our day are our proper guides,—more inspired than Jesus and his Apostles.

Our Society, realizing the need, is seeking to do all in its power to stem the tide and lift up the Lord's "standard for *the people*." It has prepared six sets of Bible Studies (of which this volume is one) for Christian people of all denominations to use in lending a helping hand to all perplexed inquirers with whom they may, by God's providence, come in contact. These are supplied at bare cost, and can be had direct from the Society's warerooms or of its colporteurs who are gradually reaching forth these helping hands far and near. These valuable "studies" are supplied at little more than two cents each;—10 of them well bound in a cloth case, embossed in silver, for 35 cents.

The thought is this: As a Christian man or woman you have children or relatives or neighbors or friends open to your influence—perhaps, indeed, asking your counsel—asking, "How do we know that there is a God?" or, "What proofs have we that the Bible is inspired?" It is no longer wise to call these silly questions, nor to ask, "Are you an infidel?"

However competent you might be to prepare answers to these and a score of other questions, you may not have the needed time and opportunity to do so. How convenient then to step to your book-case, take down the proper study on the subject, and to say to the inquirer, Sit down and read that short study, and the whole matter of your question will be fully and satisfactorily settled; and if your doubts ever again arise come over and read the same afresh.

Possibly you may be a member of an Epworth League or Christian Endeavor Society, or of a Baptist Young People's Union, and may be called on for an essay on some Scripture topic. How convenient to select one among these numerous studies (covering almost every topic) and to find therein the appropriate Scriptures cited. Ministers use them thus when composing special sermons and addresses.

Ministers who have large libraries touching every conceivable religious topic—many volumes costing $6 to $8 per volume—may not feel their need of these "Bible Studies," but to others they are almost indispensable. Indeed, in addition to the price feature, which brings them within the reach of everybody—six volumes of over 3,000 pages for $2.25—the usual price of one such volume—they are written in pure, but simple English, whereas the "scholarly works" are replete with technical terms and only for the few.

We invite Christian people of all denominations to join us in our work of extending these "helping hands" to the rising generation. A single friend or relative helped—rescued from doubt or unbelief—would repay the cost of these studies a thousand times.

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The New Creation.

STUDY I.

"IN THE BEGINNING."

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MANY are Jehovah's agents, and innumerable his agencies, connected with one and another feature of his creation; but back of them all is his own creative wisdom and power. He alone is the Creator, and, as the Scriptures affirm, "All his work is perfect." He may permit evil angels and evil men to pervert and misuse his perfect work; but he assures us that evil shall not for long be permitted to work blight and injury; and that eventually, when he shall restrain and destroy evil, we shall discern that he permitted it only to test, to prove, to refine, to polish and to make his own holiness, gracious character and plan the more resplendent in the sight of all of his intelligent creatures.

When in Genesis we read, "In the beginning God created the heaven and the earth," we are to remember that this beginning relates not to the universe, but merely to our planet. Then it was that "the morning stars sang together" and all the angelic sons of God "shouted for joy"—when the Lord laid the foundations of the earth and "made the cloud the garment thereof, and thick darkness its swaddling band." (Job 38: 4–11.) But a still earlier beginning is mentioned in the Bible; a beginning before the creation of those angelic sons of God; as we read:—"In the beginning was the Word [Logos], and the Logos was with *the* God and the Logos was *a* God: the same was in the beginning with *the* God. All things were made by him, and without him was not anything made that was made." (John 1: 1–3.) (See DAWN V., Chap. 3.) Since Jehovah himself is from everlasting to everlasting, he had no beginning: the "Only Begotten" has the high distinction above all others of being "The beginning of the creation of God"—"first born of every creature." (Rev. 3: 14; Col. 1: 15.) Other beginnings came in turn as the various angelic orders were one by one created; and these beginnings were in the past, so that their hosts could shout for joy when our earth's creations, related in Genesis, had their beginning.

Examining the Genesis expressions critically, we discern that a distinction is made between the creation of the heaven and the earth (verse 1) and the subsequent regulations, or ordering of these, and the further creations of vegetable and animal life. It is these subsequent operations that are described as the divine work of six epochal days. Verse 2 tells us that in the very beginning of the first day of that creative week the earth *was*—though without form (order), and void (empty)—waste, empty and dark. This important item should be distinctly noted. If recognized, it at once corroborates the testimony of geology thus far; and, as we shall be obliged to dispute the deductions of geologists on some points, it is well that we promptly acknowledge and dismiss whatever does not need to be contended for in defense of the Bible. The Bible does not say how long a period elapsed between the *beginning* when God created the heaven and the earth, and the *beginning* of the creative week used in perfecting it for man: nor do geologists agree amongst themselves as to the period of this interval—a few extremists indulge in wild speculations of millions of years.

Coming, then, to the creative period—the ordering of affairs in our heaven and earth in preparation of the Paradise of God for man's everlasting home—we note that these "days" are nowhere declared to be twenty-four-hour days; and, hence, we are not obliged thus to limit them. We find in the Bible that the word *day* stands for epoch, or period. The fact that it is *most frequently* used in reference to a twenty-four-hour period matters nothing, so long as we have the record of "the day of temptation in the wilderness . . . forty years" (Psa. 95: 8–10), and sometimes a "day" or "time" representing a year period (Num. 14: 33, 34; Ezek. 4: 1–8), and also the Apostle's statement,—"A day with the Lord is as a thousand years." (2 Pet. 3: 8.) Most assuredly these epoch-days were not sun days; for the record is that the sun was not visible until the fourth day,—the fourth epoch.

We believe our readers will agree that although the length of these epoch-days is not indicated, we will be justified in assuming that they were uniform periods, because of their close identity as members of the one creative week. Hence, if we can gain reasonable proof of the length of one of these days, we will be fully justified in assuming that the others were of the same duration. We do, then, find satisfactory evidence that one of these creative "days" was a period of seven thousand years and, hence, that the entire creative week would be 7,000 x 7=49,000 years. And although this period is infinitesimal when compared with some geological guesses, it is, we believe, quite reasonably ample for the work represented as being accomplished therein,—the ordering and filling of the earth, which already "was" in existence, but "without form (order), and void (empty)."

Prof. Dana, commenting on the data from which scientists draw their conjectures, and the method of reckoning employed by them, says:—

> "In calculations of elapsed time from the thickness of formations there is always *great uncertainty*, arising from the dependence of this thickness on a progressing subsidence [regular sinking of the land]. In estimates made from alluvial deposits [soil deposited from water], when the data are based on the thickness of the accumulations in a given number of years—say the last 2,000 years—this source of *doubt* affects the whole calculation from its foundation and renders it almost, if not quite, *worthless*. . . . When the estimate . . . is based on the amount of *detritus* [fine scourings] discharged by a stream it is of more value; but even here there is a source of *great doubt*."

Let us examine the matter from the standpoint of the Bible, as believing it to be the divine revelation, and fully persuaded that whatever discrepancies may be found between the Bible testimony and the guesses of geologists are the errors of the latter, whose philosophies have not yet reached a thoroughly scientific basis or development.

Nor is it necessary to suppose that the writer of Genesis knew all about the matter he records,—the length of these days and their precise results. We accept the Genesis account as a part of the great divine revelation—the Bible—and find its sublime statement in few sentences most remarkably corroborated by most critical scientific researches. On the contrary, none of the "religious books" of the heathen contain anything but absurd statements on this subject.

There is a grandeur of simplicity in that opening statement of revelation,—"In the beginning God created." It answers the first inquiry of reason—Whence came I, and to whom am I responsible? It is unfortunate indeed that some of the brightest minds of our bright day have been turned from this thought of an intelligent Creator to the recognition of a blind force operating under a law of evolution and survival of the fittest. And, alas! this theory has not only found general acceptance in the highest institutions of learning, but is gradually being incorporated into the text-books of our common schools.

True, only a few are yet so bold as totally to deny a

Creator; but even the devout, under this theory, undermine the fabric of their own faith, as well as that of others, when they claim that creation is merely the reign of Natural Law. Not to go further back, they surmise that our sun ejected immense volumes of gases which finally became consolidated, forming our earth; that by and by *protoplasm* formed, a small maggot, a *microbe*, got a start, they know not how. They must concede a divine power necessary to give even this small start of life;—but they are industriously looking for some Natural Law on this also, so as to have no need at all for a God-Creator. It is claimed that this discovery is now almost accomplished. These "savants" think and talk about Nature as instead of God—her works, her laws, her retributions, etc.,—a blind and deaf God indeed!

They claim that under Nature's regulations *protoplasm* evolved microbe, or maggot, which squirmed and twisted and reproduced its own species, and then finding use for a tail, developed one. Later on, one of its still more intelligent offspring concluded that oars, or fins, would be useful, and developed them. Another, later on, got chased by a hungry brother and, jumping clear out of the water, got the idea that the fins further developed would be wings, and liked the new style, so that he stayed out of the water, and then decided that legs and toes would be a convenience and developed them. Others of the family followed other "notions," of which they seemingly had an inexhaustible supply, as evidenced by the great variety of animals we see about us. However, in due time one of these descendants of the first maggot which had reached the monkey degree of development, got a noble ideal before his mind:—he said to himself, I will discard my tail, and cease using my hands as feet, and will shed my coat of hair, and will develop a nose and a forehead and a brain with moral and reflective organs. I will wear tailor-made clothing and a high silk hat, and call myself Darwin, LL.D., and write a record of my evolution.

That Mr. Darwin was an able man is evidenced by his success in foisting his theory upon his fellowmen. Nevertheless, the devout child of God, who has confidence in a personal Creator, and who is not ready hastily to discard the Bible as his revelation, will soon be able to see the sophistry of Mr. Darwin's theory. It is not sufficient that Mr. Darwin should note that amongst his pigeons he was able to develop certain breeds with peculiar features,—feathers on their legs, crowns on their heads, pouting throats, etc.; others had done the same with poultry, dogs, horses, etc., and florists had experimented upon flowers and shrubs, etc., with similar results. The new thing with Mr. Darwin was the *theory*,—that all forms of life were *evolved* from a common beginning.

But Mr. Darwin's experiences with his pigeons, like those of every other fancy-breeder, must only have corroborated the Bible statement, that God created every creature after its *kind*. There are wonderful possibilities of variety in each *kind*; but kinds cannot be mixed nor new *kinds* formed. The nearest approach is called "mule-ing"—and all know that new species thus formed lack ability to perpetuate their kind. Moreover, Mr. Darwin must have noted, as others have done, that his "fancy" pigeons needed to be kept carefully separate from others of their kind, else they would speedily deteriorate to the common level. But in nature we see the various species, "each after its kind," entirely separate from each other, and kept so without any artificial fencing, etc.,—kept so by the law of their Creator. As believers in the personal Creator, we may rest assured that human speculation has missed the truth to the extent that it has ignored our God, his wisdom and his power, as outlined in Genesis.

Nothing, perhaps, has done more to becloud and undermine faith in God as the Creator, and in the Genesis account as his revelation, than has the error of understanding the epoch-days of Genesis to be twenty-four-hour days. The various stratifications of rocks and clays prove beyond all controversy that long periods were consumed in the mighty changes they represent. And when we find that the Bible teaches an epoch-day we are prepared to hear the rocks giving testimony in exact accord with the Bible record, and our faith in the latter is greatly strengthened; we feel that we are not trusting to our own or other men's guesses, but to the Word of the Creator, abundantly attested by the facts of nature.

A THEORY OF COSMOGONY.

For the benefit of some of our readers, we will briefly state one of the views of the creative period, known as "The Valian Theory", or "Canopy Theory", which specially appeals to the author: subsequently we will endeavor to trace a harmony between this view and the narrative of Genesis 1: 1–2; 3.

Starting with the condition mentioned in Gen. 1: 2, "Now the earth *was*," waste and empty and dark, the wise will not attempt to guess that which God has not revealed respecting how he previously gathered together earth's atoms. Things unrevealed belong to God, and we do well to wait patiently for his further revelations in due time. Taking pick and shovel and a critical eye, man has found that the earth's crust is composed of various layers, or strata, one over the other, all of which give evidence of having once been soft and moist,—except the basic rocks upon which these layers, or strata, are, with more or less regularity, built. These basic rocks indicate clearly that they were once soft and fluid from intense heat; and scientists generally agree that not a great way below the "crust" the earth is still hot and molten.

Since these basic, igneousrocks—granite, basalt, etc.—must at one time have been so hot as to drive out of them all combustible elements, and since they are the bottom rocks, we are safe in concluding that there was a period when the whole earth was at a white heat. At that time, it is reasoned, water and minerals (now found in the upper layers, or strata, laid down in water) must have been driven off as gases; and must have constituted an impenetrable canopy extending for miles around the earth in every direction. The motion of the earth upon its axis would extend to these gases surrounding it, and the effect would be to concentrate them, more particularly over the earth's equator. As the earth cooled these would cool, and thus be resolved from gases into solids and liquids, the weightier minerals gravitating in strata toward the bottom. The earth at that period probably resembled the present appearance of Saturn with his "rings."

As the cooling process advanced, these detached and distant rings would gradually acquire a different rotative motion from that of the earth, and thus gravitate closer and closer to her. One after another these were precipitated upon the earth's surface. After the formation of the "firmament," or "expanse," or "atmosphere," these deluges from descending "rings" would naturally reach the earth from the direction of the two poles, where there would be least resistance, because farthest from the equator, the center of the centrifugal force of the earth's motion. The breaking down of these "rings," long periods apart, furnished numerous deluges, and piled strata upon strata over the earth's surface. The rush of waters from the poles toward the equator would distribute variously the sand and mud and minerals, the water strongly mineralized thus covering the entire surface of the earth, just as described at the beginning of the narrative of Genesis.

During each of these long "days," of seven thousand years each, a certain work progressed, as told in Genesis: each possibly ending with a deluge which worked radical changes and prepared the way for still further steps of creation and preparation for man. This Valian theory assumes that the last of these "rings" was freest from minerals and all impurities,—pure water; that it had not yet broken and come down in the day of Adam's creation, but that it completely overspread the earth as a translucent veil above the atmosphere. It served, as does the whitened glass of a hot-house, to equalize the temperature—so that the climate at the poles would be little, if any, different from that at the equator. Under such equable conditions, tropical plants would grow everywhere, as geology shows that they did; and storms which result from rapid changes of temperature must then have been unknown; and for similar reasons there could then have been no rain.

The Scriptural account agrees with this; declaring that there was no rain on the earth until the deluge; that vegetation was watered by a mist rising from the earth—a moist, or humid, hot-house-like condition. (Gen. 2: 5, 6). Following the deluge in Noah's day came great changes, accompanied by a great shortening of the span of human life. With the breaking of the watery veil the hot-house condition ceased: the equatorial path of the sun became hotter, while at the poles the change must have been terrific;—an almost instantaneous transition from a hot-house temperature to arctic coldness.

Corroborations of this sudden change of temperature have been found in the arctic region: Two complete mastodons have been found embedded in clear, solid ice which evidently froze them in quickly. Tons of elephant tusks have been found in the same frozen Siberia, too inhospitably cold, within the range of history, for elephants, mastodons, etc. An antelope was found similarly embedded in a huge block of ice in that arctic region. That it was suddenly overwhelmed is clearly demonstrated by the fact that grass was found in its stomach undigested, indicating that the animal had eaten it only a few minutes before being frozen to death;—and that in a location where no grass could now grow.

This sudden downpour of water—this sudden breaking of the envelope which held the warmth of the earth and sun equably,—produced the great ice-fields and ice-mountains of the arctic regions, from which every year hundreds of icebergs break loose and float southward toward the equator. So far as we can judge, this has been the procedure for centuries, but is continually growing less. Here we see the Ice Age, or Glacial Period, of the geologists, when great icebergs, borne by swift currents, cut deep crevasses throughout North America, distinctly traceable in the hills; northwestern Europe, too, bears the same testimony in its hills. But not so southeastern Europe, Armenia and vicinity—the cradle of our race, where also the ark was built, and near which, on Mount Ararat, it finally rested. The testimony of Prof. Wright and Sir T. W. Dawson LL.D., F.R.S., is that in the vicinity of Arabia a general *sinking of the earth* and a subsequent rise occurred. The testimony in general would seem to imply that the ark floated in a comparatively quiet eddy, aside from the general rush of the waters. This is indicated by the exceedingly heavy alluvial deposit declared to be present in all that region. Evidently the whole earth was deluged by waters from the North and South Poles, while the cradle of the race was specially dealt with by first depressing, and then at the proper time elevating it. On this, note the words of the celebrated geologist, Prof. G. F. Wright, of Oberlin, O., College, as reported in the New York *Journal*, March 30, 1901, as follows:—

THE FLOOD CORROBORATED.

"Prof. George Frederick Wright, of Oberlin College, a distinguished geologist, has returned from Europe. He wrote 'The Ice of North America' and other geological works, studying and describing the glacial period. He has been on a scientific tour around the globe. He passed most of his time studying the geological formations and signs in Siberia, although his explorations took him to other parts of Asia and to Africa.

"Prof. Wright's main object was to answer, if possible, a long-disputed question among geologists: namely, whether Siberia had ever been covered with ice, as North America and parts of Europe had been, during the glacial period.

"A great many geologists, including many eminent Russian savants, believe Siberia was covered with ice.

"As the result of his present studies, Prof. Wright firmly believes that, at the remote time that North America was covered with ice, Siberia was covered with water.

"And the water and the ice were practically phases of the Biblical flood.

"First read a description of the flood in Genesis, much abbreviated:

"'And the flood was forty days upon the earth and the waters increased and bore up the ark and it was lifted up above the earth.

"'And the waters prevailed exceedingly upon the earth; and all the high hills that were under the whole heaven were covered.

"'Fifteen cubits upward did the waters prevail and the mountains were covered.

"'All in whose nostrils was the breath of life, of all that was in the dry land died. . . . And Noah only remained alive and those that were with him in the ark.

"'And the waters prevailed upon the earth an hundred and fifty days.'—Gen. 7: 17–24.

"Now hear what Prof. Wright is quoted as saying:

"'I found no signs of glacial phenomena south of the 56th degree. North of that I did not go, but from other things I am convinced that the land was covered with ice, as was our own, where signs of it are now found as far south as New York.

"'We did not find indications of an extensive subsidence of all that region, which puts a new light on everything here.

"'At Trebizond, on the shore of the Black Sea, there was evidence of a depression of 700 feet. This was shown by gravel deposits on the hills.

"'In the center of Turkestan the waters reached their greatest height, for there we found these deposits over 2,000 feet above the sea level.

"'Southern Russia is covered with the same black earth deposit that we found in Turkestan.

"'There were still other evidences of the waters having covered this portion of the globe. One of these is the presence yet of seals in Lake Baikal, in Siberia, 1,600 feet above sea level. The seals which we found are of the Arctic species, and are the same species as those found in the Caspian Sea.

"'The only theory, therefore, is that they were caught there when the waters receded. Perhaps the most wonderful discovery of all was at the town of Kief, on the Nippur river, where stone implements were found fifty-three feet below the black earth deposit, showing that the water came there after the age of man.

"'This enabled us, therefore, to determine the age of this depression. It shows that since man came there, there has been a depression of 750 feet at Trebizond, and in Southern Turkestan the waters were over 2,000 feet deep. The implements found were such as those made in North America before the glacial period, which gives good ground for believing that the depression was made there when the glacial avalanche occurred here.

"'In fact it was, practically, the flood.'"

Knowing the end from the beginning, Jehovah so timed the introduction of man upon the earth that the last of the rings came down in a deluge just at the proper time to destroy the corrupted race in Noah's day, and thus to introduce the present dispensation, known in the Scriptures as "this present evil world." The removal of the watery envelope not only gave changing seasons of summer and winter, and opened the way for violent storms, but it also made possible the rainbow, which was first seen after the flood, because previously the direct rays of the sun could not so penetrate the watery canopy as to give the rainbow effect.—Gen. 9: 12-17.

Since writing the foregoing, we clip from the *Scientific American* the following succinct statement from Prof. Vail's own pen:—

"THAT FROZEN MAMMOTH.

"To the Editor of the *Scientific American:*

"I have read with great interest in your issue of April 12 the note on the recent discovery of the body of a mammoth, in cold storage, by Dr. Herz, in the ice-bound region of Eastern Siberia. This, it seems to me, is more than a 'Rosetta Stone' in the path of the geologist. It offers the strongest testimony in support of the claim that all the glacial epochs and all the deluges the earth ever saw, were caused by the progressive and successive decline of primitive earth vapors, lingering about our planet as the cloud vapors of the planets Jupiter and Saturn linger about those bodies to-day.

"Allow me to suggest to my brother geologists that remnants of the terrestrial watery vapors may have revolved about the earth as a Jupiter-like canopy, even down to very recent geologic times. Such vapors must fall chiefly in polar lands, through the channel of least resistance and greatest attraction, and certainly as vast avalanches of tellurio-cosmic snows. Then, too, such a canopy, or world-roof, must have tempered the climate up to the poles, and thus afforded pasturage to the mammoth and his congeners of the Arctic world—making a greenhouse earth under a greenhouse roof. If this be admitted, we can place no limits to the magnitude and efficiency of canopy avalanches to desolate a world of exuberant life. It seems that Dr. Herz's mammoth, like many others found buried in glacier ice, with their food undigested in their stomachs, proves that it was suddenly overtaken with a crushing fall of snow. In this case, with grass in its mouth unmasticated, it tells an unerring tale of death in a snowy grave. If this be conceded, we have what may have been an all-competent *source of glacial snows*, and we may gladly escape the unphilosophic alternative that the earth grew cold in order to get its casement of snow, while, as I see it, it *got its snows and grew cold*.

"During the igneous age the oceans went to the skies, along with a measureless fund of mineral and metallic sublimations; and if we concede these vapors formed into an annular system, and returned during the ages in grand installments, some of them lingering even down to the age of man, we may explain many things that are dark and perplexing to-day.

"As far back as 1874 I published some of these thoughts in pamphlet form, and it is with the hope that the thinkers of this twentieth century will look after them that I again call up the 'Canopy Theory.'

ISAAC N. VAIL."

THE CREATIVE WEEK.

With this general view of creation before our minds, let us now turn to the Genesis account, and endeavor to harmonize these conjectures with its statements. First of all we notice that the Creative Week is divided into four parts: (1) Two days, or epochs (in our reckoning 2x7,000=14,000 years), were devoted to the ordering of the earth preparatory for animal life. (2) The next two days, or epochs (in our reckoning another 2x7,000=14,000 years additional), were devoted to bringing forward vegetation and the lowest forms of life—shell-fish, etc.—and laying down limestone, coal and other minerals. (3) The next two epoch-days (in our reckoning 2x7,000=14,000 years) brought forward living creatures that *move*—in the sea and on the land—vegetation, etc., still progressing, and all preparing for the introduction of man, the earthly image of his Creator, "crowned with glory and honor," to be the king of earth. (4) Man's creation, the final work, came in the close of the sixth day, or epoch, and the beginning of the seventh: as it is written,—"And on the seventh day God ended his work which he made, and he rested."

TWO LOYAL TESTIMONIES.

Professor Silliman declares:—

"Every great feature in the structure of the planet corresponds with the order of events narrated in the sacred history. . . . This history [the Bible] furnishes a record important alike to philosophy and religion; and we find in the planet itself the proof that the [Bible] record is true."

Referring to the account of creation in Genesis, Prof. Dana declares:—

"In this succession we observe not merely an order of events, like that deduced from science; but there is a system in the arrangement and a far-reaching prophecy to which philosophy could not have attained, however instructed."

He adds further:—

"No human mind was witness of the events; and no such mind in the early age of the world, unless gifted with *superhuman* intelligence, could have contrived such a scheme, or would have placed the creation of the sun, the source of light to the earth, so long after the creation of light, even on the fourth day; and what is equally singular, *between* the creation of plants and that of animals, when so important to both; and none could have reached into the depths of philosophy exhibited in the whole plan."

THE FIRST CREATIVE EPOCH—DAY.

And the spirit of God was brooding over the face of the waters. And God said, Let there be light. And there was light.

The nature and physical cause of light is as yet but imperfectly comprehended;—no satisfactory solution of the query, What is light? has yet appeared. We do know, however, that it is a prime essential throughout nature; and we are not surprised to find it first in the divine order when the time came for divine energy to operate upon the waste and empty earth to prepare it for man. The nature of the divine energy represented by "brooding" would seem to be *vitalizing*, possibly electrical energies and lights such as the *aurora borealis*, or northern lights. Or, possibly, the energy brought down some of the heavy rings of aqueous and mineral matter, and thus the light and darkness, day and night, became distinguishable, though neither stars nor moon nor sun were in the slightest degree discernible through the heavy rings, or swaddling bands, which still enveloped the earth.

"Evening and morning—Day One." As with the Hebrew solar days, so also with these epoch-days, the evening came first, gradually accomplishing the divine purpose to its completion, when another 7,000-year day, apportioned to another work, would begin darkly, and progress to perfection. This period, or "day," is scientifically described as Azoic, or lifeless.

THE SECOND CREATIVE EPOCH-DAY.

And God said, Let there be an "expanse" [firmament, atmosphere] in the midst [between] the waters; and let it divide waters from waters. Thus God divided the waters under the atmosphere from the waters above the atmosphere. And God called the firmament [expanse, or atmosphere] heaven.

This second epoch-day of 7,000 years was wholly devoted to the production of an atmosphere. It was probably developed in a perfectly natural way, as are most of God's wonderful works, though none the less of his devising, ordering, creating. The fall of the "ring" of water and minerals, which enabled light to penetrate through to the earth during the first epoch-day, reaching the still heated earth and its boiling and steaming surface waters, would produce various gases which, rising, would constitute a cushion, or firmament, or atmosphere, all around the earth, and tend to hold up the remaining waters of the "rings" off from the earth. This "day," so far as Scriptures show, would also belong to the Azoic, or lifeless, period; but geology objects to this, claiming that the rocks appropriate to this time show worm-trails and immense quantities of tiny shell-fish, the remains of which are evidenced in the great beds of limestone. They denominate this the Palæozoic Age of first life—the Silurian period. This is not at variance with the Biblical account, which merely ignores these lowest forms of life.

Evening and morning—Day Two—ended with the full accomplishment of the divine intention respecting it; the separation of the clouds and vapors, etc., from the surface waters by an atmosphere.

THE THIRD CREATIVE EPOCH-DAY.

And God said, Let the waters under the heaven be gathered together in one place, and let dry land appear. And it was so. And God called the dry land Earth, and the gathering together of the waters called he Seas. And this being accomplished and approved of God, he said, Let the earth bring forth tender grass, and herb yielding seed, and the fruit-tree bearing frui after its kind, in which is its seed, upon the earth: and it was so.

Geology fully corroborates this record. It points out to us that, as the earth's crust cooled, the weight of the waters would tend to make it kink and buckle—some parts being depressed became the depths of the seas, other portions forced up constituted mountain ranges—not suddenly, but gradually, one range following another. We are not to suppose that all these changes took place even in the seven thousand years of this third epoch-day; but, rather, that it merely witnessed the beginning of the work necessary as preparatory to the beginning of vegetation; for evidently geology is correct in claiming that some great changes of this nature are of comparatively recent date. Even within a century we have had small examples of this power: and we shall not be surprised if the next few years shall give us further paroxysms of nature; for we are in another transition period—the opening of the Millennial age, for which changed conditions are requisite.

As the waters drained off into the seas, vegetation sprang forth—each after its own class or kind, with seed in itself to reproduce its *own kind* only. This matter is so fixed by the laws of the Creator that although horticulture can and does do much to give variety in perfection, yet it cannot change the *kind*. The different families of vegetables will no more unite and blend than will the various animal families. This shows design—not a Creator only, but an intelligent one.

Geology agrees that vegetation preceded the higher forms of animal life. It agrees, too, that in this early period vegetation was extremely rank;—that mosses and ferns and vines grew immensely larger and more rapidly then than now, because the atmosphere was extremely full of carbonic and nitrogenous gases;—so full of them that breathing animals could not then have flourished. Plants, which now grow only a few inches or a few feet high even at the equator, then attained a growth of forty to eighty feet, and sometimes two or three feet in diameter, as is demonstrated by fossil remains. Under the conditions known to have then obtained, their growth would not only be immense, but must also have been very rapid.

At this period, geologists claim, our coal beds were formed: plants and mosses, having a great affinity for carbonic acid gas, stored up within themselves the carbon, forming coal, preparing thus our present coal deposits while purifying the atmosphere for the animal life of the later epoch-days. These vast peat-bogs and moss-beds, in turn, were covered over by sand, clay, etc., washed over them by further upheavals and depressions of the earth's surface, by tidal waves and by other descending "rings" of the waters above the firmament. Practically the same procedure must have been oft repeated, too; for we find coal-beds one above another with various strata of clay, sand, limestone, etc., between.

Evening and morning, the third 7,000-year epoch-day, accomplished its part in preparing the world, according to the divine design. In geology it is styled the Carboniferous era, because of its deposits of coal, oil, etc.

THE FOURTH CREATIVE EPOCH-DAY.

And God said, Let there be lights in the firmament [expanse, atmosphere] of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and for years: and let them be for lights in the expanse [atmosphere] to give light upon the earth; and it was so. God made [or caused to shine—a different verb not meaning created] two great lights;

the greater light for the rule of the day [to indicate the time of day] and the lesser light, the night; the stars also.

The achievements of one epoch-day were carried over into the next, and we are justified in supposing that the light of the first day became more and more distinct during the next two, as ring after ring came down from the waters above the firmament to the waters below it, until by the fourth epoch-day the sun and moon and stars could be seen;--not so clearly as now on a bright day, until after Noah's flood—the last of the "rings"; but clearly discernible, nevertheless, through the translucent veil of waters,—as now on a misty day or night. Sun, moon and stars had long been shining on the outer veil of the earth, but now the time came to let these lights in the firmament be seen; to let the days—previously marked by a dull, grayish light, such as we see some rainy mornings when the sun, moon and stars are invisible for clouds,—become more distinct, so that the orb of day might by its course mark time for man and beast when created, and meantime begin to oxygenize the air, thus to prepare it for breathing animals. Later on in the same 7,000-year day, the moon and stars also appeared,—to influence the tides and to be ready to mark time in the night for man's convenience.

We are not to suppose that the development of plant life ceased during the fourth day, but rather that it progressed;—the increased influence of sun and moon serving to bring forward still other varieties of grass and shrubs and trees. Geology shows advances, too, at this period,—insects, snails, crabs, etc. Fish-bones and scales are found in coal seams, too; but this does not disturb the order; for the formation of coal-beds evidently continued after the third day—thus running into the Reptilian period. This "day" corresponds most closely with what geology designates the *"Trias"* period. Evening and morning—Day Four of seven thousand years, or 28,000 years from the starting of this work—closed, witnessing great progress in the earth's preparation for man.

THE FIFTH CREATIVE EPOCH-DAY.

And God said, Let the waters swarm with swarms of living creatures, and let fowl fly above the earth in the open atmosphere of heaven. And God created great whales and every living creature that moveth, with which the waters swarm, after their KIND, *and every winged fowl after its* KIND. *And it was as God designed.*

How the warm oceans of the earth swarmed with living creatures, from the jelly-fish to the whale, may be judged by the profusion of life in the warm southern seas at the present time. Reptiles, living partly in the water and partly on the land (amphibious) belong also to this period, during which present continents and islands were gradually rising and again subsiding, at one time deluged by larger or smaller rings coming down, and at another washed by tidal waves. No wonder the remains of shell fish, etc., are found in the highest mountains. And no wonder the immense beds of limestone in all parts of the world are sometimes called "shell-fish cemeteries," because composed almost exclusively of conglomerate shells. What a swarming there must have been when those untellable trillions of little creatures were born, and, dying, dropped one by one their little shells! We read that,—God blessed them in multiplying. Yes, even so lowly an existence and for so brief a time is a favor, a blessing.

Let us not contend for more than the Scripture record demands. The Bible does not assert that God created separately and individually the myriad kinds of fish and reptiles; but merely that divine influence, or spirit, brooded, and by divine purpose the *sea brought forth* its creatures of various kinds. The processes are not declared—one species may, under different conditions, have developed into another; or from the same original protoplasm different orders of creatures may have developed under differing conditions. No man knoweth, and it is unwise to be dogmatic. It is not for us to dispute that even the protoplasm of the palæozoic slime may not have come into existence through chemical action of the highly mineralized waters of those seas. What we do claim is, that all came about as results of divine intention and arrangement, and, hence, were divine creations, whatever were the channels and agencies. And we claim that this is shown by the facts of nature no less than by the words of Genesis;—that however the creatures of the sea were produced, they were brought to the condition in which each is, of its own kind—where the lines of species cannot be overridden. This is God's work, by whatever means brought about.

This day, or epoch, corresponds very well to the Reptilian age of the scientist. Evening and morning—Day Four—35,000 years from the commencement of the work of ordering the earth as man's home and kingdom.

THE SIXTH CREATIVE EPOCH-DAY.

And God said, Let the earth bring forth the living creature after his kind,—cattle, and creeping thing, and beast of the earth after its kind. And it was so;—God made the beast of the earth after its kind and cattle after their kind and earth-reptiles after their kind. And God saw it was so done and approved.

By this time matters on this earth were becoming more settled; the crust was thicker by hundreds of feet of sand and clays and shells and coal, and various other minerals gathered, some from crumbling rocks thrown up by earthquakes, some from the "rings" once surrounding the earth, and some from animal and vegetable deposits; besides, the earth itself must have cooled considerably during those 35,000 years. A sufficiency of earth's surface was now above the sea, and well drained by mountain ranges and valleys to be ready for the lower animals, which are here divided into three kinds: (1) earth-reptiles, cold-blooded, breathing creatures,—lizards, snakes, etc.; (2) beasts of the earth, or wild beasts, as differentiated from domestic animals, specially suited to be companions for man, and here referred to as (3) cattle. The air also by this time would be purified of elements unsuited to breathing animals, absorbed from it by the rank vegetation of the carboniferous period, as the excessive hydro-carbons had been absorbed from the oceans by the minute shell-fish, preparatory to the swarming of sea creatures which breathe.

Here, again, we need not quarrel needlessly with Evolutionists. We will concede that, if God chose, he could have brought all the different species of animal life into being by a development of one from the other, or he could have developed each species separately from the original protozoan slime. We know not what method he adopted, for it is revealed neither in the Bible nor in the rocks. It is, however, clearly revealed that in whatever way God chose to accomplish it, he has *fixed* animal species, each "after his kind" in such a manner that they do not change;—in such a manner that the ingenuity of the human mind has not succeeded in assisting them to change. Here is the stamp of the intelligent Creator upon his handiwork; for had "Nature" or "blind force" been the creator, we would still see it plodding blindly on, at times evoluting and at times retrograding: we would see no such fixity of species as we behold all about us in nature.

We may reasonably assume that it was just at the close of the sixth epoch-day that God created man; because his creation was the last, and it is distinctly stated that God *finished* his creative work, not on the sixth, but "on the seventh day";—the division of the man into two persons, two sexes, being, evidently, the final act.

> *And God said, We will make man in our image, and after our likeness: let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every reptile that creeps upon the earth. So God created man in his image, in the image of God created he him; male and female created he them, and God blessed them and said unto them, Be fruitful and multiply and fill the earth and subdue and control it, and have dominion over the fish of the sea, over the fowl of the heavens and over every living thing that moveth upon the earth.*

In view of our remarks, foregoing, that the Scripture language does not forbid the possibility of the plants, water-creatures and land-creatures being more or less developed, or evolved, in their various kinds, it may be well for us to note the wide difference in the language used when referring to man's creation. The latter is a specific declaration of the direct exercise of divine creative power, while the others are not, but rather imply a development:—

"And the *earth brought forth* grass," etc.

"Let the *waters bring forth* the creeping creature," etc.

"Let the *earth bring forth* living creature after his kind, cattle," etc

There are two accounts of the creation—the one we have just been considering, which treats the matter briefly and in its epochal order, and another which follows it in Genesis 2:4–25. In other words, the division of the chapters was at a wrong place—the two accounts should each constitute a chapter. The second one is a commentary on the first, explanatory of details. "These are the generations", or developments, of the heavens and the earth and their creatures, from a time before there was any plant or herb. The first and principal account gives the word "God" when speaking of the Creator; and the second, or commentary account, points out that it was Jehovah God who did the entire work,—"in the day" that he made the heavens and the earth—thus grasping the whole as one still larger epoch-day, including the work of the six already enumerated.

The word God in the first chapter is from the common Hebrew word *Elohim*, a plural word which might be translated *Gods*, and which, as we have already seen, signifies "*mighty ones*."* The "Only Begotten" of the Father was surely his active agent in this creative work, and he may have had associated with him in the execution of its details a host of angels to whom also the word *elohim* would be applicable here as elsewhere in the Scriptures.† It is appropriate, therefore, that the second, or commentary, account should call our attention to the fact that Jehovah the Father of all was the Creator, whoever may have been used as his honored representatives and instruments. The added particulars of the second account respecting man's creation may properly be considered here. It declares:—

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*See Volume V., pp. 72, 73. †Ibid.

Jehovah God formed man of dust of the ground, and breathed into his nostrils the breath of lives, and the man become a living being.

God was glorified in all his previous works and in every creature, however insignificant, even though none of them could properly render him thanks or appreciate him or even know him. The divine purpose had foreseen all this from the beginning, and was preparing for man, who was intended to be the masterpiece of the earthly, or animal, creation. It is not said of man as of the sea creatures, "Let the seas swarm," nor as with the lower earthly animals, "Let the earth bring forth;" but it is recorded, on the contrary, that he was a special creation by his Maker, "made in his own image." It matters not whether the image of the *Elohim* be understood or the image of Jehovah, for were not the *Elohim* "sons of God," and in his likeness in respect to reasoning power and moral intelligence?

We are not to understand this "*image*" to be one of physical shape; but, rather, a moral and intellectual image of the great Spirit, fashioned appropriately to his earthly conditions and nature. And as for the "likeness," it doubtless relates to man's dominion—he was to be king of earth and its teeming creatures, like as God is the King of the entire universe. Here is the battlefield between God's Word and so-called Modern Science, to which the whole world, especially the learned—including the leaders of thought in all theological seminaries, and the ministers in all the prominent pulpits, are bowing down—worshiping the scientific God called "Evolution." The two theories are squarely at issue: if the Evolution theory be true, the Bible is false from Genesis to Revelation. If the Bible be true, as we hold, the Evolution theory is utterly false in all its deductions as respects man.

It is not alone the Genesis account of man's creation in the divine image that must determine the matter, strong as are the declarations of the Word: the entire theory of the Bible supports the Genesis record, and stands or falls with it. For, if man was created otherwise than pure and perfect and mentally well endowed, he could not, truthfully, have been called an "image of" God; nor could his Creator have placed him on *trial* in Eden to test his fitness for everlasting life; nor could his disobedience in the eating of the forbidden fruit have been accounted sin and punishable, as it was, by a death sentence; nor would it have been necessary to have redeemed him from that sentence.

Moreover, "the man Christ Jesus" is declared to have been the "anti-lutron," the *ransom-price* (or corresponding price) for this first man's guilt, and he must, therefore, be considered a sample, or illustration, of what the first man was, before he sinned and passed under the divine condemnation of death.

We know, too, that there are to-day, as there have been in the past, many noble natural men, all of whom God declares are sinners, and, as such, unrecognizable by Jehovah, except as they penitently approach him in the merit of Christ's sacrifice and obtain his forgiveness. The standing of all who thus come unto God is declared to be only of his grace, under the robe of Christ's righteousness. And the outcome, we are informed, must be a *resurrection*, or *restitution*, to perfection ere any can be personally and entirely satisfactory to the Creator. And yet it was this same Creator who communed with Adam before his transgression and called him his son, and who declares that Adam and we, his children, became "children of wrath" and passed under condemnation because of sin, which Adam did not have when created a "son of God."—Luke 3: 38.

So surely as "all the holy prophets since the world began" have declared the coming Millennium to be "times of *restitution* of all things spoken," so surely the Evolution theory is in violent antagonism to the utterances of God through all the holy prophets. For restitution, so far from being a blessing to the race, would be a crime against it if the Evolution theory be correct. If by blind force or other evolutionary processes, man has been climbing up by tedious endeavors and laborious efforts, from protoplasm to oyster, and from oyster to fish, and from fish to reptile, and from reptile to monkey, and from monkey to lowest man, and from lowest man to what we are,—then it would be a fearful injury to the race for God to *restore* it to what Adam was, or possibly to force the restitution further—back to protoplasm. There is no middle ground on this question; and the sooner God's people decide positively in accord with his Word the better it will be for them, and the more sure they will be of not falling into some of the no-ransom and evolutionary theories now afloat and seeking to deceive, if it were possible, the very elect. Let God be true, though it prove every Evolutionist a liar.—Romans 3: 4.

We cannot here go into the details of Adam's creation, to discuss his organism, or body, his spirit, or breath of life, and how these united constituted him a living being, or soul. This has already been presented in a different connection.*

Their fruitfulness in posterity was evidently in no manner connected with the transgression, as some have assumed, but was a part of the divine blessing. The only relationship of the fall and its curse, or penalty, in this respect was, as stated, an *increase* of the mother's conceptions and sorrows, corresponding to the man's labor and sweat of face. These have borne the more heavily in proportion as the race has become degenerate and weak, mentally and physically. The object of the fruitfulness will have been attained when a sufficient progeny has been born to ultimately *fill* (not replenish) the earth. True, an immense number have already been born—possibly fifty thousand millions,—and are now asleep in the great prison-house of death; but these are none too many; for the present land surface of earth if all made fit for man, as it ultimately will be, would hold two or three times this number,—without taking into consideration the possibility of other continents being raised from the depths of the seas as the present ones were in the past.

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*Volume V., Chap. xii.

Scientists of a skeptical turn of mind have for a long time been seeking to prove that man was on the earth long before the period assigned in Genesis, and every bone found in the lower clays or gravels is scrutinized with a view to making the scientist a world-wide reputation as the man who has given the lie to the Word of God. We have already referred to the unreliability of such evidences,* as the finding of arrow-heads amongst the gravel of an early period. In some cases at least these have been proven to have been the work of modern Indians, who had shaped them near the spot where they found the suitable flint-stones.†

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*We are not ignorant of the theory of a pre-Adamite man and the attempt thus to account for the different races of the human family. But we stick to the Bible as God's revelation and, hence, superior to all human conjectures. It declares the solidarity of the human family in no uncertain terms, saying: "God made of *one blood* all nations of men." (Acts 17: 26.) And again that Adam was "the *first man*." (1 Cor. 15: 45, 47.) Again the story of the deluge is most explicit to the effect that only eight human beings were saved in the ark, and they all children of Noah,—descended from Adam. The variety of human types, or races, must be accounted for along the lines of climate, customs, food, etc., and especially along the lines of the seclusion of the various peoples in various quarters from each other, by which peculiarities became fixed. This is illustrated by the fact that Europeans living for a long time amongst the people of India or China gain a measure of resemblance to their neighbors, while their children, born in those lands, bear a still stronger resemblance in skin and features—affected no doubt by the mother's surroundings during the period of gestation. An illustration of such assimilation is furnished by the Chinese of one district, who identify themselves with the Israelites scattered by the troubles which closed the Jewish age—about A. D. 70. These Jews have become so thoroughly Chinese as to be undistinguishable as Jews—the hardiest of races.

†Vol. II., pp. 34, 35.

At a meeting of the *Victoria Philosophical Institute* not very long ago it was stated that "a careful analysis had been undertaken by Professor Stokes, F.R.S., Sir J. R. Bennett, Vice-Pres. R.S., Professor Beale, F.R.S., and others, of the various theories of Evolution, and it was reported that, as yet, *no scientific evidence* had been met with giving countenance to the theory that man had been evolved from a lower order of animals; and Professor Virchow had declared that there was a complete absence of any fossil type of a lower stage in the development of man; and that any positive advance in the province of prehistoric anthropology has actually removed us further from proofs of such connection;—namely, with the rest of the animal kingdom. In this, Professor Barraude, the great palæontologist, had concurred, declaring that in none of his investigations had he found any one fossil species develop into another. In fact, it would seem that no scientific man had yet discovered a link between man and the ape, between fish and frog, or between the vertebrate and the invertebrate animals; further, there was no evidence of any one species, fossil or other, losing its peculiar characteristics to acquire new ones belonging to other species; for instance, however similar the dog to the wolf, there was no connecting link, and among extinct species the same was the case; there was no gradual passage from one to another. Moreover, the first animals that existed on the earth were by no means to be considered as inferior or degraded."

We quote briefly from Sir J. W. Dawson, LL.D., F.R.S., from his summary of his recent findings respecting "The Meeting Place of Geology and History." He says:—

> "We have found no link of derivation connecting man with the lower animals which preceded him. He appears before us as a new departure in creation, without any direct relation to the instinctive life of the lower animals. The earliest men are no less men than their descendants, and up to the extent of their means, inventors, innovators, and introducers of new modes of life, just as much as they. We have not even been able as yet to trace man back to the harmless golden age [of

Paradise]. As we find him in the caves and gravels he is already a fallen man, out of harmony with his environment and the foe of his fellow creatures, contriving against them instruments of destruction more fatal than those furnished by nature to the carnivorous wild beasts. . . . Man, as to his body, is confessedly an animal, of the earth earthy. He is also a member of the province *vertebrata*, and the class *mammalia;* but in that class he constitutes not only a direct species and genus, but even a distinct family, or order. In other words, he is the sole species of his genus, and of his family, or order. He is thus separated by a great gap from all the animals nearest to him; and even if we admit the doctrine, as yet unproved, of the derivation of one species from another in the case of lower animals, we are unable to supply the 'missing links' which would be required to connect man with any group of inferior animals. . . . No fact of science is more certainly established than the recency of man in geological time. Not only do we find no trace of his remains in the older geological formations, but we find no remains of the animals nearest to him; and the conditions of the world in those periods seem to unfit it for the residence of man. If, following the usual geological system, we divide the whole history of the earth into four great periods, extending from the oldest rocks known to us, the eozoic, or archæan, up to the modern, we find remains of man, or of his works, only in the latest of the four, and in the latter part of this. In point of fact, there is no indisputable proof of the presence of man until we reach the early modern period. . . . There is but one species of man, though many races and varieties; and these races, or varieties, seem to have developed themselves at a very early time, and have shown a remarkable fixity in their later discovery. . . . The history in Genesis has anticipated modern history. This ancient book is in every way trustworthy, and as remote as possible from the myths and legends of ancient heathenism."

Prof. Pasteur, the great bacteriologist, was an outspoken opponent of Darwinism; and expressed himself as follows:—

"Posterity will one day laugh at the foolishness of the modern materialistic philosophers. The more I study nature, the more I stand amazed at the works of the Creator. I pray while I am engaged in my work in the laboratory."

Virchow, the Russian savant, though not a professed Christian, was similarly opposed to the Darwinian theory of the development of organic beings from inorganic, and declared:—"Any attempt to find the transition from animal to man has ended in a total failure. The middle link has not been found and will not be found. Man is not descended from the ape. It has been proved beyond a doubt that during the past five thousand years there has been no noticeable change in mankind."

Other naturalists have also raised their voices against the Darwinian views.

In view of these facts how foolish appear the occasional essays of "Doctors" or "Professors" who feign learning by discussing "missing links" or suggesting that the little toes of human feet are becoming useless and will soon be "dropped by nature" as "monkey tails have already been dropped." Have we not mummies well preserved nearly four thousand years old? Have we not life-sized, nude statuary nearly as old? Are tails shown on any of these? Are their little toes anywise different from ours of to-day? Is not the whole tendency of all nature downward? With plants and the lower animals is not man's wisdom and aid necessary to the maintenance of highest types? And with men is not the grace of God necessary to his uplift, and to hinder gross degeneracy such as we see in "Darkest Africa"? And is not this in accord with Scripture?—Rom. 1:21, 24, 28.

It is appropriate that the Lord's people keep well in mind the caution bestowed on Timothy by the Apostle Paul: "O Timothy, . . . avoid profane and vain babblings and oppositions of science falsely so-called." (1 Tim. 6:20.) To see any truth clearly we must look from the standpoint of the divine revelation. We must "See light in His light." Then looking abroad through nature under the guidance of nature's God, the effect will be to expand both heart and intellect, and to fill us with admiration and adoration as we catch panoramic glimpses of the glory, majesty and power of our Almighty Creator.

Evening and morning, Day Six, at its close, 42,000 years after "work" began, found the earth ready for man to subdue it,—yet still, as a whole, unfit for him. Knowing in advance of his creature's disobedience (and of his entire plan connected with his sentence of death, his redemption and the ultimate recovery from sin and death of all rightly exercised by their experiences), God did not wait the creation of man until the earth would all be ready for him, but merely prepared a Paradise, a garden in Eden;—perfecting it in every way for the brief trial of the perfect pair;—leaving to mankind, as convict laborers, the work of "subduing" the earth and at the same time gaining thereby valuable lessons and experiences.

THE SEVENTH EPOCH-DAY OF THE CREATIVE WEEK.

And on the Seventh day God ended the work which he had made; and he rested on the seventh day from all his work which he had made.

Noting the upward, progressional sequence of the six days, and keeping in memory the fact that the number seven of itself implies completion and perfection, we naturally would expect the Seventh Epoch-day to be more marvelous than its predecessors. And so we find it: only that its important part is for a time—until the "due time"—shut to our mental eyes of understanding by the general statement that God rested on the seventh day from all his work. How strange that he should rest the creative work at a point where it seemed just ready for completion, as though a workman should prepare all the materials for a structure and then desist from further activities without accomplishing his original intentions!

But the whole matter opens grandly before us when we perceive that Jehovah God rested his work of creation, ceased to prosecute it, because in his wisdom he foresaw that his designs could best be executed by another means. God saw best to permit his creature Adam to exercise his free will and fall under temptation into sin and its legitimate penalty, death—including a long period, 6,000 years of dying and battling, as a convict, with evil environment. God saw best to permit him thus as a convict to do a part of the subduing of the earth; that to bring it as a whole toward its foretold Paradisaic condition would be profitable to man under the circumstances; that it would be expedient that man realize the principles underlying divine righteousness and the exceeding sinfulness of sin, and be thus prepared for the grace to be brought to the world in due time.

However, one of the chief reasons for Jehovah's cessation of the creative work undoubtedly was that it might be accomplished by another—by his Only Begotten,—in a manner that would not only glorify the Son, but glorify the Father also, by displaying the perfections of the Divine attributes as no other course could do. This was by the giving of his Son to be man's redeemer—an exhibition not only of Divine Justice, which could by no means violate the decree that "the wages of sin is death," but which simultaneously illustrated Divine Love,—compassion for his fallen creatures to the extent of the death of his Son on man's behalf. Divine Wisdom and Power will also ultimately be exhibited in every feature of the arrangement when completed.

It may be suggested that for the Father to desist from the perfecting of the creative plan in order that the Son might do this work during the Millennium, by processes of restitution, would be no different from the previous creative operations, all of which were *of* the Father and *by* the Son—without whom was not anything made that was made. But we answer, No. The relationship of the Son to the work of restitution with which this Seventh Epoch-Day will close and bring terrestrial perfection, will be wholly different from any of his previous works. In all the previous creations the Son simply acted for Jehovah, using powers and energies not in any sense his own; but in this grand work to come he will be using a power and authority that are his own—which cost him 34 years of humiliation, culminating in his crucifixion. By that transaction, which the Father's wisdom and love planned for him, he "bought" the world, bought Father Adam and all his progeny, and his estate,—the earth,—with all his title to it as its monarch "in the likeness of God." The Father delighted to honor the "First Begotten," and therefore planned it thus, and rested, or ceased from creative processes, that the Son might thus honor him and be honored by him.

God rested, not in the sense of recuperating from weariness, but in the sense of ceasing to create. He beheld the ruin and fall of his noblest earthly creation through sin, yet put forth no power to stay the course of the death sentence and started no restitutional procedures. Indeed, by the law which he imposed, he precluded any opportunity for his exercise of mercy and clemency toward Adam and his race, except through a ransomer. The penalty being death, and that without limit,—everlasting death, "everlasting destruction,"—and it being impossible for God to lie, impossible for the Supreme Judge of the universe to reverse his own righteous decree, it was thus rendered impossible for the Creator to become directly the restorer of the race, or in any sense or degree to continue his creative work in the condemned man or in his estate, the earth.

Thus did Jehovah God manifest his confidence in his own great plan of the ages, and in his Only Begotten Son to whom he has committed its full execution. This confidence of the Father in the Son is used by the Apostle as an illustration of how our faith should so grasp the Anointed One that we also can trust every interest and concern to him, as respects ourselves and our dear friends and the world of mankind in general: the Apostle's declaration is,—"We who have believed do enter into rest. . . . He that is entered into his rest, he also hath ceased from his own works, as God did from his." Believers, like God, have perfect confidence in Christ's ability and willingness to carry out all of Jehovah's great projects in respect to our race, and therefore *rest*, not from physical weariness, but from concern, from anxiety, from any desire to take the matter out of Christ's charge, or to attempt to secure the result by any other means.

If our Creator's resting, or desisting from coming promptly to the relief of his fallen creatures, has in any degree the appearance of indifference or neglect, it was not really so, but merely the outworking of the wisest and best means for man's assistance—through a Mediator. If it is suggested that the restitution work should have commenced sooner, we reply that the period of the reign of Sin and Death, 6,000 years, has been none too long for the bringing forth by births of a race sufficient in number to "fill the earth"; none too long to give all a lesson in the "exceeding sinfulness of sin" and the severe wages it pays; none too long to let men try their own devices for their own uplift and note their futility. The coming of our Lord at his first advent to *redeem* (purchase) the world so that he would have a just, equitable right to come again to bless, uplift and restore all who will accept his grace, although it was more than 4000 years after the blight of sin and death entered, is, nevertheless, declared in Scripture to have been in God's due time: "In due time God sent forth his Son." Indeed, we see that it would not even then have been due time, except for the divine purpose to call and gather and polish and make ready the elect Church to share with the Redeemer in the great Millennial work of blessing the world; —God foreseeing that it would require this entire Gospel age for this election, sent his Son for the redemptive work just long enough in advance to accomplish it.

THE PERIOD OF DIVINE CESSATION, ORREST, FROM CREATIVE AND ENERGIZING ACTIVITY IN CONNECTION WITH THE EARTH.

How long is it since Jehovah ceased, or rested in, his creative work? We reply that it is now a little more than six thousand years. How long will his rest, orcessation, continue? We answer that it will continue throughout the Millennium,—the thousand years of the reign of the great Mediator, effecting "the restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." (Acts 3: 21.) Will the confidence of Jehovah in the outworking of his plan, which led him thus to rest it all in the care of Jesus prove to have been fully justified?—will the conclusion be satisfactory? Jehovah God, who knows the end from the beginning, assures us that it will, and that the Son, at whose cost the plan is being executed, "shall see of the travail of his soul and be satisfied." (Isa. 53: 11.) Yea, all believers who are resting by faith in their Redeemer's work—past and to come—may have full assurance of faith that "eye hath not seen nor ear heard, neither hath it entered into the heart of man to conceive the things which God hath in reservation for those who love him," specially for the Church; but also the lengths and breadths and heights and depths of love and mercy and restitutional blessings, for all those of the non-elect world, who in their Millennial day of grace shall heartily accept the wonderful divine provisions on the divine terms.

Six thousand years past and one thousand years future, seven thousand years of Jehovah's "rest," will carry us to the time when the Son's Millennial reign shall cease because of having accomplished its design—the restitution of the willing and obedient of mankind to the divine image, and the subjugation of the earth under man, as his estate, his kingdom. Then the Mediatorial throne and reign having served their purpose, and all corrupters of the earth having been destroyed, "the Son shall deliver up the Kingdom to God, even the Father,"—by delivering it to mankind for whom it was originally designed, as it is written.* (Matt. 25: 31, 34.) "Then shall the King say unto them, . . . Come, ye blessed [approved] of my Father, inherit the Kingdom prepared for you from the foundation of the world,"—mundane creation.—1 Cor. 15: 25-28.

It is the *length* of this Seventh Epoch-Day, so distinctly marked by history and prophecy, that furnishes us the clue to the length of all the other epoch-days of the creative Week. And the whole period of seven times seven thousand years, or forty-nine thousand years, when complete, will lead up to and introduce the great Fiftieth, which we have already noted* as prominent in the Scriptures, as marking grand climaxes in the divine plan; Israel's day Sabbaths culminating in 7x7=49, leading to and introducing the fiftieth, or Pentecost, with its rest of faith; their year Sabbaths 7x7=49, introducing the fiftieth, or Jubilee, year; the still larger cycle of 50x50, marking the Millennium as Earth's great Jubilee. And now, finally, we find the Sabbath, or seven-day system, on a still larger scale measuring earth's creation, from its inception to its perfection, to be 7 times 7,000 years= 49,000 years, ushering in the grand epoch when there shall be no more sighing, no more crying, no more pain and no more dying, because God's work of creation shall then have been completed so far as this earth is concerned. No wonder that that date should be marked as a Jubilee date!

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*See Vol. I., p. 305; Vol V. p. 469; Vol. IV., pp. 617, 644 645.

The angelic sons of God "shouted for joy" (Job 38: 7) in the dawn of earth's creative week, and after witnessing step after step in the development, finally saw man, its king, made in the divine image. Then came the fall by disobedience into sin and death, and the frightful experiences of fallen angels who kept not their primary estate, and man's selfish and bloody history under the reign of Sin and Death. Then successively follow the redemption, the selection of the Anointed One (head and body) through sacrifice, and the establishment of the Messianic Kingdom with its wonderful restitution of all things spoken by God through the mouth of all his holy prophets since the world began. No wonder indeed that there should be a Jubilation in heaven and in earth when all of Jehovah's intelligent creatures shall thus behold the lengths, heights and breadths and depths, not only of God's Love, but also of his Justice and Wisdom and Power.

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*See Volume II., Chap. vi.

Surely the New Song can then be sung by all of God's creatures, both in heaven and in earth; saying,—

> *"Great and marvelous are thy works, Lord God, Almighty!*
> *Just and true are thy ways, thou King of the ages!*
> *Who shall not reverence thee, O Lord, and glorify thy name?*
> *For thou only art bountiful.*
> *For all peoples shall come and worship before thee,*
> *Because thy righteous doings are made manifest."*
> —Rev. 15: 3, 4.

> *"Thus saith the Lord that created the heavens: God himself, that formed the earth and made it; he hath established it. He created it not in vain, he formed it to be inhabited."*—Isa. 45:18.

> *"And every creature which is in heaven and on earth . . . and such as are in the sea . . . heard I saying, 'Blessing and honor and glory and power be unto him that sitteth upon the throne and unto the Lamb, forever and forever."*—Rev. 5:13.

Since writing the foregoing we find the following on the subject from the pen of Prof. G. Frederick Wright, D.D., LL.D., under date Nov. 19th, 1902, on the Genesis account of creation.

THE GENESIS RECORD.

"The first chapter of Genesis, which treats of the creation of the world, is a most remarkable document. It is remarkable as much for the skill with which it avoids possible conflict with scientific discovery as for its effectiveness from a literary point of view. Measured by the influence it has had, there is scarcely any other piece of literature that can be compared with it. Its evident object is to discredit polytheism and to emphasize the unity of the Godhead. This it does by denying a plurality of gods, both in general and in detail, and by affirming that it is the one eternal God of Israel who has made the heavens and the earth and all the objects in it which idolators are in the habit of worshiping.

"The sublimity of this chapter is seen in the fact that everywhere apart from the influence of it polytheism and idolatry prevail. The unity of God and his worship as the sole Creator of all things are maintained only by those nations which have accepted this chapter as a true and divine revelation.

COMPATIBLE WITH SCIENCE.

"At the same time the advancement of science has served rather to enhance than to detract from our admiration of this remarkable portion of the grand book of divine revelation. Within its ample folds there is opportunity for every real discovery of science to find shelter. With such remarkable wisdom has the language of this chapter been chosen to avoid conflict with modern science that so great a geologist as Prof. J. D. Dana of Yale College asserted with great emphasis that it was impossible to account for it except on the theory of divine inspiration.

"In the opening verse it shuts off controversy concerning the age of the earth, and indeed of the solar system, by the simple statement that the heaven and the earth were created in the 'beginning,' without any assertion how long ago that beginning was. But that the solar system had a beginning is proved by modern science with such clearness that the boldest evolutionist cannot gainsay it. The modern doctrine of the conservation of energy proves that the present order of things has not always existed. The sun is cooling off. Its heat is rapidly radiating and wasting itself in empty space. In short, the solar system is running down, and it is as clear as noonday that the process cannot have been going on forever. Even the nebular hypothesis implies a beginning, and no wit of man ever devised a better statement of that fact than is found in the opening verse of the Bible.

CREATION WAS GRADUAL.

"This whole first chapter of Genesis is based upon the principle of progress in this method of creation. The universe was not brought into existence instantaneously. It was not complete at the outset. In the beginning we have merely the physical forces out of which the grand structure is to be made by a gradually unfolding, or if one prefers to say so, an 'evolutionary' process.* This is equally true whatever view one may take of the word 'day' (Hebrew 'yom'). Why should an Almighty Creator need six days, even if only twenty-four hours long, to create the world in? The answer is that the Creator not only possesses almighty power, but has infinite wisdom, and has seen fit to choose a method of creation which involves first the blade, then the ear, then the full corn in the ear.'

"That there is a divine plan of evolution,* appears on the face of this whole chapter. The creation is begun by bringing into existence the simplest forms of matter, and continued by imposing upon them those activities of force and energy which produce light. This is followed by the segregation of the matter which forms the earth, and the separation of land from water, and of the water upon the earth from that which is held in suspension in the air. If anyone wishes to carp over the word 'firmament,' and insists upon its bald literal meaning, he is forbidden to do so by the subsequent statement (Gen. 1: 20) that the birds are made to fly above the earth in the open firmament of heaven. The medium which held up the water in the clouds was one through which the birds could fly.

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*As already indicated, it is only in respect to man's creation that the Evolution theory conflicts with the Bible:—and only to attack this point does that theory exist or find advocates.

CREATION OF VEGETATION.

"At the third stage the land was covered with vegetation, which is the simplest form of life, but which, when once introduced, carries with it the whole developing series of vegetable products. So comprehensive is the language in which the creation of plants is announced that it leaves ample room for the theory of spontaneous generation, which is yet one of the mooted questions in biology. In the light of this how remarkable are the words 'and God said, Let the earth bring forth grass; . . . and the earth brought forth grass.'

"The same remarkable form of expression occurs in introducing the fifth day of progress, where we read (Gen. 1: 20): 'And God said, Let the waters bring forth abundantly the moving creature that hath life.' . . . And again, introducing the sixth day's work the same phrase is used (Gen. 1: 24) 'Let the earth bring forth the living creature after his kind.' . . . If one should insist on interpreting this language according to the mere letter he would have what neither science nor theology would accept.

A SPECIAL CREATOR.

"When it comes to the creation of man a very different expression is used. It is said that God made man in his own image and breathed into him the breath of life. How much this may signify with reference to the mode of man's creation it is not necessary to consider at this point. But the expression fitly corresponds to the exalted dignity which belongs to man when compared to the rest of the animal creation. The most noteworthy characteristics of man are brought to light both in this and in the subsequent account of the beginning of his career. Not only is man said to be made in the image of God, but he is fitted to rule over the beasts of the field and has the gift of language, through which he can bestow names upon them. Furthermore, he is a being free of will, who knows the difference between right and wrong—in short, is in possession of a moral nature which places him in a class by himself.

"That so many things should have been told us about the creation, with nothing which is absurd and fantastic, and so little which creates any difficulty in harmonizing it with modern science, is the clearest evidence which we can have that it was given by divine inspiration. Not even Milton, with all his learning and with the advantage of this account before him, could curb his imagination sufficiently to keep from making a travesty of his whole conception of the creation of the animal kingdom. What but the hand of inspiration could have so curbed and guided the writer of the first chapter of Genesis?

MAN CREATED, NOT EVOLUTED.

"There is a vast difference between the size and development in the brain in man and that in the lower members of the order 'primates.'

"Physiologically and psychologically man differs even more widely from the lower members of his order. He has the power of grammatical speech. He can arrange his thoughts in sentences, which can be represented by arbitrary marks on paper or some other substance. Man has an ear for harmony in music, which no animal has. This involves a delicacy of structure in the organs of hearing of a most marvelous character. Among his mental qualities, that of scientific or inductive reasoning is most remarkable when contrasted with the mental capacities of the animal creation.

"In his great work on 'Mental Evolution,' Romanes thinks he finds in the lower animals all the rudiments of man's mental capacity, but they are so clearly rudimental that they leave the gap between man and the animal nearly as great as ever. By collecting all the manifestations of intelligence in animals he finds that they all together manifest as much intelligence as a child does when it is 15 months old. But this intelligence is not in any single species, one species being advanced to that degree in one line, and another, in another. . . .

REASON VERSUS INSTINCT.

"Keen as the dog's sense of smell may be, it is of no help in teaching him geology. Nor is the eagle's acuteness of vision of any assistance to him in studying astronomy. In vain would one conduct a dog over the world to learn the extent of the ice cap during the glacial period, for he has no powers of thought through which he could connect the boulders in the United States with their parent ledges in Canada, or the scratched stones on the plains of Russia with the Scandinavian mountains from whose ledges they were wrenched by the moving ice. Such inferences are entirely beyond canine capacity. . . .

CAPACITY FOR RELIGION.

"In nothing does this superiority of the human mind appear more striking than in its capacity to gain religious ideas through literature. There are, indeed, wonderful exhibitions of learned pigs, which, by some process, can be taught to select a few letters on blocks so as to spell out some simple words. But no animal can be taught to talk intelligibly. To this statement the parrot even is not an exception, since its words are merely a repetition of sounds unintelligible even to himself. Much less can an animal be taught to read or to listen intelligently to an oration or a sermon.

"On the other hand, the Bible, which is a book of the most varied literature, containing the highest flights of poetry and eloquence ever written, and presenting the sublimest conceptions of God and the future life that have ever been entertained, has been translated into almost every language under heaven, and has found in those languages the appropriate figures of speech through which effectively to present its ideas. . . .

"It is thus, when viewed from the highest intellectual point of view, that man's uniqueness in the animal creation is best seen. Intellectually, he stands by himself. The scientific name for the genus to which man belongs is 'homo,' but the species is 'homo sapiens,' that is, a human frame with human wisdom attached. . . .

"Alfred Russell Wallace, who independently discovered the principle of natural selection and published it at the same time with Darwin, instanced various physical peculiarities in man which could not have originated by natural selection alone, but which irresistibly pointed to the agency of a superior directing power.

CLOTHES AND TOOLS.

"Among these he cites the absence in man of any natural protective covering. Man alone of all animals wears clothes. He weaves the fibers of plants into a blanket or deprives other animals of their skins, and uses them to throw over his own naked back as a shelter from the inclemency of the weather. The birds have feathers, sheep have a fleece, other animals have fur admirably adapted for their protection. Man alone is without such protection, except as he obtains it by the use of his own intelligence. Until we pause to think of it, we scarcely realize how much intelligence is involved in man's efforts to secure clothing. Even in so simple a matter as that of securing the skin of another animal for a robe, he is compelled as a preliminary to be the inventor of tools. No animal was ever yet skinned without the use of some sort of a knife.

"This brings us to another good definition of man, as a tool-using animal. The nearest approach to the use of tools by animals is found in the elephant and the monkey. An elephant has been known to seize a brush with his trunk and by thus lengthening it enabling himself to brush objects off from otherwise inaccessible portions of his body. A monkey has been known to use a stick in prying open a door. But no animal has ever been known to fashion a tool; whereas there is no tribe of men so low in intelligence that it does not fashion most curious and complicated tools.

"The canoes of the lowest races are most ingeniously formed, and most perfectly adapted to their needs. The chipped flint implement involves the cherishing of a far-sighted design and the exercise of great skill in carving it out. The ingenious methods by which savage nations secure fire at will, by friction, would do credit to civilized man; while the use of the bow and sling and of the boomerang shows inventive capacity of a very high order with which the animal creation has nothing to compare.

CAPACITY FOR MUSIC.

"Wallace furthermore adduces the human voice as a development far in excess of anything that can be produced by natural selection. Monkeys have no music in their souls and no capacity for music in their vocal organs; whereas even the lowest races of man have both. The "folk-songs" are the great source to which our leading musical composers go for their themes. The late Theodore F. Seward, in commenting upon the negro plantation songs which he transcribed, says that in their harmony and progression they all conform to the scientific rules of musical composition. However much of advantage this musical capacity may be to fully developed man, we cannot conceive of its having been any advantage to an animal in the low stage of development in which we find the ape. The musical voice that attracts the ape has only the faintest resemblance to that which is attractive to either man or woman.

"Again, the size of the human brain is out of all proportion to the mental needs of the highest animal creation below man, and without man's intelligence would be an incumbrance rather than a help. The two, therefore, must have sprung into existence simultaneously in order to have presented an advantage which natural selection could seize hold of and preserve and develop. . . . .

"It is difficult to see how it could have been an advantage to an ape to have the thumb of his hind limb turn into a big toe which can no longer be used for grasping things, but is useful only as he walks in an upright position. It is difficult to see what advantage could come to an ape in having his forelimbs shortened, as they would have to be if they were transformed into the arms of a man. It is difficult also to see how it should have been of any advantage to an ape to experience those changes in the adjustment of the hip bone and of the neck which would prevent his walking at all on all fours, and limit him to walking on two legs and in an upright position.

"In all these respects the difficulty in our understanding the origin of man from natural selection is increased if we are compelled to suppose that it was a very gradual process, and that these changes leading on to the perfection of the human organization began in an imperceptible, or almost imperceptible, degree; for such incipient changes could have been of no advantage. To be of advantage they must have been considerable, and the mental and physical changes must have been correlated in accordance with some law of pre-established harmony.

The mystery of the origin of man has not been in the least degree diminished by the Darwinian hypothesis, or by any light which evolutionary theories have thrown upon it. It is acknowledged by all that geologically, he is the most recent of the species which have been added to the population of the earth; while mentally, he towers so far above the lower animals that he is for that very reason, if for no other, classified by himself. The mystery is how he came into possession of this high degree of mental power with a bodily frame and a physiological constitution so completely adapted to its exercise. Those who say that it was exhaled in some way from the lower orders of intellectual beings, will encounter philosophical difficulties tenfold greater than do those who accept the simple statement of the Bible, that his soul is the divine inbreathing,—the very image of God."

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"Deep in unfathomable mines
Of never-failing skill,
He treasures up his bright designs,
And works his sovereign will.

"His purposes will ripen fast,
Unfolding every hour.
The bud may have a bitter taste,
But sweet will be the flower.

"Blind unbelief is sure to err,
And scan his work in vain.
God is his own interpreter,
And he will make it plain."

STUDY II.

THE NEW CREATION.

THE NEW CREATION SEPARATE AND DISTINCT FROM ALL OTHERS.—WHY CHOSEN FROM AMONGST THE HUMAN CREATION RATHER THAN FROM OTHERS.—THE OBJECT OF ITS ELECTION.—PRESENT AND FUTURE MISSIONS.—HOW BEGOTTEN AND BORN TO THE NEW NATURE.—THE CLOSE RELATIONSHIP OF ALL ITS MEMBERS WITH EACH OTHER AND WITH THEIR CAPTAIN, HEAD AND BRIDEGROOM —DEVELOPMENT AND TESTS OF MEMBERSHIP.—THE SIXTH, OR SPIRITUAL, SENSE OF THE NEW CREATION FOR THE DISCERNMENT OF SPIRITUAL THINGS.—BY WHAT NAME SHOULD THE NEW CREATION BE KNOWN, IN ORDER TO BE LOYAL TO THE HEAD AND TO SEPARATE FROM NONE OF THE BRETHREN?

THE Church of the Gospel Age is frequently spoken of in the Scriptures as a New Creation—its ultimate members, the overcomers, being specifically mentioned as "New Creatures" in Christ Jesus. (2 Cor. 5:17.) Unfortunately, however, it has become customary with fully consecrated Christians, as well as with others, to read the words of divine inspiration in a mazy, hazy manner, which fails to give to its utterances their real import, and deprives the reader of much of the blessing and comfort and instruction which might be his if he but pursued a more reasonable course and were more thoroughly filled with the spirit of discipleship—with a desire to comprehend the divine revelation. The difficulty in large measure appears to be that ordinary readers of the Word do not expect to be taught by it, but read it rather in a perfunctory manner as a duty, or as a rest; and when they desire information respecting the divine plan they go to commentaries and catechisms. These and living teachers should be helping hands to guide Zion's pilgrims to a clearer knowledge of the divine character and plan; but, unfortunately, they often are the reverse. Frequently they becloud and perplex the judgment and misconstrue the divine Word, and those who trust in them are led away from the light rather than toward it.

This misleading is not intentional, for both teachers and authors, we should suppose, set forth to their readers the best they possess. The fountain head of the trouble is a long way off. Nearly 1800 years ago, when the apostles "fell asleep," the enemy, Satan, got a free hand in the Church, the Lord's wheat field; and as our Lord's parable prophesied, he sowed the tares of error unstintingly. (Matt. 13: 24, 36–43.) Those errors more or less twisted and distorted every truth of the divine revelation, with the result that before the fourth century had dawned the Lord's wheat-field had practically become a tare-field with only a proportionately small minority of true wheat in it. The darkness of error more and more settled down upon the Church, and for ten centuries the "Mystery of Iniquity" prevailed, and gross darkness covered the people. Those ten centuries are to-day denominated the "dark ages" by a large proportion of the most intelligent people of the "Christian world," and we are to remember that it was in the midst of this gross darkness that the Reformation Movement had its start. The light of the Reformers began to shine amidst the darkness, and, thank God, it has been growing brighter and brighter ever since! We can not wonder, however, that the Reformers themselves, educated in that gross darkness, were more or less contaminated with it, and that they did not instantly succeed in purging themselves of its defiling errors: rather we would have considered it nothing short of a miracle had they slipped from the gross darkness into the full, clear light of the divine character and plan.

The difficulty amongst the followers of the Reformers in the past three centuries has been that they have considered it meritorious to accept the creeds formulated in that reformation period, and have gloried in them, and have considered unorthodox any further progress toward the light. On the contrary, they and we, while honoring the Reformers and rejoicing in their fidelity, should remember that they were not the lights of the Church, that they were not given to the Church to be her guides, and were but helpers at the very most. The divinely appointed guides were, first of all, our Lord; and, secondly, his inspired and kept and guided apostles; and, thirdly, God's holy men of old, who spake and wrote as they were moved by the Holy Spirit, for our admonition. It was because the Reformers were granted by the Lord a glimpse of true light that they were enabled to discern partially how gross was the darkness which surrounded them, and to make the heroic effort which they did make to escape from it and to get again into the light of the knowledge of God, which shines in the face of Jesus Christ our Lord, and which, through his words and the words of the apostles, is given us to be a lamp to our feet and a lantern to our footsteps, causing the path of the just to shine "more and more unto the perfect day." Whoever now would be a follower of the Lord and a follower of the light, should take heed that, while not ignoring human instrumentalities and their ministries, orally and through the printed page, they should accept from these only such assistance as will aid them in appreciating the inspired message recorded in the Scriptures: "If they speak not according to this Word, it is because they have no light in them."

In previous studies we have seen that our Lord Jesus, long before he became "the man Christ Jesus," was "the beginning of the creation of God"; we have seen a progressive development among God's creations accomplished by and through the Beloved Son,—cherubim, seraphim, angels, the various orders of spirit beings, respecting whom little has been revealed to us. We have just closed an examination of the earthly creation and, through the light of divine revelation, have seen how grand is to be its consummation during the "times of restitution of all things spoken." But the Scriptures introduce to us the New Creation, now under consideration, as entirely separate and distinct from the angelic orders and from man. The Heavenly Father was pleased with every feature of his work, for "all his work is perfect," and each class, or order, is perfect in itself, or will be by the time the great Jubilee, referred to in a previous chapter, shall be introduced. The creation of these various orders, then, is not to be understood as signifying a dissatisfaction on the part of the Creator, and an attempt to make something better or more satisfactory, but rather we are to see in this an illustration of the "much diversified wisdom of God." The variety which we see in nature in the flowers, the grasses, the trees, and amongst the animals, illustrates this,—each is perfect in its own kind and plane. It was not dissatisfaction with the rose that led to the production of the pink or the pansy, but the varieties in form and beauty and in odor give us a glimpse of the lengths and breadths and heights and depths of the divine mind;—diversity in harmony; beauty and perfection expressed in various forms and patterns and colors. So, too, it is with the intelligent creations—sons of God on various planes of being.

From this standpoint we perceive that, however many creations God shall bring forth, there will be no room for jealousies between them, because each being perfect in its own plane and sphere will be satisfied to the full with its own condition, and will really prefer that to any other; —just as a fish is better satisfied to be a fish than to be a bird, and, *vice versa*, the bird is best satisfied with its nature: so mankind, when restored to human perfection under Edenic conditions, will be absolutely satisfied with those conditions, so that they will not covet to be angels of any grade or station, nor will they covet the highest nature of all granted to the new creation; namely, "the divine nature." (2 Pet. 1:4.) Neither will the angels covet the nature and conditions of the cherubim and seraphim or man—nor yet of the divine nature. All will ultimately understand that the divine nature is the highest of all; that it has qualities and conditions which outrank those of all other natures; yet under the divine arrangement each nature will be so thoroughly in accord with its own conditions and environments and perfection that each will have satisfaction in his own state.

When Jehovah God purposed the New Creation—partakers of the divine nature (2 Pet. 1: 4)—partakers of his own "glory, honor and immortality" (Rom. 2: 7)—he determined that none could be created to so high a station and *then* be given a trial; but that, on the contrary, whoever should be constituted members of this New Creation must have their trial first, and must prove their loyalty to their Creator and to the principles of his righteous government most absolutely before they could be exalted to this high estate—to this New Creation of the divine nature. We have just seen how man's trial and testing as to worthiness of life eternal has been arranged for;—the original human perfection in which he was created; his fall; his redemption; and the recovery and restitution of all of his race found worthy. We have just seen, too, that the angels were created in the holiness and perfection of their nature and were *subsequently* tried and tested; but it is evident that a similar procedure in connection with the New Creatures of the divine nature (namely, their creation to the perfection of this nature and their *subsequent* trial) would not do. Why? Because a most important element of the divine nature is immortality, and when we come to understand that this word signifies a death-proof condition,* we can readily see that to have created any beings on the divine plane, immortal, death-proof, and then subsequently to have tried, tested them, would have meant that had any failed to come up to the required standard of absolute loyalty to God, they would have been immortal transgressors who could not have been destroyed, and whose continued existence throughout eternity as transgressors, as sinners, would have been so many blemishes, so many blots upon the fair creation of the universe, as God intends it eventually shall be. We perceive then the deep wisdom of the plan which God has adopted in respect to this most highly favored class of all his creatures—in testing them severely, crucially, while still they are mortals, members of another creation of die-able nature.

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*See Vol. V., p. 407.

If in mind we place ourselves with the great Creator, as his intimate friends, and imagine the philosophy of the divine arrangement for this New Creation, we can fancy Jehovah God musing with himself respecting this New Creation thus: To what class, of the sons of God shall I proffer this distinguished privilege of being transformed to this supreme order, or class of my creatures? Each order is already in my image,—man, angels, cherubim, seraphim and the archangel;—all will be supremely happy, each in his own perfection and estate, when my plan has reached its culmination and the testings are all ended,—but to which of them shall I offer this grandest of blessings and opportunities—of becoming "partakers of the divine nature?" Naturally the First Begotten would come promptly to the Father's mind as the one who was already the highest, the chiefest of all myriads, already next to himself; the god, the mighty one through whom he had created all things, and who, in every particular, had shown his fidelity and loyalty to his Father and Creator. To him first, therefore, would be granted the opportunity of attaining to the divine nature and its glory, honor and immortality. "It pleased the Father that in him should all fulness dwell"—"that in all things he might have the preëminence." (Col. 1: 18, 19.) He already had preëminence above all others, and having used it faithfully, he was naturally first in the order of advancement to whatever higher honors and dignities the Father had to give. To him that hath shall be given, and he shall have more abundance: faithfulness shall have its reward even though this shall mean that the faithful one must be subjected to trials, experiences and disciplines of the most crucial kind. Even though a son, a most loyal son, a most devoted son, he could not be granted a share in this divine nature unless, first of all, his faith and loyalty be put to most crucial tests.

This outline of the New Creation and this selection of the Only Begotten to be the head and chief of the New Creation—subject to the trials, disciplines, humiliations and other necessary experiences to prove his worthiness—had already been determined upon in the divine counsel before man was created. It was foreknown to God that his human creature would fall; he had determined that his sentence should be death; and he had prearranged that the test he would impose upon his Only Begotten would be that he should, of his own free will, become the Redeemer of mankind, and, by so great a sacrifice as this implied, manifest his loyalty to the Father, and his faith in him. Thus, in the divine plan he was the "Lamb slain before the foundation of the world." From this standpoint we perceive that so far from being forced to be man's redeemer—so far from the Father's practising injustice toward the Son in this requirement, it was the Father's preparation of him for the great exaltation—far above angels, principalities and powers and every name that is named, as partaker of his own nature and sharer of his own throne.—Heb. 1:4; Eph. 1:21.

From this standpoint we can not wonder that the Apostle speaks of our Lord's undertaking to be our Redeemer "for the joy that was set before him." (Heb. 12:2.) The joy was not merely the anticipation of the highest place in the New Creation, far above all other creations; but we may reasonably suppose that this was a part of it. Nevertheless, we notice in our Redeemer's prayer to the Father while passing through the trials, that, with characteristic modesty, he did not refer to the great dignity and glory and immortality promised him and expected; but with a beautiful simplicity and humility asked merely that he should be restored to his previous station; as though he esteemed it honor enough that he should have been chosen of the Father as his agent to carry forward other features of the divine plan, as he already had been the honored agent in the creation of all things that were made. (John 1:3.) His simple words were, "Father, glorify me with the glory that I had with thee before the world was." (John 17: 5.) But the Father's answer was full of meaning when he said, "I have already glorified [honored] thee, and I will glorify [honor] thee additionally."—John 12: 28, *Vatican* MS.

But, further, the Father purposed in himself that the New Creation should consist, not merely of one individual, but that he should have "brethren." (Heb. 2: 17.) Whom should these brethren be? from what class would they be selected? from cherubim? from seraphim? from angels? or from man? Of whichever class, they must be subjected to precisely the same tests required of the Only Begotten; for the same reason, because they are to share his glory, honor and immortality. The test put upon him was that of obedience—"even unto death" (Phil. 2: 8), and all, therefore, who would share with him, as New Creatures, the divine nature, must also share with him in trials and sufferings and testings, and must prove faithful even unto *death*. If the offer had been made to the members of any of the angelic classes, or natures, it would have meant a different divine program from that which we see now being carried out. We have seen that the holy angels have been receiving their experience and knowledge through observation, rather than by contact with sin and death, and to suppose such a condition amongst the angels as would have permitted some of them to die, would imply a condition of actual sin amongst the angels, persecution one of another, etc., in order to bring about such death conditions; or that some of the angels should do, as our Lord Jesus did, lay aside their higher nature and become men "for the suffering of death." God did not adopt this plan; but since in his purpose sin and its penalty, death, would be illustrated in mankind, he determined to select the remainder of the New Creation from amongst men. Thus not only the testing of the Only Begotten One alone would be in connection with humanity and the sin and death prevailing amongst men, but similarly all who would be joint-heirs with him in the New Nature would have like opportunities, experiences and testings. Thus the Only Begotten, called Jesus, subsequently the Christ, the Anointed, would become a pattern and ensample for the other members of the New Creation, all of whom would be required to conform to his character-likeness—to become "*copies* of the likeness of his Son." (Rom. 8: 29, *Diaglott.*) Herein, as everywhere, we see a manifestation of economy in the various features of the divine plan: the operation of sin and death in one department of creation would be sufficient; it would prove not only a great lesson and testing for men, and a great object-lesson for the angels, but also as a crucial testing for those who would be counted worthy of a share in the New Creation.

The fact that the New Testament writings—the teachings of Jesus and the Apostles—are addressed to this "New Creature" class, or to those contemplating the steps of faith and obedience necessary to place them amongst this class, has caused many to infer, contrary to the Scriptures, that God's purposes are the same in respect to all mankind. It has caused them to overlook the fact that the calling of this present Gospel age is specially stated to be a "high calling," a "heavenly calling." (Phil. 3: 14; Heb. 3: 1.) The failure to recognize that God had, and still has, a plan of salvation for the whole world, and a somewhat different plan of special salvation for the Church of this Gospel age, has led to a confusion of mind amongst commentators, who do not discern the difference between the elect class and its blessings, and the much larger non-elect class and the blessings to come to it in due time through the very elect. They have supposed that God's plan will end when the election is completed, instead of seeing that it will be then only beginning as respects the human nature and the restitution salvation designed for the world at large, —as many as will receive it on the Lord's terms.

This uncertainty of thought, and failure to recognize the difference between the two salvations—that of the

Church to a new nature, the divine, and that of the world by restitution to the full perfection of human nature,—have led to much confusion and conglomeration, in the minds of these teachers of the Scriptures which apply to these two salvations, so that now they think of the saved from one standpoint and again from another. Some think and speak of them as spirit beings, yet confound those spirit beings in glory, honor and immortality with human beings, and imagine them as having flesh, bones, etc., in the spiritual condition. Others take human restitution as the center of their thought, and imagine a restored paradise-earth with the Lord and the saints residing in it in what they term spiritual bodies, not discerning the real meaning of the word spiritual;—otherwise they would know that while a spiritual body is adapted to a spiritual condition and would be only encumbered by fleshly conditions or elements, so, likewise, the human, or earthly body is properly one adapted to the earthly conditions, and if it were in any degree etherealized would be a monstrosity, unsuitable alike to the divine intention and the human nature.

The beauty and symmetry of the divine plan can only be seen clearly by the recognition of the New Creation; that its prospective members are called of God to be separate, distinct from the human nature; that there is a "heavenly calling" or "high calling"; and that aside from making their own calling and election sure, they have a twofold work to do in connection with the human family from which they are selected. (1) To be God's agents in the gathering of the elect class, delivering the while a witness-message to the world, as members of the atonement priesthood, suffering at the hands of the world because of their faithfulness and the world's blindness. (2) They shall, with their Lord and Chief, constitute a divine, a royal, spiritual priesthood into whose hands the interests and affairs of the world will be committed for the correction and uplifting of each obedient member of the race,—mediating between God and man and establishing amongst men a kingdom of righteousness in accord with the divine program for man's instruction and restitution.

It will readily be seen that no other class of beings could be found so well adapted to the divine intention of ruling and blessing the world. Their original identity with mankind, as "children of wrath even as others," fully acquaints them with the weaknesses, the imperfections, the besetments and trials to which humanity is exposed through sin and constitutional weaknesses: and this prepares them to be moderate rulers and merciful priests, as their full perfection in the divine nature will qualify them to be absolutely just as well as loving in all their decisions as the judges of the world in that, the world's judgment day.*

But while this great and important work of uplifting, ruling, blessing and judging the world of mankind and the fallen angels will, as a work, be specially committed to these New Creatures of the divine nature, and while no other beings in all the universe will be so well prepared as they to do this work (for which under divine guidance they are being specially trained and prepared), nevertheless, this is not by any means their entire mission or work. On the contrary, the thousand years of the Millennial reign will constitute but a beginning of the exercise of the glory, honor and immortality of these New Creatures. At its close when the Kingdom shall be delivered up to "God, even the Father," and to mankind as the glorified agents of the Father to rule the earth, a still larger sphere for the exercise of their glory, honor and immortality will open before the New Creation; for is it not written that the Heavenly Father has not only made his Son a partaker of his own divine nature but also a sharer of his throne — and that the Son is set down with the Father in his throne? (Rev. 3:21.) And even though in a sense he leaves that official position during the Millennial age in order that he may specially administer the affairs of his earthly purchase and dominion, it surely does not mean that having in the fullest sense finished the work that the Father gave him to do, he will be any less glorious or occupy a position any less dignified than that accorded him when he ascended up on high after having, by the sacrifice of himself, paid for us the penalty of sin.

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*See Vol. I., Chap. viii.—The Day of Judgment.

We know not what great works in respect to the future our Creator may have in view for his Only Begotten and well-beloved Son, whom "he hath appointed heir of all things"; but we do know from our Master's own lips that the promise is ours that when glorified we shall be like him and see him as he is, and share his glory, "and so shall we ever be with the Lord." Whatever, therefore, shall be the future activities of the Only Begotten as the "heir of all things," we shall be with him and share his work and share his glory as we shall share his nature also. While this is as far as the written Word of God carries us, it can not be sacrilegious for us to look into the book of nature in the light of the divine plan, and, using the divine Word as the telescope, to discern that the various planets or worlds all about us in every direction are not being formed in vain either; and that some time or other there will be works of creation in these; and that when that time comes he who in all things has had the preëminence will continue to have preëminence and will still be the chief in the direction of all the divine forces. We need not anticipate a repetition in the other planets of the sin-experiences of our world, the earth; but, on the contrary, may rest assured that this one exhibition of "the exceeding sinfulness of sin" and of its terrible results can be, and will be, used of the Lord as a perpetual lesson to the beings yet to be created in his image in other worlds, who shall learn by observation and instruction instead of by experience.

With Satan and all his emissaries and every evil and blighting influence destroyed;—with the glorified Church wise in experience, to instruct these perfect creatures of other worlds—with teachers, possibly taken to them from this earth, possessed of knowledge and experience

in contact with sin, and with the uplifting and blessing of the Lord, how wise may not these become respecting right and wrong and their rewards! Their teachers will be able to tell the particulars of the great rebellion of Satan, the great deceiver of mankind; of the terrible fall of mankind into sin and misery; of the great redemption from it; of the high reward of the Redeemer and his joint-heirs; of the blessed restitution privileges granted to men; and that these were all lessons and examples for God's entire creation forever. These instructions should be all-powerful in restraining from sin, and in teaching all the necessity for character-development in accord with the divine law of love.

The work of these "New Creatures" in the present time, as has already been shown,* is a two-fold one, their begetting of the holy spirit constitutes them priests, but it is only their minds that are begotten;—their bodies are still of the earth, earthy, and, hence, as the Apostle declares, "We have this treasure [the new nature] in earthen vessels, that the glory may be of God and not of us." (2 Cor. 4: 7.) The newly begotten mind, or will, is all there is at present to represent the new nature, and all there will be until in the First Resurrection that new will, developed in character, shall be provided a suitable body, a heavenly body, a spiritual body, perfect and complete and in absolute harmony with the divine will. Meantime the divine power, the holy spirit, operating thus in our minds and constituting us "New Creatures" and priests, leads us in the direction of sacrifice, and points us to our natural human interests, ambitions, preferences, etc., as the proper things to be sacrificed, wherever they conflict in any degree with the ambitions and conditions provided of God for the "New Creatures." Thus the victory of the New Creature is attained at the sacrifice of his own human nature, and this victory glorifies God and his power to "work in us to will and to do" through his promises, in a manner in which he could not be glorified were all of our natural conditions in accord with his requirements, so that no sacrificing would be necessary. But as the faith, consecration and sacrificing of the "New Creatures" in the present life answer to, or correspond to, and were typified by, the Aaronic priesthood of Israel and their typical sacrifices, so, as the Apostle explains, the future priesthood of these New Creatures is represented in, or typified by, the glorious priesthood of Melchizedek.

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*See Tabernacle Shadows of Better Sacrifices, pp. 20-23.

Melchizedek was not a priest who offered sacrifices in a linen robe; he was a priest who was at the same time a king—"A priest upon his throne." As such his position was higher in the type than the position of Aaron; for Aaron was the son of Abraham, and Abraham, great as he was, paid tithes to Melchizedek and received a blessing at his hands, typifying, as the Apostle explains, that the under priesthood of sacrifice represents a lower plane, or condition, than the higher priesthood of kingship, glory and honor. These New Creatures then, in the glorious work of the Millennial Kingdom (Christ, their Head, and they reckoned as members of his body), were typified by Melchizedek. With these the sacrificing feature of the work will all be at an end, the reigning, the ruling, the blessing, the assisting will all have begun and they will be entirely competent to accomplish the divine promise; namely, that "all the families of the earth shall be blessed" through these, God's agents, through whom "whosoever will" may come back into full harmony with the Creator and his laws.—Gen. 22: 18; Gal. 3: 16, 29.

All the various figures by which the Lord represents the intimate relationship between his Only Begotten, the Savior, and the elect Church, called and being prepared to be "New Creatures" and associates with him in the divine nature, show most strikingly the closeness, the intimacy, the oneness which will exist between them. As though the Lord realized that his human creatures of humble mind would necessarily stagger in faith at the thought of such a boundless interest and love for them on the part of the Creator as to invite them to the highest position in all creation next to his Son and next to himself, we find that the matter is presented repeatedly and under different figures, as though the more completely to set at rest our every question, doubt and fear respecting his faithfulness—respecting the genuineness of this "high calling." We refresh our minds respecting some of these: in one our Lord is represented as the "top-stone" of a pyramid, and the elect Church as living stones drawn to him and shaped and prepared in harmony with the lines of his character, that they may be members with him in the great pyramidal structure which God is erecting during this Gospel age, and which in the coming age will bless the world, and through whom to all eternity he will be glorified.

This pyramid picture is closely related to the temple picture; and we are assured that the temple built by Solomon was typical of this greater spiritual temple which, with still greater wisdom, God is building. (1 Pet. 2: 5.) We are shown that, as in the type every beam and every stone was originally marked out for its place and shaped to fit its place, so with the Church of the New Creation,—its members will each be fitted and prepared for his place. As this permitted the construction of the typical temple "without the sound of a hammer," without jar or commotion or noise, so under the divine Architect the Church complete as the New Creation will, in the end of this Gospel age, be born from the dead as the Lord, the Head of this temple, was the "first-born from the dead" in his resurrection at the beginning of the age.—1 Kings 6: 7.

Another of these figures we remember is that of a human body with its various members. It is the Apostle Paul that so clearly and distinctly points us to this illustration of the close relationship which the elect bear to the Lord, the Head of the Church, which is his body. —(Rom. 12: 4, 5; 1 Cor. 12: 12.) As the head controls the body, thinks for it, plans for it, oversees its affairs and directs, or uses, one or another member of the body for the assistance of others, so does the Lord in his Church supervise and set the various members of the body as it pleases him; to such an extent overruling in respect to the interests of all those who are seeking to "make their calling and election sure," that they have his guarantee that so long as they are in this right attitude of heart, humble and faithful, "all things shall work together for good to them," because they "love God and are called according to his purpose."

Another figure showing the intimate relationship between Christ and his Church, is that of the captain and his soldiers; another that of the shepherd and the sheep; and though all of these figures bring us precious thoughts of the consecrated relationship of the Head of the New Creation to his brethren, the Church, none perhaps gives us a fuller and more complete view of the Master's interest in us and love for us than the figure of the Bridegroom and the Bride. A noble Bridegroom surely is the Only Begotten One to all whose eyes of understanding are open to behold his grandeur of character and his faithfulness! Well is it expressed prophetically as the sentiment of his Church, his body, that he is "The chiefest among ten thousand, the one altogether lovely." The Apostle using this figure and addressing the Church declares. "I have espoused you to one husband that I may present you as a chaste virgin to Christ." (2 Cor. 11: 2.) He here refers to the Jewish custom of marriage, quite different from the usage of the present day throughout "Christendom." To-day an espousal is merely a tentative engagement subject to change if either of the parties concludes that the engagement was unwise or unprofitable; but the Jewish marriage engagement was evidently intended of the Lord to be a type of the engagement between Christ, the Bridegroom, and the Church, his Bride. In the Jewish custom the espousal is the real marriage; it is accompanied by a definite contract, usually in writing, in which the representatives of the bridegroom and the bride mutually agree as to dower, etc., and the matter becomes absolutely binding forthwith, although it is the usual custom to defer the wedding festivities and the actual union for nearly a year. So is the agreement, or contract, between the Lord, the heavenly Bridegroom, and those who are accepted of him in espousal. Neither on his part nor on ours is it a slack contract; but a positive union of heart, of interest, of love, of devotion; and any abrogation of this our covenant would be a serious matter, and of the Bridegroom the Apostle assures us: "Faithful is he that calleth you, who also will do it." (1 Thess. 5:24.) The entire stress of the matter, therefore, rests upon us.

In the close of the age our Lord comes as the Bridegroom to receive the Bride, but he will accept only the "wise virgins." Those who, having made a covenant, have been foolish in that they have lived carelessly, will not be counted worthy of acceptance; will not be known in connection with the marriage; the door will be shut against them as shown in the parable (Matt. 25:1-12); they will be shut out from the great privileges and blessings they might through faithfulness have enjoyed. But we rejoice that although their unfaithfulness may bring them into the great time of trouble and may occasion a loss of a share in the Kingdom and of the divine nature, yet it will not mean to them that they shall be on this account shut up to an eternity of torture. No, thank God, the light of his Word is shining more clearly now! The making of our "calling and election sure" will mean great and eternal riches of grace to those of us who shall attain; and the loss of such blessings will of itself be no small punishment for carelessness in respect to the covenant relationship and becoming contaminated with the world and its spirit.

Though for the most part these "New Creatures in Christ Jesus" are chosen from the lower strata of society, rather than from its upper crust, and although on this account the world knoweth us not even as it knew him not, nevertheless, the Scriptures assure us that God who looketh at the heart and not upon the outward appearance, appreciates very highly the faithful ones of this class now being sought out and developed for the New Creation. Not only does he tell of the divine supervision of their affairs, causing all things to work together for their ultimate good, but he even explains in some measure how this supervision of their interests is accomplished;—that the angels are "ministering spirits sent forth to minister unto those who shall be heirs of salvation"; and that "the angel of the Lord encampeth round about them that are his and delivereth them"; and, also, that these guardian angels for his little flock do always have access to his Father's face and, figuratively speaking, that not even a hair of their heads could be injured without the Father's knowledge. It is in full accord with all these tender assurances of divine care that we are told through the inspired word, "The Lord knoweth them that are his," and "They shall be mine in that day that I come to make up my jewels."—2 Tim. 2: 19; Mal. 3: 17.

It is germane to our subject to consider that the New Creation, because of its call to newness of life, is instructed by the Lord—"Ye must be born again." Here the natural birth as earthly creatures of the human nature, is used to carry to our minds the thought of a new birth for the New Creation. The natural birth is preceded by a begettal, then a quickening and, finally, the birth. So in the arrangement for the New Creation: (1) we must be begotten by the Word and Spirit of God; (2) we must be quickened, energized by the spirit of the truth received; (3) if the process of development continues, if the Word of God abides in us richly and abounds, causing us to be neither barren [idle] nor unfruitful, we shall by and by come to the birth—to a share in the First Resurrection as members in the body of Christ. Concerning that resurrection and that complete change from natural, earthly, human beings to spiritual, heavenly beings of the divine nature, we shall have more to say by and by.* but here we remark more particularly the begetting. The Word distinctly points out to us that the begetting of these sons of God is "not of blood nor of the will of the flesh nor of the will of man, but of God." (John 1:13.) The Apostle Paul also points this out when, writing of the elect class of "New Creatures" and their Head, Christ Jesus, and the honorable condition to which they have been called, he says, "No man taketh this honor unto himself but he that is called of God, as was Aaron."—Heb. 5:4.

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*Chapter vi.

The Scriptures continually distinguish clearly between these elect "New Creatures" and the general human family; but here we may give briefly but two illustrations. (1) In speaking of the redemption of the world, the Apostle clearly divides the atonement sacrifice into two parts, one for the Church, the other for the world; saying, "He is a propitiation for our sins [the Church's sins], and not for ours only, but also for the sins of the whole world." (1 John 2:2.) (2) The same Apostle distinguishes between the Church's trials and difficulties in the present life, and those of the world, and also between the hopes of the elect Church and the hopes of the world. He says, "Ourselves also, which have the first fruits of the spirit, . . . groan within ourselves, waiting for the adoption, to wit, the redemption [deliverance] of our body"—the one body, the Church, of which Christ is the Head, whose deliverance is promised in the First Resurrection at his second advent. (Rom. 8:23.) We do not groan outwardly as does the world, because we have received from the Lord, through our begetting of his spirit, an antidote for the disappointments and trials and difficulties of this present time, even the glorious hopes and promises, which are an anchor to our souls, entering into that which is within the veil. In our various difficulties and trials, we sorrow not as others who have no hope. In the same connection the Apostle refers to the world and its hope; saying, "The whole creation groaneth and travaileth in pain together until now;" they have little to palliate or assuage the wounds and aches and smarts which belong to this travailing time, in which they are learning merely the lesson of the exceeding sinfulness of sin and of the severity of its just deserts—dying and death. But pointing us beyond to the world's hope, the Apostle declares that they are "waiting for the manifestation of the sons of God." (Rom. 8: 19, 22.) They are not waiting in hope that they may be found amongst those sons of God, but waiting for the blessings which those sons of the New Creation, invested with the glory and power of the Millennial Kingdom, will bring to this earth according to divine promise, for the blessing of all the families of the earth.

The test of membership in the New Creation will not be membership in any earthly organization, but union with the Lord as a member of his mystical body; as saith the Apostle, "If any man be in Christ, he is a New Creature: old things are passed away; behold, all things are become new." (2 Cor. 5: 17.) In order to be counted a member of the body of Christ at all, it is necessary that the old things, or earthly things—ambitions, hopes, prides, vanities and follies—shall have passed from the will, even though to some extent they may harass us because in a measure attractive to our flesh. It is the new mind that the Lord recognizes as the "New Creature"; it is the progress and development of the new mind that he is interested in and promises to reward.

In order to abide in Christ, the Scriptures clearly show us that more than the mere making of a consecration is necessary. Consecration opens the door and gives us the standing, gives us the relationship, gives us the backing and encouragement of the divine promises, and puts us in the way, therefore, to cultivate the various fruits of the Spirit, and finally to attain joint-heirship with our Lord in the heavenly glory. But to maintain this standing in the body of Christ now requires that fruits shall be produced, evidences of love and devotion, even as the Master expressed in the parable of the vine, saying, "Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth [pruneth] it, that it may bring forth more fruit." (John 15: 2.) To have been accepted of the Lord as a

New Creature in Christ Jesus some years in the past would seem, therefore, to imply a more or less regular growth in grace and knowledge and the fruits of the Spirit; otherwise our relationship to him would be forfeited and another would take our place amongst the elect, and the crown originally counted and set apart for us would pass to another more appreciative of the privileges, more zealous to attain to the glorious things which God hath promised to them that love him, and more willing, therefore, to count all earthly things but loss and dross that they may win Christ—win a place in the anointed company. Not only is this standing in Christ illustrated by such a growth in the fruits of the Spirit, but, as the Apostle Peter says, "If ye do these things ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." (2 Pet. 1: 10, 11.) However, this means, as expressed by the Apostle Paul, that the new mind, the "New Creature," is to be so thoroughly conformed to the will of God that he will daily seek to "put off the old man with his affections and desires." For the New Creation is figuratively represented as a new man—Christ the Head, the Church the members of the body—which is to edify or build up itself and come, figuratively, to the full stature of a man in Christ Jesus, every member being completed and fully developed—completed not in our own strength, in the flesh, but complete in him who is our living Head, his righteousness compensating for our unintentional blemishes.

Humanity judges of its affairs by its five senses—sight, hearing, touch, smell and taste,—all of which the New Creatures may freely use so long as they have the new mind in the earthen vessel. But these are not sufficient for the New Creation, which needs other senses whereby to apprehend spiritual things that can neither be seen, felt, tasted, heard, nor smelled by the human organism. And this lack the Lord has supplied through the holy Spirit, as the Apostle explains: "The natural man receiveth not the things of the Spirit of God, ...

neither can he know them, because they are *spiritually discerned.*" "Eye hath not seen, nor ear heard, neither have entered into the heart of *man* [by any other sense or power of perception] the things which God hath in reservation for those who love him;--but God *hath revealed them unto us* [the "New Creation"] by his Spirit; for the Spirit searcheth [out] all things, yea the deep things of God."—1 Cor. 2: 9, 10, 14.

This spiritual sense may be called the *sixth* sense of those begotten to the New Creation; or they may be considered as having a complete set of spiritual senses—five additional senses corresponding to their earthly senses. Gradually "the *eyes* of their understanding" open wider and wider to the things not seen by the natural eye; by degrees the *hearing* of faith increases until every good promise of the Divine Word is forceful and meaningful; in time they come into *touch* with the Lord and his invisible powers; little by little they *taste* that the Lord is very gracious; after a time they come to appreciate those sacrifices and incense-prayers which are of *sweet* odor to the Lord. But as the natural senses can be cultivated, so can the spiritual; and the cultivation of these spiritual senses (or, at least, the endeavors to cultivate them) constitute marks indicating our growth in grace--our development as embryo New Creatures for the resurrection birth—to the completeness of our new selves in the glory, honor and immortality of the divine nature.

BY WHAT NAME SHOULD THE NEW CREATION BE KNOWN?

From one standpoint this is a peculiar question, a strange question. When we consider that the Church is the espoused of the Lord, betrothed to him as the Bride, it seems peculiar to ask what name shall she have. Surely no name would be appropriate to the Bride other than the name of the Bridegroom, and the very suggestion of any other name implies a misconception of the relationship subsisting between the Lord and his consecrated ones, the "members of his body," "the Bride, the Lamb's Wife." The Scriptural name seems quite sufficient; viz, the *Ecclesia;* that is, the Body, the Church of Christ. If further designation be desired, the Scriptures supply this in the expression, "The Ecclesia of *Christ,*" or Church of Christ, "The Ecclesia of *God,*" or Church of God. (Rom. 16: 16; Acts 20: 28.) The two names are synonymous, because our Lord and the Father have one interest in us. As the Church is the body of Christ, of which he is the Head, so the whole Church, Head and Body, is the company, or group, or anointed of the Father, through whom he is pleased to accomplish all the great and wonderful features of his redemptive work already outlined in the exceeding great and precious promises of his Word. The Apostle further elaborates the name by designating the faithful to be "The Church of the Living God," as though he would thus contrast this Church or body or people, of whom Christ is the Head, with other bodies or religious systems not properly recognizing the true God nor recognized by the true God as his Ecclesia, or Church.

The tendency toward other names than those set before us by the Lord and the apostles has been manifest from a very early period. As some to-day are disposed to say, "I am of Luther," "I am of Calvin," "I am of Wesley," or "I am of Knox," and yet are all claiming to be of Christ, so we see the same disposition was manifest in the primitive Church, for the Apostle calls our attention to the fact in his letter to the Corinthians. (1 Cor. 3: 4-6.) The factional or sectarian spirit had broken out amongst the Corinthian brethren; and not satisfied with the names of Christ and of God, they were seeking to add to these, and were Pauline Christians and Peterite Christians and Apollosian Christians. The Apostle, under inspiration, reproves this spirit, and points out that it is not the holy Spirit, but a carnal one, which prompts to this division of the body and the following of one or another of the Lord's servants. The Apostle's argument fits equally well to-day. His interrogation, "Is Christ divided?" means, Are there many bodies of Christ? Are there many churches of Christ, or only one? And if only one, why should it be divided? "Who then is Paul? Who is Apollos? Who is Peter?" They were merely servants of the Head of the Church, whom he used for the blessing of his body—his Ecclesia. Had they been unwilling, he could have found others to have done the work which they did. The praise, therefore, and the honor for whatever blessing has come through the apostles, belongs chiefly, especially, to the Head of the Church, who made this provision for the necessities of his body. This does not mean that we are not to recognize and properly to honor all whom the Lord recognizes and honors, but it does mean that we are in no sense of the word to recognize them as heads of the Church, nor to divide the Church into sects and parties—followers of different men. To the extent that the apostles or any of the servants of the Lord have been used of him, it has been not to divide the Church, but to draw the members of it together, to unite the various consecrated believers the more firmly to the one Head, the one Lord, through the one faith and the one baptism.

What can we think would be the language of the Apostle if he stood with us to-day in the flesh, and witnessed the present division into various denominations? Assuredly he would tell us that it indicated a large measure of carnality—a large measure of the Spirit of the world. This does not mean that all connected with these systems are carnal and wholly without the spirit of the Lord. It would, however, signify that in proportion as we have the Spirit of the Lord, and in proportion as we are freed from the carnal mind and its leadings and influence, in those same proportions we will feel out of sympathy with the divisions which we see about us, under various sectarian names; and in proportion as the holy Spirit of the Lord increases and abounds in us more and more, it will make us the more dissatisfied with every other name than the name of our Lord, until at last we shall, under the guidance of the Spirit, come to the place where we can recognize only the one Church, and the one membership, viz., "the Church of the First-born ones, whose names are written in heaven"; and the one method of induction into that Church, viz., by being baptized into our Master's body, his Ecclesia, and by being baptized into his death, thus becoming united to him and to all the other members by the one Spirit.

It is not for us to change the entire sentiment of Christendom on this subject—that is too great a contract for any human being. It is for us to be personally faithful to the Bridegroom—for each one who has named the name of Christ to depart from all iniquity, from everything wrong in respect to his own faith, conduct and customs. Such will not be willing to be known by any other name than that of the Bridegroom, and when asked will take pleasure in owning his name and his alone;—the only name given under heaven or amongst men whereby we must be saved. In obedience to the spirit of this truth, we will be separated from all sectarian names, as well as from all sectarian institutions, that we may stand free in the Lord. This will not mean that we must repudiate those who have the Lord's Spirit but are still connected with sectarian systems. We are, on the contrary, to recognize that our Lord's words, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues," imply that some of his people are in Babylon and, therefore, laboring under misconceptions respecting sectarian institutions and names. It is for us to let our light shine, and to leave the results with the Lord.

Not only do we deprecate the taking of any human name, but we deprecate any name that is or might become a sectarian or party name, and thus separate some of the Lord's people from all others who are his. We would avoid the special use of the term "Christian Church," or the term "Church of God," as these names are used to identify particular faiths and communions amongst the Lord's people. Rather, we would use and answer to *all* the various *Scriptural names*, Disciples, Church of God, Church of Christ, Church of the Living God, Church at Corinth, Church at Allegheny, etc. We cannot avoid the fact that many will misunderstand us in this matter; nor should we take offense at them if, to some extent, they apply to us some peculiar designations, after the usual customs amongst Christian people. For instance, they may call us "Restitutionists," or "Dawnists," or "Watch Tower People," etc. We are not to *recognize* any of these names, to the extent of applying them to ourselves;—yet the spirit of meekness, of patience, of peace and of love, would indicate that we should not take offense at the application of such names, but charitably presume that the motive was not bad, or, at least, not vicious; and we should answer to such names kindly and not combatively—implying that we understand that we are meant, and as briefly and gently as possible indicate that we prefer to recognize no sectarian or party names, but stand on the name Christian, in its broadest and fullest sense, as signifying that we have no head other than our Lord Jesus Christ, and that we recognize no organization other than that which he organized—the one Church of the Living God, the Ecclesia or Body of Christ, whose names are written in heaven.

STUDY III.

THE CALL OF THE NEW CREATION.

None but the "Called" Eligible.—When This "Great Salvation" Call Began.—A Call to Repentance not a Call to the Divine Nature.—The Jewish Call.—The Gospel Call.—Why not many "Great," "Wise" or "Mighty" are Called.—Exaltation the Premium upon True Humility.—Character a Condition of the Call.—World During Millennium not to be Called, but Commanded.—Time of Gospel Call Limited.—The New Creation Called or Drawn by the Father.—Christ Our Wisdom.—Christ Our Justification.—Actual and Reckoned Justification Differentiated.—Does the "New Creation" Need Justification?—The Ground of Justification.—Justification of the Ancient Worthies Different from Ours.—Millennial Age Justification.—Christ Made unto Us Sanctification.—Sanctification During Millennial Age.—Two Distinct Consecrations in Levitical Types.—Neither had Inheritance in the Land.—The Great Company.—Sanctification of Two Parts—Man's Part.—God's Part.—Experiences Vary with Temperaments.—Sanctification not Perfection nor Emotion.—"Who Healeth all Thy Diseases."—Necessity of the Throne of Grace.—How Justification Merges into Sanctification.—Consecration Since Close of the "High Calling."—The Church's Salvation or Deliverance.

OPPORTUNITY to become members of the New Creation and to participate in its possibilities, privileges, blessings and glories, was not thrown open to the world of mankind in general, but merely to a "called" class. This is most distinctly set forth in the Scriptures. Israel according to the flesh was called of the Lord to be his peculiar people, separate from the other peoples or nations of the earth: as it is written, "You only have I known (recognized) of all the families of the earth." (Amos 3:2.) Israel's calling, however, was not the "high calling" or "heavenly calling," and consequently we find no mention of heavenly things in any of the promises pertaining to that people. Their call was to be a preparatory condition, which eventually made ready a remnant of that nation to receive and profit by the high calling to the "great salvation, which at the first *began to be spoken* by the Lord, and was confirmed unto us by them that heard him." (Heb. 2:3.) The terms of the high calling or heavenly calling are not, therefore, to be sought in the Old Testament but in the New; although, as the eyes of our understanding open to discern "the deep things of God," we may see in his dealings and providences with fleshly Israel certain typical lessons profitable to the spiritual seed who have been called with a heavenly calling; because, as the Apostle points out to us, fleshly Israel and its laws and God's dealings with it were shadows or types of the better things belonging to those who are called to membership in the New Creation.

Since in all things Christ was to have the preëminence in the divine plan, and it was thus necessary that he should be the first, the chief, the High Priest, who should become the leader of this New Creation of sons of God, the Captain of their salvation and their exemplar, after whose course they might pattern, in whose steps they might walk, we see a most satisfactory reason why the ancient worthies could have no part nor lot in this New Creation. Our Lord's words respecting John the Baptist attest this: "Verily I say unto you, among them that are born of woman there hath not arisen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he." (Matt. 11:11.) Thus also the Apostle declares, while speaking in terms of highest praise of the faith and noble character of those brethren of the past dispensation—"God having provided some better thing for us, that they without us should not be made perfect."—Heb. 11:40.

Besides, we are to remember that none can be called while still under condemnation on account of Adam's sin. In order to be called to this "high calling," it is necessary that justification from the Adamic sentence must first be secured, and this could not be granted even to fleshly Israel through the blood of bulls and goats, because these can never take away sin, and were merely types of the better sacrifices which do actually meet the demands of Justice against our race. Hence, it was not possible that the call should begin until after our Lord Jesus had paid the price of redemption—"bought us with his own precious blood." Even the Apostles were called and accepted to the New Creation only in a tentative manner until the Redeemer had paid the price and had ascended up on high and had presented it on their behalf. Then, and not until then, did the Father, on the day of Pentecost, directly recognize those believers and *beget* them by his holy Spirit to be "New Creatures." True, our Lord said to the Pharisees during his ministry, "I am not come to call the righteous, but sinners to repentance." (Matt. 9: 13.) But we are to recognize a great difference between calling men to repentance and calling them to the high calling of the divine nature and joint-heirship with Christ. No sinners are called to this; hence it is that we, being "by nature children of wrath," all require first to be justified freely from all things by the precious blood of Christ.

It is in full accord with this that we read in the introduction to the Epistle to the Romans (1: 7) that the epistle is addressed "to all that be in Rome, beloved of God, *called to be saints*"—called to be holy ones, partakers of the divine nature, etc. The introduction to the Epistle to the Corinthians reads—"Unto the Church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ." (1 Cor. 1: 2.) The exclusiveness of this call is still further emphasized in a succeeding verse (9), which declares the author of our calling; saying, "God is faithful, by whom ye were *called unto the fellowship of his* Son, Jesus Christ, our Lord." This implies an association, oneness; and, hence, the thought is that the call is with a view to finding from amongst men some who shall become one with the Redeemer as New Creatures; joint-heirs with him of the glory, honor, and immortality accorded him as a reward of his faithfulness.

Here we are reminded of the Apostle's words to the effect that we shall be made joint-heirs with Christ only upon certain conditions, namely, "If so be that we suffer with him that we may be also glorified together." (Rom. 8: 17.) In the same chapter to the Corinthians (verse 24) the Apostle shows that the call he is discussing is not by any means the same call that was for a time confined to the Jews; and his words indicate, further, that not all are called. He says, "Unto them which are called, both Jews and Greeks, Christ [is] the power of God and the wisdom of God"—though to the uncalled Jews he was the stumbling block and to the uncalled Greeks foolishness. In his letter to the Hebrews (9: 14, 15) the Apostle points out that the call of this Gospel age could not be promulgated until first our Lord had by his death become "surety" for the New Covenant. His words are, "For this cause he is the mediator of the New Testament [covenant], that by means of death, for the redemption of the transgressions that were under the first testament [Law Covenant], they which are called might receive the promise of eternal inheritance." Heb. 7:22.

NOT MANY GREAT, WISE OR LEARNED CALLED.

We might naturally suppose that this special call, if restricted at all, would be restricted to the very finest specimens of the fallen race—the most noble, the most virtuous, the most talented; but the Apostle contradicts this thought, saying, "Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are: that no flesh should glory in his presence." (1 Cor. 1: 26–29.) The reason for this condition of things the Apostle explains to be God's intention that no man should be able to boast that he had in any sense or degree merited the great blessings to be conferred. The whole matter is intended to be both to angels and to man an illustration of the power of God to transform characters from base and despised to noble and pure, not by force, but by the transforming power of the truth,—working, in the called ones, through the promises and hopes set before them, both to will and to do his good pleasure. This divine arrangement will result not only in the Father's glory, but also in the humility and everlasting good of those whom he will bless. We find, reiterated throughout the New Testament, various statements of the fact that this call and the salvation under it are not of man, nor by his power, but by the grace of God. Nor is it difficult to see why the call is, as a rule, less attractive to the noble and more so to the ignorant.

Pride is an important element in the fallen nature, and must continually be reckoned with. Those who are less fallen than the majority of their fellows and who are, therefore, more noble by nature than the average of their fellow creatures, are apt to realize this condition and to feel a certain amount of superiority and to pride themselves on it. Such, even if they are seeking the Lord and aspiring to his blessing and favor, would be inclined to expect that they would be received by the Lord upon some different basis from their more fallen, less noble fellows. God's standard, however, is *perfection;* and he declares that everything not up to that standard is condemned; and every condemned one is pointed to the same Redeemer and to the same sacrifice for sins, whether he has suffered much or comparatively less from the fall. These conditions of acceptance were sure to be more attractive to the mean and more fallen members of the human family than to the more noble ones;—the weak, the fallen ones, realizing the more keenly their need of a Savior, because they appreciate much more their own imperfections; while the less fallen, with a measure of self-satisfaction, are not much inclined to bow low before the cross of Christ, to accept justification as a free gift, and to approach upon this basis, and this alone, to the throne of heavenly grace to obtain mercy and find grace to help. They are more inclined to lean to their own understanding, and to have that well-satisfied feeling which will hinder them from coming in by the low gate and narrow way.

God is evidently putting a premium upon humility in connection with all whom he invites to become members of this New Creation. The Apostle points this out, saying, "Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time." (1 Pet. 5:6.) Paul points them to the pattern, Christ Jesus—how he humbled himself and made himself of no reputation, seeking a lower nature and suffering death, even the death of the cross, etc.; on account of which obedience and humility God highly exalted him. Then Peter points the lesson, saying, "God resisteth the proud and giveth grace to the humble." (1 Pet. 5:5.) Ye see your calling, brethren, how that not many great or wise or learned are called, but chiefly the poor of this world, rich in faith. With the premium which God sets upon humility, there is also a premium which he sets upon faith. He would have for New Creatures those who have learned to trust him implicitly, who accept his grace as sufficient for them, and in the strength which he supplies attain—as incidental to their exaltation—the victory to which he calls them.

CHARACTER, NEVERTHELESS, A CONDITION OF THE CALL.

Although God does not call the wise or the great or the learned, we are not to understand from this that his people are base or ignorant, in the sense of being evil or corrupt or debased. On the contrary, the Lord sets the highest possible standard before those whom he calls; they are called to holiness, to purity, to faithfulness and to principles of righteousness;—to an appreciation of these things in their own hearts and the showing forth of them in their lives to the glory of him who hath called them out of darkness into his marvelous light. (2 Pet. 1:3; 1 Pet. 2:9.) The world may know them according to the flesh only, and according to the flesh they may not be more noble or refined than others,—frequently less so,—but their acceptance with the Lord is not according to the flesh, but according to the spirit, according to their minds, their intentions, their "hearts." Consequently, from the moment they accept the grace of God in Christ and the forgiveness of their sins, and make a consecration of themselves to the Lord, they are counted as freed from those blemishes which were theirs naturally as children of Adam; they are counted as though their flesh were robed in the merits of Christ, hiding all of its defects. It is the new mind, the new will, that is the "New Creature" accepted of God and called, and it alone is being dealt with.

True, the new mind as it develops will show itself to be noble, honorable, upright, and gradually it will come more and more to have power and control over the flesh, so that those who recognize not the New Creatures, even as they did not recognize the Lord, may ultimately come to marvel at their good works and holy living and spirit of a sound mind, though even these may at times be attributed by them to some ignoble motives. And notwithstanding the gradual growth of the new mind more and more into harmony with the mind of the Lord, these may never get full control over the mortal bodies with which they are connected, although it will surely be their object and effort to glorify God in their bodies as well as in their spirits, their minds, which are his.—1 Cor. 6: 20.

Let us notice some of these specifications and limitations as respects character in the "New Creation." The Apostle's exhortation to one of these called ones,—but applicable to all of them,—is, "Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called." (1 Tim. 6: 12.) These New Creatures are not to expect to gain the victory and the great reward without a battle with the adversary, as well as with sin abounding in all their associations and the weakness of their own flesh, though the latter is covered by the merit of Christ's righteousness under the terms of the New Covenant. The Apostle again exhorts this class to "Walk worthy of God who hath *called you* unto his Kingdom and glory." (1 Thess. 2: 12.) The New Creature is not only to recognize his calling and its ultimate reward in the Kingdom and glory, but he is to remember that in the present life he has become a representative of God and of his righteousness, and he is to seek to walk in accord therewith. Thus we read, "As he that hath called you is holy, so be ye holy in all manner of conversation; because it is written, 'Be ye holy; for I am holy.'" (1 Pet. 1: 15, 16.) Again, in the same epistle (2: 9) we read, "Ye should show forth the praises of him who hath called you out of darkness into his marvelous light."

Spiritual Israelites of the New Creation were not put under bondage to specific laws, as were the fleshly Israelites; but were put under "the law of liberty," that their love for the Lord might demonstrate itself, not only in respect to voluntarily avoiding the things recognized as disapproved of the Lord, but also in respect to voluntarily sacrificing human rights and interests in the service of truth and righteousness, for the Lord and for the brethren. It is in accord with this that the Apostle declares "God hath not called us unto uncleanness but unto holiness." (1 Thess. 4: 7.) He declares again, "Ye have been called unto liberty, only use not liberty for an occasion to the flesh" (Gal. 5: 13), an occasion to do evil: use your liberty rather in sacrificing present rights for the sake of the truth and its service;—that thus you may be sacrificing priests of the royal priesthood who, by and by, shall reign in God's Kingdom as joint-heirs with Christ to dispense divine blessings to the world.

Many are the Scriptures that point out that the call to be "New Creatures" is a call to glory, honor and immortality (Phil. 3: 14; 2 Pet. 1 3, etc.), but everywhere the Lord indicates that the path to this glory is a narrow one of trial, testing, sacrifice; so that only those who are begotten of his spirit, yea, filled with it, will be able to come off conquerors in the end and attain to the glorious things whereunto they are called, the way to which has been made possible to the called ones through him who has promised, "My grace is sufficient for you; for my strength is made perfect in your weakness."

Nor are we to think of different calls, but are to remember the declaration of the Apostle (Eph. 4: 4), "Ye are called in one hope of your calling." It is a mistake, therefore. for any to think that they have any choice in this matter. Indeed, so far as the world is concerned, in the next age there will be no call: God will not, during that age, be seeking to select a special class separate and distinct from others and to a special position. Instead of *calling* the world during the Millennial age, the Lord will command them,—command obedience to the laws and principles of righteousness; and every creature will be *required* (not requested) to render obedience to that Millennial government, otherwise he will receive stripes for his disobedience, and ultimately will be destroyed from amongst the people, as is written, "He that will not hear [obey] that prophet shall be cut off from amongst the people"—he shall die the Second Death, from which there will be no hope of recovery.

Neither is there a second call during this Gospel age, though, as we have previously seen, there is a second class of saved ones selected during this age—the Great Company (Rev. 7: 9-14) "whose number no man knoweth, out of every nation and kindred and tongue," who shall serve God *in* his temple and *before* the throne in contradistinction to the Bride, who will be *in* the throne and members, or living stones, *of* the temple. But these of this second company have no separate and distinct call. They might as easily, and with much more satisfaction, have attained to the glories of the divine nature had they rendered prompt and hearty obedience. They do come off victors in the end, as is shown by the fact that to them are granted the palm branches; but their lack of zeal hindered them from being accepted as of the overcoming class, thus preventing their eternal joint-heirship and glory as participants in the New Creation, as well as depriving them of much of the joy and peace and satisfaction which belongs to the overcomers and is enjoyed by them even in this present life. The place to which they will attain, as we have previously seen, will apparently be one similar in many respects to the estate or plane of the angels.

Another thought in connection with the call is that its time is limited, as the Apostle declares, "Now is the acceptable time; behold now is the day of salvation." "To-day if ye will hear his voice harden not your hearts." (2 Cor. 6: 2; Heb. 3: 15.) This acceptable day, or acceptable year or acceptable period or epoch, began with our Lord Jesus and his consecration. He was *called*. He took not the honor upon himself, and it has continued ever since—"No man taketh this honor unto himself." (Heb. 5: 4.) Bold indeed would be the man who would assume the right to a change of nature from human to divine, and from being a member of the family of Adam and joint-heir in his lost and forfeited estate, to being a joint-heir with Christ in all the riches and glory and honor of which he, in response to his call, became the rightful heir in perpetuity.

The close of this call, or "day of salvation," or "acceptable time" will come no less certainly than it began. A definite, positive number were ordained of God to constitute the New Creation, and so soon as that number shall be completed the work of this Gospel age will be finished. We might observe also that as soon as the proper number shall have been called, the call itself must cease; because it would not be consistent for God to call even one individual more than he had predestinated, even though he foreknew how many of the called ones would fail of obedience, fail to make their calling and election sure, and, therefore, need to be replaced by others. Consistency seems to demand that the Almighty shall not even seem to trifle with his creatures by extending a single invitation which could not be made good if accepted. The Scriptures hold out the thought that for this limited, elect number of the Royal Priesthood a crown apiece has been provided; and that as each accepts the Lord's call and makes his consecration under it, one of the crowns is set apart for him. It is not, therefore, proper to suppose that the Lord would call any one who, on presenting himself and accepting the call, would need to be informed that no crown could be apportioned to him yet, but that he must wait until some one who would prove unfaithful should forfeit his claim. Our Lord's exhortation, "Hold fast, . . . that no man take thy crown," seems to imply not only the limited number of crowns, but that ultimately, in the end of this age, there would come a time when those who had not faithfully lived up to their covenant would be rejected, and that others at that time would be in waiting for their crowns.—Rev. 3:11.

To our understanding the general call to this joint-heirship with our Redeemer as members of the New Creation of God, ceased in 1881. But we apprehend that a large number (in all the various denominations of Christendom—probably twenty or thirty thousand) who at that time had made full consecration of themselves, have not proven faithful to their covenant of self-sacrifice. These, one by one, as their full measure of testing is reached, if found unfaithful, are rejected from fellowship in the called company—to the intent that others who meantime have consecrated, though not under the call, may be admitted to full relationship in this fellowship with Christ and his joint-heirs, that they, in turn, may stand their testing and, if found unworthy, be similarly rejected and their places be filled by still others who will be waiting in an attitude of consecration. Evidently, by such arrangement, no necessity has existed for any general call since 1881. Those now admitted can as well be granted their privileges and opportunities without coming under the general call or invitation which ceased in 1881—they are admitted on application, as opportunity permits, to fill up the places of those who are going out. It is our expectation that this work of going out and coming in will continue until the last member of the new order of creation shall have been found worthy, and all the crowns everlastingly apportioned.

The Apostle declares, "Ye, brethren, are not in darkness, that that day should overtake you as a thief." (1 Thess. 5:4.) In harmony with all the various precedents of Scripture, we are inclined to believe that in this harvest time of the Gospel age a knowledge of the truth respecting the divine plan of the ages, and the presence of the Son of Man, and the harvest work will be brought to the attention of all the Lord's consecrated ones. We apprehend that thus "present truth," will be quite a testing or proof of proper heart conditions amongst the consecrated here, even as the message of our Lord's presence and the harvest of the Jewish age served to test earthly Israel at the first advent. It is a part of our expectation that those who in this time come to a clear knowledge of the truth and give evidence of sincerity of faith in the precious blood and the depth of their consecration to the Lord's service, and who are granted a clear insight into the divine plan, should be considered as having this proof that they have been accepted with the Lord as prospective heirs with Christ Jesus, even though they consecrated since 1881. If their consecration was made long ago, before the call ceased, we may understand that after so long a time they are coming into the proper attitude of consecration, and that, therefore, the knowledge of present truth has been granted to them as a blessing and as an evidence of their fellowship of spirit with the Lord. If they were not amongst the consecrated in 1881, or before, the inference would be that they had now been accepted to association in the called class by being given the place of some one previously called, but who had proved himself lacking in zeal,—neither cold nor hot—and therefore spewed out—to have his portion properly in the time of trouble coming, and there to learn valuable lessons under disciplines and chastisements which he should have learned from the Word of God, and to come up through a time of great tribulation to a place in the "Great Company," whereas he should have come willingly and joyfully through tribulation to a place with Christ in the throne.

HOW GOD CALLS.

"Of him are ye in Christ Jesus, who of God is made unto us wisdom and righteousness [justification] and sanctification and deliverance."—1 Cor. 1: 30.

CHRIST OUR WISDOM.

Wisdom is here given the first, and in that sense the most important, place amongst the steps of salvation.

The Wise Man's testimony agrees with this, saying, "Wisdom is the principal thing . . . with all thy getting get understanding." However well disposed we may be, however weak or strong, wisdom is the prime essential to our taking the proper course. And this is generally acknowledged amongst men. All of any intelligence are seeking for further knowledge and wisdom; even those who take the most foolish courses, as a rule take them in following paths which do not appear to them at the time to be unwise ones. It was thus with mother Eve: she longed for knowledge, wisdom; and the very fact that the forbidden tree seemed to be a gateway to wisdom constituted her temptation to disobedience to her Creator. How necessary then is a wise counselor to guide us in wisdom's ways of pleasantness, and through her paths of peace.

And if mother Eve, even in her perfection, needed a wise guide, much more do we, her fallen, imperfect children, need such a guide. Our heavenly Father in calling us to membership in the New Creation foresaw all our needs: that our own wisdom would not be sufficient for us, and that the wisdom of the Adversary and his deluded followers would be exercised to our injury—to make light appear darkness and darkness appear light; hence the provision of our text that Christ should be our wisdom. Before ever we come to God, before ever we receive the merit of the atonement or through it reach the relationship of sons, we need help, guidance, wisdom, the opening of the eyes of our understanding that we may discern the supply which God has provided in his Son.

In order to have a hearing ear for the wisdom that cometh from above, an earnest condition of heart is necessary. We must possess a measure of humility, else we will think of ourselves more highly than we ought to think, and will fail to discern our own weaknesses, blemishes, unworthiness, from the divine standpoint. We need also to have a certain amount of honesty or candor,—to be willing to admit, to acknowledge, the defects seen by the humble mind. Looking from this standpoint, those who long for righteousness and harmony with God are pointed by the Lord's providences to Jesus as the Savior. However imperfectly at first any may understand the philosophy of the atonement accomplished for us, they must at least grasp the fact that they "were by nature children of wrath even as others"—sinners; that Christ's sacrifice was a righteous one and that God provided and accepted it on our behalf; that through his stripes we may be healed, through his obedience we may he accepted of the Father, our sins being reckoned as laid upon him and borne by him, and his righteousness and merit reckoned as applicable to us for a robe of righteousness. We must see this—Christ must thus be made unto us *wisdom*—before we can act upon the knowledge, and by hearty acceptance of his merit be justified before the Father and accepted and sanctified, and, by and by, delivered and glorified. But Christ does not cease to be our wisdom when the next step is taken, and he becomesour justification. No: we still need him, as our Wisdom, our wise Counselor. Under his guidance we need to see the wisdom of making a full consecration and the wisdom of following up that consecration in a life of sanctification, to the doing of the Father's will. In every step that we take wisdom is the principal thing; and all through the life of consecration, or sanctification, at every step of the journey to the Heavenly City, we need the wisdom which cometh from above, which the Apostle describes,—"first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy." (Jas. 3:17.) Earthly wisdom operates along the lines of selfishness, self-will, self-esteem, self-righteousness, self-sufficiency; and, as the Apostle points out, these things lead to bitter envying and strife, because this wisdom, instead of being from above, is "earthly, sensual, devilish." The heavenly wisdom, on the contrary, is in harmony with the divine character of love, which "vaunteth not itself, is not puffed up, behaveth not itself unseemly, rejoiceth not in iniquity, but rejoiceth in the truth."

There is order in the operation of this wisdom, too;

for while it takes hold upon all the conditions mentioned by the Apostle James above, there is a difference in the rank it assigns to each. While the spirit of wisdom from above is peaceable,—desires peace, and seeks to promote it,—nevertheless it does not put peace first, but purity,—"first pure, then peaceable." It is earthly wisdom which suggests "peace at any price," and commands the conscience to be still that selfish peace may be promoted. The wisdom that is pure is simple, is guileless, honorable, open: it loves the light; it is not of darkness, of sin, nor favorable to anything that needs to be hidden: it recognizes the hidden works as usually works of darkness, the secret things as usually evil things. It is peaceable so far as would be consistent with honesty and purity; it desires peace, harmony, unity. But since peace is not first, therefore it can only be morally at peace, and fully in harmony with those things which are honest, pure and good.

This heavenly wisdom is gentle—not coarse, rough, either in its plans or methods. Its gentleness, nevertheless, follows its purity and peaceableness. Those who possess it are not primarily gentle and then pure and peaceable, but first, or primarily, pure, sanctified with the truth. They are desirous of peace and disposed to promote it; therefore they are gentle and easy to be entreated. But they can only be easily entreated in harmony with purity, peace and gentleness: they can not be easily entreated to assist in any evil work, for the spirit of heavenly wisdom forbids such a course.

Heavenly wisdom is full of mercy and good fruits: it rejoices in mercy, which it sees to be an essential element of the divine character it essays to copy. Mercy and all good fruits of the holy Spirit of the Lord are sure to proceed from, and be thoroughly ripened and developed in, the heart which is illuminated with the wisdom from above; but this mercy, while taking hold of the ignorant and unintentional evil-doers with sympathy and help, cannot have sympathy or affiliation with wilful wrongdoers, because the spirit of wisdom is not first mercy, but first purity. Hence the mercy of this wisdom can only exercise itself fully toward unintentional or ignorant wrong-doers.

This heavenly wisdom is declared to be "without partiality." Partiality would imply injustice; and the purity and peace and gentleness and mercy and the good fruits of the Spirit of wisdom from above lead us to be no longer respecters of persons, except as character demonstrates their real value. The outward features of the natural man, the color of the skin, etc., are ignored by the Spirit of the Lord,—the Spirit of wisdom which cometh from above: it is impartial and desires that which is pure, peaceable, gentle, true, wherever found and under whatever circumstances exhibited.

This wisdom from above is furthermore "without hypocrisy"—it is so pure, so peaceable, so gentle, so merciful toward all that there is no necessity for hypocrisy where it is in control. But it is bound to be out of harmony, out of sympathy, out of fellowship with all that is sinful, because it is in fellowship, in sympathy with all that is pure or that is making for purity, peace and gentleness; and under such conditions there is no room for hypocrisy.

Heavenly wisdom in respect to all these matters God has given us through his Son;—not only in the message of his redemptive work, but also in his exhibition of the graces of the Spirit and of obedience to the Father, thus instructing us both by word and example. Moreover, this wisdom from above comes to us through the apostles, as Christ's representatives, through their teachings—as well as through all those who have received this Spirit of wisdom from above, and who daily seek to let their light so shine as to glorify their Father in Heaven.

CHRIST OUR JUSTIFICATION.

We have already, to some extent, discussed the atonement between God and man, in which our Lord Jesus was made unto all those who accept him Justification.* But here we want to examine more particularly the meaning of this common word, Justification, which seems to be but imperfectly understood by the majority of the

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* Vol. V., Chap. xv.

Lord's people. The primary thought in the word Justification is (1) justice, or a standard of right; (2) that something is out of accord with that standard—not up to its requirements; (3) the bringing of the person or thing that is deficient up to the proper or just standard. An illustration of this would be a pair of balances or scales: on the one side a weight would represent Justice; on the other side something representing human obedience should be found of equal weight, to balance Justice. This is more or less deficient in all, and the deficiency requires to be compensated for by having something added to it, in order to its justification or balancing. Applying this illustration more particularly, we see Adam as originally created, perfect; in harmony with God and obedient to him. This was his right, proper, just condition, in which he should have continued. But through sin he came under divine sentence and was straightway rejected, as being no longer up to the divine standard. Since then his posterity, "born in sin and shapen in iniquity," have come forth to life on a still lower plane than their father, Adam—still further from the standard required by divine Justice. This being conceded, it is useless for any of Adam's posterity to ask the Creator for a fresh balancing, or trial, to see whether or not he could come up to the standard of infinite Justice. We concede that such a trial would be absolutely useless; that if the perfect man by disobedience forfeited his standing, we who are imperfect, fallen, depraved, could have no hope of meeting the requirements of Justice, or of balancing ourselves, justifying ourselves, before God—"We have all sinned and come short of the glory of God" wherein our race was originally created, representatively, in father Adam.

If, then, we see that, as a race, we are all unjust, all unrighteous, all imperfect, and if we see, too, that none can by any works meet the requirements of Justice, we see assuredly that "none could give to God a ransom for his brother." (Psa. 49: 7.) None could make up the deficiency for another, because not only has he no surplus of merit or weight or virtue to apply to another, but he has not even enough for himself, "for all have sinned and come short." We ask, therefore, Can God accept and deal with the unjust, the fallen ones—he who already has condemned them and declared them unworthy of his favor, and that they shall die as unworthy of life? He shows us that he has a way of doing this—a way by which he may still be just and yet be the justifier of him that believeth in Jesus. He shows that he has appointed Christ the Mediator of the New Covenant, and that Christ has bought the world with his own precious blood—sacrifice—and that in due time, during the Millennial age, Christ will take to himself his great power, and reign as the King of earth, and bless all the families of the earth with a knowledge of the truth and with an opportunity for restitution to the image of God as represented in Father Adam,—and fortified by the experiences of the fall and of the recovery. This work of bringing back mankind to perfection will be the work of *Justification*—actual justification, as distinguished from reckoned justification, or "justification by faith" imputed to the Church during the Gospel age. Actual justification will start with the beginning of our Lord's Millennial reign, and will progress step by step until "every man" shall have had the fullest opportunity for return to all that was lost through father Adam—with added experiences that will be helpful. Thank God for that period of actual justification—actual making right—actual bringing of the willing and obedient of the race from imperfection to perfection—physically, mentally, morally!

But now we are specially considering the New Creation and what steps God has taken for the justification of this little class of humanity whom he has called to the divine nature and glory and immortality. These, as well as the world, need justification, because by nature "children of wrath even as others";—because as God could not deal with the world while under sentence of death as sinners, neither could he deal on that basis with those whom he calls to be of the New Creation. If the world must be justified—brought to perfection—before God can again be in harmony with them, how could he fellowship the

Church, or call her to joint-heirship with his Son unless first justified? It must be conceded that justification is a necessary pre-requisite to our call to the New Creation, but how can justification be effected for us? Must we be restored to absolute, actual perfection,—physically, mentally, morally? We answer, No; God has not provided for us such an actual justification, but he has provided a justification of another kind, which in the Scriptures is designated, "*justification by faith*"—not an actual justification, but a reckoned one. God agrees that all those who during this period of the continuance of the reign of sin and death shall hear the message of his grace and mercy through Christ, and shall come so into accord with the wisdom from above that they will confess their wrong condition and, believing the Lord's message of his mercy and grace in Christ, will repent of sin and so far as possible make restitution for their wrong;—these, instead of returning to actual human perfection, he will reckon as having their blemishes covered with Christ's merit. In dealing with them he will reckon them just or right, justifying them through faith.

This reckoned justification, or justification by faith, holds good so long as the faith continues and is backed by endeavors to do the Lord's will. (If faith and obedience cease, at once the justification ceases to be imputed.) But faith-justification does not cease when the next step (of sanctification) is taken. It continues with us as New Creatures, not only covering us from the Adamic condemnation, but from all the weaknesses and imperfections of word, thought and deed which are ours through the weaknesses of the flesh, through heredity (not wilful). It continues thus to cover the Lord's people as New Creatures even to the end of their journey—through all the testings and trials necessary to them as candidates for, and probationary members of, the New Creation. It is in line with this that the Apostle declares "There is therefore now *no condemnation* to them which are in Christ Jesus, who walk not after the flesh but after the Spirit,"—notwithstanding the fact that the treasure of the new nature is in an earthen vessel and that on this account there are continually unwilling blemishes, the least of which would condemn us as unworthy of the rewards of life everlasting on any plane were they not covered by the merits of our wedding garment, the robe of Christ's righteousness, our imputed justification—justification by faith. We will need this justification, and it will continue to be our robe so long as we abide in Christ and are still in the flesh; but it will cease completely when our trial ends in our acceptance as overcomers and we are granted a share in the First Resurrection. As the Apostle explains,—it is sown in corruption, dishonor and weakness, but it will be raised in incorruption, in power, in glory, in full likeness to our Lord, the Quickening Spirit, who is the express image of the Father's person. When that perfection shall have been attained there will no longer be a necessity for an imputed righteousness, because we will then be actually righteous, actually perfect. It matters not that the perfection of the New Creation will be on a higher plane than that of the world; *i. e.*, so far as the justification is concerned it matters not; those who will receive God's grace in restitution to human nature in perfection will be just or *perfect* when that work is completed; but perfect or right on a lower than spirit plane. Those now called to the divine nature and justified by faith in advance, so as to permit their call and testing as sons of God, will not be actually justified or perfected until in the First Resurrection they attain that fulness of life and perfection in which there will be nothing of the present imperfection in any particular—the perfection now only reckoned or imputed to them.

THE CAUSE OR GROUND OF OUR JUSTIFICATION.

Confusion has come to many minds on this subject by reason of neglect to compare the declarations of God's Word. Some, for instance, noting the Apostle's expression that we are "justified by *faith*" (Rom. 5:1; 3:28; Gal. 3:24), hold that faith is so valuable in God's sight that *it* covers our imperfections. Others, noting the Apostle's statement that we are "justified by God's *grace*" (Rom. 3: 24; Titus 3: 7), hold that God justifies or clears whomsoever he wills arbitrarily, irrespective of any quality or merit or faith or works which may be in them. Still others note the Scriptural declaration that we are "justified by *his blood*" (Rom. 5: 9; Heb. 9: 14; 1 John 1: 7), and reason from this that the death of Christ effected a justification for all men, irrespective of their faith and obedience. And still others take the Scripture statement that Christ was "*raised* again for our justification" (Rom. 4: 25), and, on the strength of this, claim that justification comes to us through the resurrection of Christ. Still others, taking the Scripture which says "by works a man is justified" (Jas. 2: 24), claim that after all is said and done our works decide the matter of favor or disfavor with God.

The fact of the matter is that these expressions are all true, and represent merely different sides of the one great question: just as a great building may be viewed from front, from rear, from the sides and from various angles. In giving the above expressions, the apostles at different times were treating different phases of the subject. It is for us to put all of these together and see in that combination the whole truth on the subject of justification.

First of all, we are justified by *God's grace*. There was no obligation upon our Creator to do anything whatever for our recovery from the just penalty which he had placed upon us. It is of his own favor or grace that, foreseeing the fall even before our creation, he had compassion upon us, and in his plan provided for our redemption the Lamb slain before the foundation of the world. Let us settle this question of our reconciliation to the Father,—that it is all of his grace by whatever means he was pleased to bring it about.

Secondly, we are justified *by the blood of Christ*—by his redemptive work, his death: that is to say, the Creator's grace toward us was manifested in making *this* provision for us,—that "Jesus Christ by the grace of God should taste death for every man," and thus pay the penalty for Adam. And since the whole world came into condemnation through Adam, the ultimate effect will be the cancellation of the sin of the whole world. Let us make sure of this point also, as of the first one, that God's grace operates only through this one channel, so that "he that hath the Son hath life, and he that hath not the Son hath not life," but continues under the sentence of death.—1 John 5: 12.

Thirdly, that Christ Jesus was raised from death for our justification is equally true; for it was a part of the divine plan, not only that Messiah should be the redeemer of the people, but that he should be the blesser or restorer of all desiring to return to harmony with the Father. While, therefore, Jesus' death was of primary importance as the basis of our reconciliation, he could never have been the channel for our blessing and restitution had he remained in death. Hence the Father, who provided for his death as our redemptive price, provided also for his resurrection from the dead, that in due time he might be the agent for man's justification—for humanity's return to a right or just condition, in harmony with God.

Fourthly, we (the Church) are justified by faith in the sense that the Lord's provision is not for an actual justification or restitution of any during this age, but for merely a reckoned, or faith restitution; and this, of course, can apply only to those who will exercise the faith. Neither our faith nor our unbelief can have anything whatever to do with the divine arrangements which God purposed in himself and has been carrying forward and will accomplish in due time; but our participation in these favors proffered us in advance of the world does depend upon our faith. During the Millennial age the lengths and breadths of the divine plan of salvation will be manifested to all—the Kingdom of God will be established in the world, and he who redeemed mankind, and who has been empowered to bless all with a knowledge of the truth, will *actually* justify, or restore to perfection, as many as desire and will accept the divine favor on the divine terms.

True, *faith* may even then be said to be essential to restitution progress toward *actual justification*, for "without faith it is impossible to please God," and because the restitution blessings and rewards will be bestowed along lines that will demand faith; but the faith that will then be required for progress in restitution will differ very much from the faith now required of those "called to be saints," "joint-heirs with Jesus," "New Creatures." When the Kingdom of God shall be in control and Satan bound and the knowledge of the Lord caused to fill the earth, these fulfilments of divine promises will be recognized by all, and thus *sight* or *knowledge* will grasp actually much that is now recognizable only by the eye of faith. But faith will be needed, nevertheless, that they may go on unto perfection; and thus the actual justification obtainable by the close of the Millennium will be attained only by those who will persistently exercise faith and works. Although of that time it is written, "The dead shall be judged out of the books *according to their* WORKS," as in contradistinction to the present judgment of the Church "*according to your* FAITH," yet their works will not be without faith, even as our faith must not be without works to the extent of our ability.

The Apostle's declaration that God will justify the heathen through *faith* (Gal. 3: 8), is shown by the context to signify that the reconciliation by restitution will not come as a result of the Law Covenant, but by grace under the terms of the New Covenant, which must be believed in, accepted and complied with by all who would benefit by it. A difference between present and future justification, then, is that believers of the present time are, upon the exercise of proper faith, granted *instantly* fellowship with the Father, through *reckoned* justification, by faith; whereas the exercise of obedient faith under the more favorable conditions of the next age will not bring *reckoned* justification at all, and will effect actual justification and fellowship with God only at the close of the Millennium. The world in the interim will be in the hands of the great Mediator, whose work it will be to represent to them the divine will and to deal with them, correcting and restoring such as obey, until he shall have *actually* justified them,—at which time he will present them faultless before the Father, when about to deliver up his Kingdom to God, even the Father.—1 Cor. 15:24.

Now the Lord is seeking for a special class to constitute his New Creation, and none have been called to that heavenly calling except such as have been brought to a knowledge of God's grace in Christ, and been able to accept that divine arrangement by faith;—to so fully trust in the grand outcome of God's plan that their faith therein will influence and shape the course of their lives in the present time, and cause them to esteem the life to come as of such paramount value that, in comparison, the present life and its interests would appear to be but as loss and dross. Exercising faith in this dark time, when the prevalence of evil seems to impugn the wisdom and love and power of the Creator, believers are reckoned of God as though they had lived during the Millennial age and experienced its restitution to human perfection; and this reckoned standing is granted to the intent that they may present in sacrifice that human perfection to which, under divine arrangements, they would by and by attain—that they might thus present their bodies (reckonedly perfect) and all their restitution privileges, earthly hopes and aims and interests, a living sacrifice,—exchanging these for the heavenly hopes and promises of the divine nature and joint-heirship with Christ, to which are attached, as proofs of our sincerity, conditions of suffering and loss as respects earthly interests and honors of man.

Fifthly, this class, now justified by its faith, must not expect to deny its faith by wilfully contrary works. It must know that while God is graciously dealing with them from the standpoint of faith, not imputing their transgressions unto them, but counting them all met by their Redeemer at Calvary—not imputing their trespasses unto them, but dealing with them according to their spirit or will or intention, and not according to the flesh or actual performances,—nevertheless, he will expect that the flesh will be brought into subjection to the new mind so far as possible, "so far as lieth in us," and that it will coöperate in all good works to the extent of its opportunity and possibilities. In this sense and in this degree our works have to do with our justification—as corroborative testimony, proving the sincerity of our devotion. Nevertheless, our judgment by the Lord is not according to works but according to faith: if judged according to our works we would all be found to "come short of the glory of God"; but if judged according to our hearts, our intentions, the New Creatures can be approved by the divine standard under the terms of the Grace Covenant, by which the merit of Christ's sacrifice covers their unintentional blemishes. And surely none could object to the Lord's expecting us to bring forth such fruits of righteousness as may be possible for us under present imperfect conditions. More than this he does not ask, and less than this we should not expect him to accept and reward.

As an illustration of this general operation of justification by grace, by the blood and through our faith, and the relationship of works to the same, consider the electric car service. The one central power-house will to some extent illustrate the source of our justification—the grace of God. The wire which carries the current will imperfectly represent our Lord Jesus, the Father's Agent in our justification; the cars will represent believers and the trolleys represent the faith which must be exercised and which must press against the wire. (1) Everything is dependent upon the electric current. (2) Next in importance is the wire which carries that current to us. (3) Without the arm of faith to touch and press upon the Lord Jesus, the channel of our justification, we would receive no blessing. (4) The blessing received by us from contact with the Lord Jesus would correspond to the lighting of the car with the electric current, indicating that the power is there and can be used; but (5) the motorman and his lever represent the human will, while (6) the motor itself represents our activities or energies under the power which comes to us through faith. All of these powers in combination are necessary to our progress;—that we may make the circuit and ultimately arrive at the car barns which, in this illustration, would correspond to our place as the New Creation in our Father's house of many mansions, or conditions for the many sons of many natures.

JUSTIFICATION AND THE ANCIENT WORTHIES.

Looking back, we can see from the apostolic record that in the remote past, before the precious blood had been given for our justification, there were ancient worthies,—Enoch, Noah, Abraham, Isaac, Jacob, David, and various other holy prophets who were justified by faith. Since they could not have had faith in the precious blood, what faith was it in them that justified them? We answer as it is written: "They believed God and it was counted unto them for righteousness [justification]." True, God did not reveal to them, as he has revealed to us, the philosophy of his plan, that we may see how he could be just and yet the justifier of him that believeth in Jesus; and, hence, they were not responsible for not believing what had not been revealed. But they did believe what God had revealed, and that revelation contained all that we now have, only in a very condensed form, as an acorn contains an oak. Enoch prophesied of the coming of Messiah and the blessings to result; Abraham believed God that his seed should be so greatly favored of God that through it all nations should be blessed. This implied a resurrection of the dead, because many of the nations of the earth had already gone down into death. Abraham believed that God was able to raise the dead—so much so that when he was tested he was willing even to part with Isaac, through whom the promise was to be fulfilled, accounting that God was able to raise him from death. How distinctly he and others discerned the exact methods by which God would establish his Kingdom in the world and bring in everlasting righteousness by justifying as many as would obey the Messiah, we cannot definitely know; but we have our Lord's own words for it, that Abraham, at least, with considerable distinctness, grasped the thought of the coming Millennial day, and, possibly, also to some extent grasped the thought of the sacrifice for sins which our Lord was accomplishing when he said, "Abraham rejoiced to see my day, and he saw it and was glad."—John 8: 56.

All do not see distinctly the difference there was between the justification of Abraham and others of the past *to fellowship* with God before God had completed the ground of that fellowship in the sacrifice of Christ and the justification *to life* during this Gospel age. There is a quite a difference, however, between these blessings, though faith is necessary to both. All were under sentence of death justly, and, hence, none could be counted free from that sentence, "justified to life" (Rom. 5: 18), until after the great sacrifice for sins had been made by our Redeemer; as the Apostle declares, that sacrifice was necessary *first* in order "that God might be *just*" in the matter. (Rom. 3: 26.) But Justice, foreseeing the execution of the redemptive plan, could make no objection to its announcement in advance merely, as an evidence of divine favor, to those possessing the requisite faith,—justifying such to this degree and evidence of fellowship with God.

The Apostle refers to "justification *to life*" (Rom. 5: 18) as being the divine arrangement through Christ, which will be opened eventually to all men; and it is this justification to life that those who are called to the New Creation are reckoned to attain now, in advance of the world, by the exercise of faith;—they realize a justification not only to terms of fellowship with God as his friends, and not aliens, strangers, foreigners, enemies, but additionally, it is possible for them by the same faith to grasp the restitution rights *to life* secured for them by the Redeemer's sacrifice, and then to sacrifice those earth-life rights as joint-sacrificers and under-priests in association with the High Priest of our profession, Christ Jesus.

While the ancient worthies could come into harmony with God through faith in the operation of a plan not fully revealed to them and not even begun, it would appear that it would be impossible for divine justice to go further than this with any until the atonement for sin had been actually effected by the sacrifice of Christ. This is in full accord with the Apostle's declaration that "God . . . provided some better things for us [the Gospel Church, the New Creation], that they [the humble and faithful ancient worthies] without us should not be made perfect." (Heb. 11: 40.) It is in harmony also with our Lord's declaration respecting John the Baptist that, although there had not arisen a greater prophet than he, yet, dying before the sacrifice of atonement had been actually completed, the least one in the Kingdom of heaven class, the New Creation, justified *to life* (after the sacrifice for sin had actually been made) and called to suffer and to reign with Christ, would be greater than he. —Matt. 11: 11.

We have already noted the fact that Christ and the Church in glory will perform a justifying (restoring) work upon the world during the Millennial age, and that it will not be justification by faith (or reckonedly), as ours now is, but an *actual* justification—justification by works in the sense that although mixed with faith the final testing will be "according to their works." (Rev. 20: 12.) Now the New Creation must walk by faith and not by sight; and their faith is tested and required to "endure as seeing him who is invisible," as believing things that, so far as outward evidences go, are improbable to the natural mind, unreasonable. And this faith, backed by our *imperfect* works, has the backing also of the Lord's *perfect* works on our behalf, and is acceptable to God, on the principle that if under such imperfect conditions we strive, to the extent of our ability, to please the Lord, and so partake of the Spirit of Christ that we rejoice to suffer for righteousness' sake, it is proof that under favorable conditions we would be surely no less loyal to principle. When the *knowledge* of the Lord shall fill the whole earth, and the darkness and mists which now surround the Lord's faithful shall have disappeared, and the great Sun of Righteousness be flooding the world with truth, with absolute knowledge of God, of his character, of his plan,—when men see the evidences of God's favor and love and reconciliation through Christ in the gradual uplift which will come to all those who then seek harmony with him—when mental, physical and moral restitution will be *manifest,*—then faith will be to a considerable extent different from the blind faith necessary now. They will not then "see through a glass darkly [dimly]"; the eye of faith will not be strained to see evidences of the glorious things now in reservation for them that love God, for those glorious things will be more or less distinctly manifested to men. While men will then believe God and have *faith* in him, there will be wide difference between thus believing the evidences of their senses and the faith which the New Creation must exercise now in respect to things which we see not. The faith which God now seeks in his people is precious in his sight, and marks a small, peculiar class; therefore, he has placed such a premium, or reward, upon it. When the Millennial age shall have been fully ushered in it will be impossible to doubt the general facts, and hence it would be out of order to continue to offer a special reward to those who will not doubt.

But although the knowledge of the Lord shall fill the whole earth, and there shall be no need to say to one's neighbor, Know thou the Lord! nevertheless, there will be upon man a different test—not of faith but of works—of obedience; for "it shall come to pass that the soul that will not hear [*obey*] that prophet, shall be cut off from amongst the people." (Acts 3: 23.) It is during the present time of darkness as respects the fulfilment of the divine plan, when sin abounds and Satan is the prince of this world, that our Lord puts the premium upon faith; saying, "According to thy faith be it unto thee" (Matt. 9: 29); and again, "This is the victory which overcometh the world, even your faith." (1 John 5: 4.) But respecting the world's trial, or judgment in the Millennial age, or Day of Judgment, we read that all will be judged according to their *works*—backed by faith; according to their works it will be unto them, and they shall stand approved or disapproved at the close of the Millennial age. —Rev. 20: 12.

Justification, as we have already seen, signifies the bringing of the sinner into full accord with his Creator. We nowhere read of the necessity for the sinner to be justified before Christ, but that through the merit of Christ he is to be justified before the Father, and it may help us to understand this entire subject to examine why this is so. It is because the Creator stands as the representative of his own law, and because he placed father Adam and his race under that law in the beginning, declaring that their enjoyment of his favor and blessing and life everlasting was dependent upon obedience, and that disobedience would forfeit all these favors. That position cannot be set aside. Therefore, before mankind can have fellowship with God, and his blessing of life everlasting, they must in some manner get back into full accord with their Creator, and, hence, back to that perfection which will stand the full light of divine inspection and full test of obedience. Thus the world, so to speak, lay beyond the reach of the Almighty —who purposely arranged his laws so they would be beyond the reach of Justice and make necessary his present plan of redemption and a restitution, or justification, or bringing back to perfection of the willing and obedient, through the Redeemer, who, meantime, would stand as their Mediator or go-between.

The Mediator, although perfect, had no law to maintain—had pronounced no sentence against Adam and his race which would hinder him from recognizing them and being merciful to their imperfections. On the contrary, he bought the world in sin and imperfection, fully realizing its undone condition. He takes mankind as he finds them, and during the Millennial age will deal with each individual of the world according to his own particular condition, having mercy upon the weak and requiring more of the stronger, thus adapting himself and the laws of his Kingdom to all the various peculiarities, blemishes, weaknesses, etc., as he finds them, for the "Father . . . hath committed all judgment unto the Son." (John 5: 22.) The Son will illustrate to mankind the perfect standard of the divine law to which they must eventually attain before they can be just and acceptable in the sight of God—at the close of the Millennial age; but he will not insist upon that standard and hold that any who do not come up to it are violators of it, needing an appropriation of grace to cover every transgression, however unwilful and unintentional. On the contrary, all this *atonement* for violations of God's perfect and immutable law will be finished before he takes the reins of government at all.

Christ has already paid the price in his own sacrifice. He already has applied a portion of that merit to the household of faith, and by the close of this Gospel age he will apply the remainder of the merit of the sin-offering on behalf of "all the people"—the whole world of mankind. God has shown through the Day of Atonement type that it will be accepted, and that it will be as the result of that acceptance that Christ and his Church will then take over the government of the world under what might be termed martial law, or a despotic rule, which sets aside the ordinary laws and standards because of the exigencies of the case, and ministers law in a manner suited, not to those who are in a perfect, or right condition (as are the laws of Jehovah's empire), but suited to the condition of rebellion and anarchy which has been produced in the world as a result of sin. This emergency dominion—in which the King will rule not only as king but also as judge and priest supreme—is designed, as we have just seen, to justify the world actually not reckonedly, by works as the standard or final test—backed by faith. This actual justification will be effected, not at the beginning of the Millennial reign, but as a result of the reign—at its close.

The justification by faith of the present time is with a view to permitting a few, whom God designed to call to his special service, to participate in the Abrahamic Covenant as the Seed of promise, as *joint-sacrificers*, and, hence, joint-heirs with Jesus. Even with these God can make no direct contract, but, so to speak, even after they are justified through faith and by the merit of their Redeemer, they are treated as incompetents and are informed that they are accepted only in the Beloved—in Christ—and all of their covenant contracts to sacrifice, unless indorsed by him, would be of no validity.

How evident it is that the sole object of this Gospel age is to call out a little flock from mankind to constitute members of the New Creation, and that the arrangement to justify believers *unto life,* by faith, is with a view to giving them standing with God whereby they may enter into the covenant obligations required of candidates for the New Creation. As already noted, the condition upon which they will be accepted to the New Creation is that of self-sacrifice; and since God is unwilling to receive as a sacrifice anything that is blemished, we, as members of the blemished and condemned race, could not be acceptable until first we were reckoned justified from all sin; that thus, as the Apostle expresses it, we might "present our bodies living sacrifices, *holy, acceptable* to God,—our reasonable service."—Rom. 12:1.

In view of this, what shall we say of those who come to the standpoint of faith in God and consequent justification, and who, seeing that further progress in the Lord's way means self-sacrifice, self-denial, etc., nevertheless hold back, declining to enter the strait gate and narrow way of so full a consecration,—even unto death? Shall we say that God is angry with them? No: we must suppose that up to a certain point, progressing in the ways of righteousness, they were pleasing to God. And that they receive a blessing, the Apostle clearly declares, saying: "Being justified by faith, we have *peace* with God through our Lord Jesus Christ." This peace implies some discernment of the divine plan in respect to the future blotting out of the sins of the believer (Acts 3: 19); it implies also, a good degree of harmony with the principles of righteousness, for justifying faith is always reformatory. We rejoice with all who come thus far; we are glad that they have this advantage over the masses of mankind whom the god of this world hath thoroughly blinded, and who, therefore, can not at the present time see and appreciate the grace of God in Christ. We urge such to abide in God's favor by going on to full obedience.

"RECEIVE NOT THE GRACE OF GOD IN VAIN."

But however much we may rejoice with such, and however much peace and joy may come to such believers, seeking to walk in the way of righteousness but avoiding the narrow way of sacrifice, we must in candor point out that such "receive the grace of God in vain" (2 Cor. 6:1);—because the grace of God in the justification which they have received, was intended to be the stepping-stone to the still greater privileges and blessings of the high calling of the New Creation. God's grace is received in vain by such, because they do not use this grand opportunity, the like of which was never before offered to any, and, so far as the Scriptures indicate, will never again be offered. They receive the grace of God in vain, because the opportunities of restitution which will be accorded to them in the coming age will be accorded to all of the redeemed race. God's grace in this age consists merely in the fact that they were made aware of his goodness in advance of the world, to the intent that through justification they might go on to the attainment of the call and to the sharing of the glorious prize to be given to the elect body of Christ, the royal priesthood.

Looking out over the nominal "Christian world," it seems evident that the great mass even of the *sincere* believers have never gone beyond this preliminary step of justification: they have "tasted that the Lord is gracious," and that has sufficed them. They should, instead, by this taste have been fully awakened to a greater hungering and thirsting after righteousness, after truth, after further knowledge of the divine character and plan, after further growth in grace and knowledge and love, and the attainment of a further comprehension of the divine will concerning them, which we will consider next, under the head of Sanctification.

So far as we can discern, the advantage of these justified believers refers merely to this present life, and the relief which they now feel in respect to God's gracious character and his future dealings with them. And yet their knowledge along these lines is so meager that they sometimes sing,

"Oft it causes anxious thought,
Am I his or am I not."

The fact is, that although Christ has been their wisdom up to the point of showing them their need of a Savior, and, further, of showing them something of the salvation provided in himself, yet it is not the divine plan that he should continue to be their wisdom and to guide them into "the deep things of God" except as they shall by consecration and devotion become followers in his footsteps. The justified believer is in no sense of the word a New Creature, even though, seeing something of the ways of God and his requirements, he be seeking to live a moral, reasonable, honest life in the world. He is still of the earth, earthy; he has never gone forward to exchange his human, earthly rights (secured through Jesus) for the heavenly things to which the Lord through his justification opened the door. As in the type the Levites were not permitted to go into the Holy places of the Tabernacle or even to see the things therein, so in the antitype, justified believers are not permitted to enter the deep things of God or to see and appreciate their grandeurs, unless first they become members of the Royal Priesthood by a full consecration of themselves.

To expect special preference and favor at the Lord's hand during the Millennial age because of having received his favor in the present life in vain would seem a good deal like expecting a special blessing because a previous blessing had been misused or little valued. Would it not be in general keeping with the divine dealings in the past if we should find that some who have not been favored during this Gospel age would be granted the chief favors during the coming age? Would not this be considerably in line with our Lord's words, "There are last which shall be first and first which shall be last"? Indeed, the Apostle distinctly points out that when the New Creation shall have been completed and the Millennial age ushered in, God's special favor will pass again to natural Israel, from whom it was taken at the beginning of this Gospel age.—Rom. 11: 25-32.

Those justified to fellowship with God previous to this age, who maintained their justification, and who, as a reward, will be made "princes in all the earth" under the heavenly Kingdom, maintained it at the cost of earthly self-denials. (Heb. 11: 35.) Those of the present age, who will rightly use and maintain their justification, must do so at the cost of the flesh. The little flock, faithful to an exceptional degree, will lay down their lives in the service of the truth and of the brethren, and thus be copies of the Captain of our Salvation. The second class, considered elsewhere as the "Great Company," must attain to their reward at the cost of the flesh also, though because of less zeal in sacrificing, they lose the great reward of the New Creation and its Kingdom privileges. These three classes seem to be the only ones profited beyond the present life by the special opportunities of this age of justification by faith.

The operations of the Kingdom, under the light of full knowledge and along the line of works, will, for various reasons, evidently appeal most strongly at first to Israel after the flesh, who, when their blindness shall be turned away, will become exceedingly zealous for the Lord's Anointed, saying, as represented in the prophecy, "This is our God; we have waited for him, and he will save us." (Isa. 25: 9.) But while Israel will naturally be the first to fall in line under the new order of things, the blessings and opportunities of the Kingdom shall, thank God! be rapidly extended throughout the world—to the intent that all nations may become children of Abraham in the sense that they will participate in the blessings promised to him;—as it is written, "I have made thee a father of many nations; in thy seed shall all the families of the earth be blessed."

CHRIST MADE UNTO US SANCTIFICATION.

As the wisdom or knowledge of God came to us as a result of our Lord Jesus' sacrifice on our behalf, and as justification then came through his merit, when we accepted his atonement and turned from sin to righteousness, so also is our sanctification through him. No man can sanctify himself in the sense of causing himself to be accepted and adopted into God's family of the New Creation, begotten by his Spirit. (John 1: 13; Heb. 5: 4.) As the merit of Christ was necessary to our justification, so his acceptance of us as members of his body, the under royal priesthood, and his continued aid, are indispensable to the making of our calling and our election sure. The Apostle condemns some for "not holding the Head" (Col. 2: 19), and we perceive that such a recognition of Christ Jesus, as not only the Redeemer from sin but as the Head, representative, guide, instructor, and preserver of the body (the Church) is essential to each member of it. Our Lord points out this necessity of our continuance under his care, saying repeatedly, "Abide in me; . . . as the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me." (John 15: 4.) "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." (John 15: 7.) The Apostle points out this same necessity for abiding in Christ; saying, "It is a fearful thing to fall into the hands of the living God." (Heb. 10: 31.) He proceeds to point out his meaning by quoting from the prophecy: "For our God is a consuming fire." God's love no less than his justice burns against all sin, and "all unrighteousness is sin"; "he can not look upon [or recognize] sin"; hence, he has provided, not for the preservation of sinners, but for their rescue from sickness and from its penalty of destruction.

This assures us, in harmony with various declarations of Scripture, that the time is coming when sin and sinners, with the concomitants of sin and pain and sorrow and dying, will be done away. Thank God! we can rejoice also in this feature of the divine character, that God is a consuming fire, when we know that he has provided for us a refuge in Christ Jesus for the period of our unwilling imperfections, and that he has provided in him also for our ultimate deliverance from sin and death and every weakness, into his own perfect likeness;—for the New Creation, the perfection of the divine nature and its fulness; for the "Great Company" the perfection on a plane somewhat corresponding to that of angels; to be the ministers, companions of the glorified Church—"the virgins, her companions, which follow her." (Psa. 45:14.) The ancient worthies, next, will be perfected in the human nature, images of God in the flesh and glorified representatives of the heavenly Kingdom, and channels of divine blessing to all the families of the earth. Ultimately, when the trials and opportunities and testings of the Millennial age shall have brought all the willing and obedient to perfection, and have demonstrated their loyalty to God, these also shall have attained to the human perfection, the image of God in the flesh; and amongst all these God's will shall then be so perfectly understood and obeyed,—and that heartily,—that he will no longer be to them as a consuming fire, because all their dross shall have been purged away under the discipline of the great Mediator, to whose charge all were committed by the Father's love and wisdom. Christ shall then "see of the travail of his soul and be satisfied" with the results.

Sanctification signifies setting apart to holy service. Sinners are not called to sanctification, but to repentance; and repentant sinners are not enjoined to consecration, but to *believe* on the Lord Jesus Christ unto justification. Sanctification is only urged upon the justified class—upon believers in God's promises centered in Christ and assured by his ransom-sacrifice. This does not mean that sanctification or holiness is not the proper thing for all mankind: it simply means that God foresaw that so long as a man occupied the position of an unrepentant sinner, it would be useless to invite him to set himself apart to a life of holiness; he must first realize his sinfulness and become penitent. It does not mean that the penitent one should not become sanctified, set apart to holiness of life, but it does mean that a sanctification which left out justification would be utterly futile. In God's order, we must learn first of divine goodness in the provision made for our sins, and we must accept his forgiveness as a free gift through Christ, before we would be in a proper attitude to consecrate, or to sanctify ourselves to his service. Besides, the object of all this arrangement of the Gospel age,—the call to repentance, the declaration of the good tidings unto justification and the invitation to the justified to sanctify or consecrate themselves to God, are all elements or parts of the one great plan which God is now working out—is the development of the New Creation. God has predetermined that all who will be of the New Creation must be sacrificers—of the "Royal Priesthood;" and they each must have something to offer to God, even as our High Priest who "offered up himself to God." (Heb. 7: 27; 9: 14.) The under priesthood must all *offer up themselves* to God, also; as the Apostle exhorts: "I beseech you, brethren [brethren, because justified and thus brought into fellowship with God], by the mercies of God [the forgiveness of sins already experienced], that ye *present your bodies a living sacrifice*, holy, acceptable unto God, and your reasonable service." (Rom. 12: 1.) Now, then, notice that since our bodies are not actually "holy," they must be made so reckonedly before they could be "acceptable unto God," could be counted "holy"; that is to say, we must be justified by faith in Christ *before* we would have anything holy and acceptable to lay upon God's altar; and it must be laid upon God's altar, sacrificed, and accepted of him at the hand of our great High Priest, before we can be counted as of his "Royal Priesthood."

Sanctification will be the requirement of the great King during the Millennial age. The whole world will be called upon to sanctify, to set themselves apart from uncleanness, from sin of every sort, and to render obedience to the divine will, as represented in the Kingdom and its princes. Some, then, may conform to a sanctification or holiness of outward life without being sanctified in heart: such may make progress mentally and morally and physically—up to the full limit of restitution—to full perfection, and so doing they will, meantime, enjoy the blessings and rewards of that glorious period, up to its very close; but unless their sanctification shall by that time extend to the very thoughts and intents of their hearts they will not be fit for the everlasting conditions beyond the Millennial age, into which nothing shall enter that is not in absolute conformity to the divine will in thought, word and deed.

But while thus tracing sanctification as a general principle and its operations in the future upon the world, let us not lose sight of the fact that the Scriptures were written specially "for *our* admonition"—for the admonition of the New Creation. When the world's time shall have come for its instruction along the lines of sanctification, it will have the Great Teacher: the Sun of Righteousness will then be flooding all the earth with the knowledge of God. There will no longer be a Babel of confusing theories and doctrines; for the Lord has promised respecting that day, saying, "I will turn unto the people a pure language [message], that they may all call upon the name of the Lord, to serve him with one consent." (Zeph. 3: 9.) The Apostle is addressing the New Creation only, when he declares that Christ "of God is made unto *us* wisdom, justification, sanctification and deliverance." Let us, therefore, give the more earnest heed unto these things written for *our* instruction and evidently necessary to us if we would make our calling and election sure to participation in the New Creation.

As the Lord said to the typical Israelites, "Sanctify yourselves" and "I will sanctify you" (Lev. 20: 7, 8; Ex. 31: 13), so also he directs the spiritual Israelite to consecrate himself, to present his body a living sacrifice, to offer up himself to God in and through the merit of Christ's atonement; and only those who do this during the "acceptable time" the Lord accepts and sets apart as holy, writing their names in the Lamb's book of life (Rev. 3: 5), and apportions to them the crowns of glory, honor and immortality which shall be theirs if they prove faithful to all of their engagements, which, we are assured, is only a "reasonable service."—Rev. 3: 11.

As the consecration of the Levites in the type was a measurable consecration to follow righteousness, but not a consecration to sacrifice, so this next step of sanctification which belongs to those who accept God's call to the Royal Priesthood was symbolized in the type by the consecration of Aaron and his sons in the priestly office--a consecration to sacrifice. It was symbolized by white linen robes representing righteousness, justification, and by the anointing oil and by the sacrificing, in which all the priests participated.—Heb. 8: 3.

In the Levitical types two consecrations are distinctly shown: (1) the general consecration of all the Levites; (2) a special consecration of the few Levites who were *sacrificers* or priests. The first represents the general consecration to holy living and obedience toGod which all believers make, and which by God's grace, through Christ, accomplishes for them, reckonedly, "*justification* of life" and peace with God. This is what all true believers understand and experience in this age. But, as the Apostle explains, "the *end* of the commandment is love out of a pure heart" (1 Tim. 1: 5): that is to say, God foresees that our compliance with our first consecration, our compliance with the terms of our justification during the present age will, in its *end*, lead us up to the second consecration as priests for sacrifice.

How so? Because holy living and obedience to God includes "love out of a pure heart" for God and for our fellow men. Love for God means "with all our heart, mind, being and strength"; and such love will not wait for commands but will appeal for service, saying, "Lord, what wilt thou have me to do?" Every faithful "Israelite indeed" at the first advent had this primary consecration—typified in the Levites—and to such the Lord gave the special Gospel call, to consecrate to death, to sacrifice their earthly interests for the heavenly, to fall in line as footstep followers of Jesus, the Captain of our Salvation, in the narrow way to glory, honor and immortality. Such as obeyed the *invitation* were accepted as priests, members of the *body* of the High Priest of our profession, "sons of God."—John 1: 12.

Throughout the Gospel age the same plan of procedure prevails; (1) the consecration to obedience and righteousness—as antitypical Levites; then a finding that righteousness means supreme love to God and a desire to know and do his will; then, later, a realization that now all creation is so warped and twisted and out of harmony with God that harmony with him means inharmony with all unrighteousness in our own flesh as well as in others; then a looking and crying to the Lord to know why he called us and accepted our consecration and yet seemingly has not made this possible except by self-sacrifice. In answer to this cry the Lord instructs that, "Ye were called in one hope of your calling" (Eph. 4: 4), and that the calling is to joint-heirship with our Lord in the glory, honor and immortality of the Kingdom (Luke 12: 32; Rom. 2: 7), and that the way is narrow and difficult because the successful enduring of these tests is indispensable to those whom he would thus honor. (Matt. 7: 14; Rom. 8: 17.) It was when we heard God's call through the Apostle, "I beseech you, brethren, . . . present your bodies living sacrifices, holy and acceptable unto God, and your reasonable service," and accepted the same and consecrated ourselves *unto death*, that we were counted *priests*—of the "Royal Priesthood," members of the Great High Priest of our profession (or order) Christ Jesus,—New Creatures.

Such believers as, after coming to a realization that "the end of the commandment is love out of a pure heart," refuse to go on to that end, refuse to accept the call to sacrifice, and thus refuse to comply with the object of God in their justification, thereby come short of the covenant of obedience to righteousness, because of the narrowness of the way, and so refuse the "one hope of our calling." Do not these "receive the grace of God [reckoned justification of life] *in vain*"? Looking back to the ancient worthies, and noting how it cost them much to obtain "a good report through faith" and to "please God" and thus to maintain their *justification to fellowship* (Heb. 11: 5, 32–39), can we expect that the *justification to life*, granted during this Gospel age to those who become antitypical Levites, can be maintained by a less degree of loyalty of heart to the Lord and to righteousness? Surely we must conclude that those accepted as justified believers (antitypical Levites) who when they "count the cost" (Luke 14: 27, 28) of discipleship to which their consecration, already made, leads, and who then decline to exercise faith in the Lord's promised aid, and refuse or neglect to go on to perform their "reasonable service," by making their consecration complete,—even unto death,—such have been favored of the Lord in vain. Surely they cannot be considered as maintaining justification to life, nor even justification to special fellowship with God;—thus they drop from the favored position of antitypical Levites and are to be esteemed such no longer.

But amongst those who do appreciate God's favor, and whose hearts do respond loyally to the privileges and "reasonable service" of full consecration, and who undertake the covenant of obedience to God and to righteousness even unto *death*, are these two classes:

(1) Those antitypical Levites who gladly "*lay down* their lives" voluntarily, seeking ways and means for serving the Lord, the brethren and the Truth, and counting it a pleasure and an honor thus to *sacrifice* earthly comforts, conveniences, time, influence, means and all that compose *present life*. These joyful, willing sacrificers, the antitypical priests who ere long shall be glorified and, with their Lord, constitute the "*Royal* Priesthood" who, their sacrificings then completed, will be no longer typified by Aaron and his sons performing sacrifices for the people, but by Melchizedek—a priest upon his throne—distributing to the world, during the Millennium, the blessings secured by the "better sacrifices" during the antitypical Atonement Day—this Gospel age.

(2) Another class of believers at heart loyally respond and joyfully consecrate their all to the Lord and his "reasonable service," and thus demonstrate their worthiness to be of the antitypical Levites, because they receive not the grace of God in vain. But, alas, although they respond to the call and thus come into the "one

hope of our calling." and into all the privileges of the elect, yet their love and zeal are not such as impel them to perform the sacrificing they covenanted to do. These, because their love and faith are not intense enough, fail to put, or to keep, their sacrifices on the altar; hence, they cannot be counted full "copies" of our great High Priest, who delighted to do the Father's will; they fail to overcome and cannot therefore be reckoned amongst the "overcomers" who shall share with their Lord the heavenly Kingdom as members of the "Royal Priesthood"; they fail to make their calling and election sure by full compliance with their covenant.

But what of these? Have they lost all by reason of running for the prize and yet failing to reach the required test of zeal and love to win it? No, thank God; even if under crucial tests their faith and zeal were not found sufficient to classify them among the priests, nevertheless their sufficiency of faith and zeal to consecrate to death demonstrated their sincerity of heart as Levites. However, it is not enough that they consecrated fully; it must be *demonstrated* that they at heart love the Lord and would not *deny him at any cost*, even though not faithful enough to court sacrifice in his service. What is this test which will confirm these as worthy the Levites' portion under the Kingdom? and how will it be applied?

We have already referred to this "great company" of the Lord's truly consecrated people whose picture is outlined in Revelation 7: 13–15. "These are they which come out of the great tribulation and they washed their robes and made them white in the blood of the Lamb. Therefore are they before [and not *in*] the throne of God, and they serve him day and night [continually] in his temple [the Church]: and he that sitteth in the throne shall spread his tabernacle over them" [shall associate them with himself and his glorified Bride in the spiritual condition and its services]. "Foolish virgins!" They let slip their opportunity for becoming members of the Bride; but they are, nevertheless, *virgins*, pure in their heart-intentions. They miss the *prize*, but gain, later, through severe testings, a share at the nuptial feast with the Bridegroom and Bride as "the virgins her companions that follow her"; they also shall be brought near before the King. "With gladness and rejoicing shall they be brought; they shall enter into the King's palace." (Psa. 45: 14, 15.) As Levites they have failed to get the prize of Royal Priesthood, but they are still Levites and may serve God in his glorified temple, the Church, though they cannot be either "pillars" or "living stones" in that temple. (Rev. 3: 12; 19: 6, 7; Psa. 45: 14, 15.) The verse following the last citation calls to our attention the antitypical Levites of the previous time, known to Israel after the flesh as "the fathers;" and assures us that they shall be rewarded by being made "princes in all the earth."

Similarly, Levi's three sons (Kohath, Gershom and Merari) seem to represent four classes. (1) Moses, Aaron and all the priest-family of Amram (son of Kohath), whose tents were in front [east] of the Tabernacle. These had full charge of all things religious,—their brethren—even all the Levites—being their honored assistants or servants. (2) Camped on the south side was the Kohath family, their closest of kin, and these had charge of the most sacred articles—the Altars, the Candlestick (lampstand), the Table and the Ark. (3) Camped at the north side of the Tabernacle were the Levites of the Merari family, next in honor of service, having charge of the gold-covered boards and the posts, sockets, etc. (4) Camped at the rear, was the Gershom family of Levites, having charge of the least important services—the porterage, etc., of the cords, outer curtains, gate, etc.

These distinct families of Levites may properly represent four distinct classes of *justified* humanity when the reconciliation is completed: the saints, or Royal Priesthood, the ancient worthies, the "great company," and the rescued of the world. As is not unusual in respect to types, the names seem to be significant. (1) Amram's family chosen to be priests: the name AMRAM signifies ***high people, or exalted people***. What a fitting name for the type of the "little flock" whose head is Christ Jesus! "Highly exalted," "very high," are the Scriptural declarations of these priests. (2) KOHATH signifies *ally*, or *comrade*. It was from the Kohath family that Amram's sons were chosen to be a new house of priests. The Kohath family of Levites might, therefore, properly represent the ancient worthies whose faith and obedience and loyalty to God and willingness to suffer for righteousness was so fully attested, and with whom we feel so close a kinship. They were, indeed, the Lord's allies and ours; and in some respects come nearer to the Christ everyway than do any others. (3) MERARI signifies *bitterness;* hence, the Merari family of Levites would seem to represent the "great company" of spirit-begotten ones who fail to win the prize of Royal Priesthood, and are "saved so as by fire," coming up through "great tribulation" and *bitter* experiences to the position of honor and service which they will occupy. (4) GERSHOM signifies *refugees*, or *rescued;* hence, the Gershom family of Levites would seem well to represent the saved world of mankind, all of whom will be refugees succored and delivered, rescued from the blindness and slavery of Satan.

So, then, first in order as well as in rank amongst these antitypical Levites, or justified ones, will be the Royal Priesthood; to whose care the Millennial Kingdom and every interest will be committed. On their right hand will be the closest of kin,—the ancient worthies,—whom they shall "make princes in all the earth." Next on their left will be their faithful brethren of the Great Company. And last of all will be those rescued from sin and death during the Millennium, whose loyalty will have been fully attested in the great trial with which the Millennial age will close.—Rev. 20: 7-9.

All of these classes of Levites will be such as have been tested and have stood their tests of *heart*-loyalty. This does not, however, imply that those now justified by faith, in advance of the world, and who neglect or refuse to go on and accomplish the *end* of the commandment—love out of a pure heart—and who, therefore, receive this grace of God *in vain* will have no further opportunity. If when they "count the cost" of participation in the priestly service of sacrifice they decline the offer, their estimate of a "reasonable service" to God is surely not to be praised and rewarded, but neither would their unwisdom justly merit punishment; otherwise, the call to glory, honor and immortality is not of grace, but of necessity—not an invitation, but a command—not a sacrifice, but an obligation. The lapsing, or annulling of their justification leaves them still a part of the redeemed world, just as they were before they accepted Christ by faith, except that their increase of knowledge increases their responsibility for right doing. In other words, the trial for life or death everlasting at the present time involves only those who willingly make a full consecration of themselves to the Lord "even unto death." The remainder of the race is not yet on judgment for life or death everlasting, and will not be until the Millennial Kingdom has been established. Meantime, however, each member of the world is, in proportion to his light, either building or destroying character, and thus making his Millennial conditions and eternal-life prospects either better or worse, according as he either obeys or disregards his knowledge and conscience.

With the fully consecrated, however, the matter is different. By their fuller consecration, *unto death*, they renounce the earthly life in toto, exchanging it for the spiritual, which is to be theirs if faithful unto death—but not otherwise. Hence, to these, disloyalty will mean death—everlastingly; as surely as to the unfaithful of the world in the close of the Millennium.

The Levites had, none of them, any inheritance in the land of Canaan. This is significant of the fact that having consecrated their all to the Lord, and being at heart fully in accord with his righteousness, the imperfect conditions of the present time of sin are *not their inheritance*. Canaan represented the conflict condition of the trial-state; the conquering of enemies, overcoming of evils, etc., especially during the Millennium; but God has provided a better, a sinless and perfect inheritance for all whom he fully *justifies* as antitypical Levites. The first to enter this better inheritance will be the Priests, who will constitute the First Resurrection and be perfected to the divine nature; the "Ancient Worthies" will come next, and enter perfect inheritance by resurrection as perfect human beings; the "Great Company" will be next in order and will be perfected on the spirit-plane; and last of all the Gershom class, educated and uplifted and tested during the Millennium, will enter its inheritance by that gradual resurrection, or uplifting from death to life, to be fully attained at the close of the Millennium.

As only those believers who make consecration to the utmost—"even unto death"—are begotten of the holy Spirit and counted members of the Great High-Priest, so the types illustrated; for the Levites in general did not receive of the holy anointing oil, typical of the holy Spirit, but only the sacrificers, the priests. These were all sprinkled with the oil mixed with blood, to show that the holy Spirit granted to the members of Christ is theirs only by virtue of the shedding of blood: (1) the sacrifice of Christ Jesus on their behalf, justifying them; and (2) their pledge to joint-sacrifice with Christ—laying down their lives in his service.—Exod. 29: 21.

The *anointing* of the High Priest was a still different matter, and represented the oneness, the solidarity, of the elect Church; for this anointing came only upon the one who was to officiate as chief priest—upon Aaron only at first; but upon each of his sons as they succeeded to the office of chief priest "to minister unto me *in the priest's office*." (Exod. 28: 41; 40: 13, 15.) Christ Jesus our Lord, as the Head of the Church which is his body, "was anointed with the oil of gladness [the holy Spirit] *above* [head over] his fellows" or joint-heirs, the under members of the "Royal Priesthood." It was all poured upon him, and "of his fulness [abundance] have all we received, and favor upon favor." It was an "unspeakable gift" that we were pardoned and justified through the merit of his sacrifice; and now it is almost beyond belief that we should be called to be his joint-heirs in the Kingdom and have our consecration "sealed" with the sprinkling of the blood and oil and come under the anointing of our Head.

The prophet David was guided by the Lord to give us a pen-picture of the Anointing, and how it was all poured upon our Head and must run down to us from him. (Psa. 133: 1-3; 45: 7; Luke 4: 18.) The members of the Church are the "brethren" whose spirit impels them to "dwell together in unity." All who are one with the Head must be in sympathy with fellow-members of his body the Church,—and only proportionately do they receive of the holy Spirit of Anointing.* This holy anointing oil represented the holy Spirit and the enlightenment which it gives to all those whom God accepts as probationary members of this Royal Priesthood, the New Creation, each of whom is "sealed," or marked, or indicated by the holy Spirit given unto him, as already shown.†

All thus *marked* by the holy Spirit as prospective members of the New Creation are assured by the Lord, "They are not of the world, even as I am not of the world." "I have chosen you [out of the world], and ordained you, that ye should go and bring forth fruit, and that your fruit should remain." "If ye were of the world the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." (John 15: 16, 19; 17: 16.) Although these *marks* of sanctification may, to some extent, be discerned by the world, we are not, therefore, to expect that they will bring the world's admiration or approval; but, rather, that they will consider these evidences of the holy Spirit upon the New Creatures as evidences of weakness and effeminacy. The world appreciates and approves what it would designate a robust and strenuous life—not righteous overmuch. Our Lord explains to us why the world would not approve his followers; namely, because the darkness hateth the light—because the standard of his Royal Priesthood for thought and word and action would be higher than the standard of mankind in general, and would, therefore, seem to more or less condemn their course. The world desires rather to be approved, to be flattered; and whatever in any degree casts reflection upon it is to that extent avoided, if not opposed. This disapproval of the worldly-wise of Christendom constitutes a part of the testing of the Royal Priesthood; and if their consecration be not a most hearty one they will so miss the fellowship of the world and so crave its approval that they will fail to carry out in the proper spirit the sacrificing of earthly interests which they have undertaken—fail to be priests; hence, fail to be of the New Creation. However, on account of their good intentions, the Lord may bring them through the fiery trials, for the *destruction* of the flesh which they had not the zeal to *sacrifice:* thus they may be counted worthy of a share in the blessings and rewards of the Great Company that shall come up out of great tribulation to serve before the throne, in which the little flock will sit with the Lord.

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*Vol. V., Chap. ix. †Ibid.

Sanctification has not only two parts, namely, man's part of entire consecration, and God's part of entire acceptance, but it has additionally an element of progression. Our consecration to the Lord, while it must be sincere and *entire*, in order to be accepted of him at all, is nevertheless accompanied by a comparatively small amount of knowledge and experience;—we are, therefore, to grow in sanctification daily, as we grow in knowledge. Our hearts were filled at the beginning, casting out all self-will, but the capacity of our hearts was small: as they grow, as they enlarge, the sanctification must keep pace, filling every part: thus the Apostle exhorts, "Be ye filled with the Spirit"; and again, "Let the love of God be shed abroad in your hearts and abound more and more." The provision made for this enlargement of our hearts is expressed in the words of our Redeemer's prayer for us, "Sanctify them through thy truth; thy Word is truth."—John 17: 17.

It was the Word, or message of God, the "*wisdom*" of God through Christ, which began to manifest toward us divine favor, and which led us step by step up to the point of consecration; and now it is the same Word, or message of God through Christ, that is to enlarge our hearts as well as to fill them. But while it is for God to supply the truth that is to fill and sanctify us, it is for us to manifest that consecrated condition of heart in which we will hunger and thirst after that sanctifying truth,—will feed upon it daily, and thus be enabled to grow strong in the Lord and in the power of his might. It is not sufficient that we make a consecration to the Lord; he desires not mere candidates for the New Creation. These must be drilled, disciplined and tried in order to the bringing forward and developing of the various features of character, and each feature submitted to a thorough proof of loyalty to God, thus to insure that, being tested and tried in all points, these New Creatures should be found faithful to him who "called" them, and so be accounted worthy to enter into the glorious joys of their Lord by participation in the First Resurrection.

As justification brought a great blessing of peace with God, so this next step of a full consecration to the Lord of every interest and affair of life, every hope and ambition, exchanging earthly hopes and ambitions and blessings for the heavenly ones proffered to the New Creation, brings a great and grand relief, a great rest of heart, as we realize more and more, and appropriate to ourselves, the exceeding great and precious promises which God has made to the New Creation. These promises are briefly comprehended in the one that, "All things shall work together for good to them that love God, to the called [ones] according to his purpose." (Rom. 8:28.) This is the Second Blessing in the true sense of that expression. Not, however, that it is accompanied by outward manifestations of the flesh, but that it ushers our hearts into a profound rest, into a full confidence in God, and permits a hearty application to ourselves of the exceeding great and precious promises of the Scriptures.

On account of differences of temperament, there will, necessarily, be differences of experience in connection with this full consecration. To some a full surrender to the Lord, and a realization of his special care for them as members of the prospective elect Church, will bring merely a satisfying peace, a rest of heart; while to others of a more exuberant nature it will bring an effervescence of joy and praise and jubilation. We are to remember these differences of natural temperament, and to sympathize with those whose experiences are different from our own, remembering that similar differences were exhibited amongst the twelve apostles; that some—specially Peter, James and John—were more demonstrative than the others in respect to all of their experiences—including those of Pentecost. Let the brethren of exuberant and effervescent disposition learn the moderation which the Apostle commanded; and let the brethren who by nature are rather too cold and prosaic, pray and seek for a greater appreciation of, and greater liberty in showing forth, the praises of him who hath called us out of darkness into his marvelous light. Let us remember that James and John, two of the specially beloved of the Lord, called the "sons of thunder" because of their zeal and impetuosity, needed, on one occasion at least, admonition and correction along this line—to remember of what spirit they were. (Luke 9: 54, 55.) The Apostle Peter, another of the beloved and zealous, on the one hand was blessed for his prompt acknowledgment of the Messiah; yet on another occasion was reproved as an adversary, because of misdirected zeal. Nevertheless, the Lord showed distinctly his appreciation of the warm, ardent temperament of these three, in the fact that they were his close companions, the only ones taken with him into the Mount of Transfiguration, and into the room where lay the maid, Jairus' daughter, whom our Lord awakened from the sleep of death; and they were, also his special companions, a little nearer than the others, in Gethsemane's garden. The lesson of this to us is, that zeal is pleasing to the Lord, and means closeness to him; but that it must always reverence the Head and be guided by his word and Spirit.

Sanctification does not mean human perfection, as some have misinterpreted it: it does not change the quality or order of our brains, nor remove the blemishes of our bodies miraculously. It is a consecration or devotion of the *will*, which through Christ is accepted of the Lord as perfect: it is a consecration of the body to sacrifice—"even unto death ;—and that body, as we have seen, is not made actually perfect through justification by faith, but merely reckonedly perfect according to our will, our heart, our intention. The new will, as the Apostle exhorts, should seek to bring every power, every talent, every opportunity of its body into full accord with the Lord, and should seek to exercise an influence in the same direction upon all men with whom it comes in contact. This will not mean that in the few short years,—five, ten, twenty, fifty,—of the present life, it will be able to bring its own poor, imperfect body (or the imperfect bodies of others, of which it is a specimen) to perfection. On the contrary, the Apostle assures us in connection with the Church, that in death it is "sown in corruption, sown in weakness, sown in dishonor, sown an [imperfect] natural body"; and that not until in the Resurrection we are given new bodies, strong, perfect, glorious, immortal, honorable, will we have attained the perfection which we seek, and which the Lord promises shall be ours eventually, if in the present time of weakness and imperfection we manifest to him the loyalty of our *hearts*.

However, heart-loyalty to the Lord will mean continual effort to bring all the conduct of our lives, yea, the very thoughts and intents of our hearts, into subjection to the divine will. (Heb. 4: 12.) This is our first duty, our continual duty, and will be the end of our duty because, "This is the will of God, even your sanctification." "Be ye holy; for I [the Lord] am holy." (1 Thess. 4: 3; 1 Pet. 1: 16.) Absolute holiness is to be the standard which our *minds* can gladly and fully endorse and live up to but to which we will never attain actually and physically so long as we are subject to the frailties of our fallen natures and the besetments of the world and the Adversary. But day by day as we are "taught of God," as we come to a fuller knowledge of his glorious character, and as the appreciation of it more and more fills our hearts, the New Mind will more and more gain influence, strength, power, over the weaknesses of the flesh, whatever they may be—and these weaknesses vary with the different members of the body.

True sanctification of the heart to the Lord will mean diligence in his service; it will mean a declaration of the good tidings to others; it will mean the building up of one another in the most holy faith; it will mean that we should do good unto all men as we have opportunity, especially to the household of faith; it will mean that in these various ways our lives, consecrated to the Lord, shall be laid down for the brethren (1 John 3:16) day by day, opportunity by opportunity, as they shall come to us; it will mean that our love for the Lord, for the brethren, for our families and, sympathetically, for the world of mankind, will increasingly fill our hearts as we grow in grace, knowledge and obedience to the Divine Word and example. Nevertheless, all these exercisings of our energies for others are merely so many ways in which, by the Lord's providences, *our own sanctification may be accomplished.* As iron sharpeneth iron, so our energies on behalf of others bring blessings to ourselves. Additionally, while we should more and more come to that grand condition of loving our neighbors as ourselves—especially the household of faith,—yet the mainspring back of all this should be our supreme love for our Creator and Redeemer, and our desire to be and to do what would please him. Our sanctification, therefore, must be primarily toward God and first affect our own hearts and wills, and, as a result of such devotion to God, find its exercise in the interest of the brethren and of all men.

SANCTIFIED THROUGH THE TRUTH.

From the foregoing it is manifest that the sanctification which God desires—the sanctification essential to attainment of a place in the New Creation—will not be possible to any except those who are in the school of Christ, and who learn of him—are "sanctified through the truth." Error will not sanctify, neither will ignorance. Moreover, we are not to make the mistake of supposing that all truth tends to sanctification: on the contrary, although truth in general is admirable to all those who love truth and who correspondingly hate error, our Lord's word for it is that it is only "*Thy* truth" which sanctifies. We see the whole civil world ostensibly racing, chasing each other and contending for truth. Geologists have one part of the field, Astronomers another, Chemists another, Physicians another, Statesmen another, etc.; but we do not find that these various branches of truth-searching lead to sanctification. On the contrary, we find that, as a rule, they lead in the reverse direction;—and in accord with this is the declaration of the Apostle that "the world by wisdom knows not God." (1 Cor. 1: 21.) The fact is that in the few short years of the present life, and in our present fallen, imperfect and depraved condition, our capacity is entirely too small to make worth our while the attempt to take in the entire realm of truth on every subject; hence, we see that the successful people of the world are specialists. The man who devotes his attention to astronomy will have more than he can do to keep up with his position—little time for geology or chemistry or botany or medicine or the highest of all sciences "*Thy truth*"—the divine plan of the ages. It is in view of this that the Apostle, who himself was a well-educated man in his time, advises Timothy to "beware of human philosophies" [theories and sciences] falsely so-called. The word science signifies *truth*, and the Apostle, we may be sure, did not mean to impugn the sincerity of the scientists of his day, nor to imply that they were intentional falsifiers; but his words do give us the thought, which the course of science fully attests, that, although there is some truth connected with all these sciences, yet the human theories called sciences are not truth—not absolutely correct. They are merely the best guesses that the most attentive students in these departments of study have been able to set forth; and these—as history clearly shows—from time to time contradict each other. As the scientists of fifty years ago repudiated the science of previous times, so are the deductions and methods of reasoning of these in turn repudiated by the scientists of to-day.

The Apostle Paul was not only a wise man and a fully consecrated one, and a member of the Royal Priesthood, better qualified naturally than many of his fellows to run well in the footsteps of the great High Priest, but, additionally, as one of the chosen "twelve apostles of the Lamb," taking the place of Judas, he was a subject of divine guidance—especially in respect to his teachings—designed of the Lord to be an instructor to the household of faith throughout the entire Gospel age. The words of such a noble exemplar of the faith, no less than the example of his consecration, should be weighty with us as we study the course upon which we, as consecrated and accepted members of the Royal Priesthood, have entered. He exhorts us that we lay aside every weight and every close-girding sin, and run with patience the race set before us, looking unto Jesus, the author of our faith, until he shall become the finisher of it. (Heb. 12: 2.) And as an admonition, he holds up his own experiences to us, saying, "This one thing I do." I have found that my full consecration to the Lord will not permit the diffusion of my talents in every direction, nor even for the study of every truth. The truth of God's revelation, as it has come into my heart and increasingly directs its already sanctified and consecrated talents, has shown me clearly that if I want to win the great prize I must give my whole attention to it, even as those who seek for earthly prizes give their whole attention accordingly. "This one thing I do—forgetting the things that are behind [forgetting my former ambitions as a student, my former hopes as a Roman citizen and a man of more than average education; forgetting the allurements of the various sciences and the laurels which they hold forth to those who run in their ways] and reaching forward to the things which are before [keeping the eye of my faith and hope and love and devotion fixed upon the grand offer of joint-heirship with my Lord in the divine nature, and in the great work of the Kingdom for the blessing of the world], I press down upon the mark for the prize of the high calling."—Phil. 3: 13, 14.

EMOTION NOT SANCTIFICATION.

There is much confusion of thought amongst Christian people respecting the evidences or proofs of the Lord's acceptance granted to the faithful sacrificers of this age. Some mistakenly expect an outward manifestation, such as was granted to the Church at the beginning in the Pentecostal blessing.* Others expect some inward, joyous sensations, which expectation, if not realized, causes disappointment and lifelong doubt respecting their acceptance with the Lord. Their expectations are built largely upon the testimonies of brethren who have experienced such exuberance. It is important, therefore, that all should learn that the Scriptures nowhere warrant us in such expectations: that we "are all called in the one hope of our calling," and that the same promises of forgiveness of past sins, of the smile of the Father's countenance, of his favor assisting us to run and to attain the prize he offers us—grace sufficient for every time of need—belong alike to all coming under the conditions of the call. The Lord's people differ widely, however, in the manner in which they receive any and every promise, temporal or spiritual, from man or from God. Some are more volatile and emotional than others, and, hence, more demonstrative both in manner and word if describing the very same experiences. Besides, the Lord's dealings with his children evidently vary to some extent. The great Head of the Church, our Lord Jesus, when at thirty years of age he made a full consecration of his all, even unto death, to do the Father's will, and when he was anointed with the holy Spirit without measure, was not, so far as we are informed, granted any exuberant experiences. Doubtless, however, he was filled with a realization that his course was the right and proper one;

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*See Vol. V., Chap. ix.

that the Father approved it, and that it would have the divine blessing, whatever experiences that might mean. Nevertheless, instead of being taken to the mountain top of joy, our Lord was led by the Spirit into the wilderness; and his first experiences as a New Creature, begotten of the Spirit, were those of severe temptation. The Adversary was permitted to assail him, and sought to move him from his devotion to the Father's will by suggesting to him other plans and experiences for accomplishing the work which he had come to do—plans which would not involve him in a sacrificial death. And so we believe it is with some of the Lord's followers at the moment of, and for a time after, their consecration. They are assailed with doubts and fears, suggestions of the Adversary, impugning divine wisdom or divine love for the necessity of our sacrificing earthly things. Let us not judge one another in such matters, but if one can rejoice in an ecstasy of feeling, let all the others who have similarly consecrated rejoice with him in his experience. If another, having consecrated, finds himself in trial and sorely beset, let the others sympathize with him and let them rejoice, too, as they realize how much his experience is like that of our Leader.

Those dear men of God, John and Charles Wesley, undoubtedly were consecrated men themselves; and yet their conceptions of the results of consecration not only did good to some, but, in a measure, did injury to others, by creating an unscriptural expectation which could not be realized by all and, therefore, through discouragement worked evil to such. It was a great mistake on their part to suppose and teach that consecration to the Lord meant in every case the same degree of exuberant experience. Those born of Christian parents and reared under the hallowed influences of a Christian home, instructed in respect to all the affairs of life in accord with the faith of their parents and the instruction of the Word of God, and who, under these circumstances had ever sought to know and to do the divine will, should not expect that upon reaching years of discretion and making a consecration of themselves individually to the

Lord, they would have the same overflowing joy that might be experienced by another who had up to that time been a prodigal, an alien, a stranger, and a foreigner to holy things.

The conversion of the latter would mean a radical change, and turning toward God of all of life's currents and forces previously running away from God and into sin and selfishness; but the former, whose sentiments and reverence and devotion had, from earliest infancy, been properly directed by godly parents toward the Lord and his righteousness, could feel no such abrupt change or revolution of sentiment, and should expect nothing of the kind. Such should realize that, as the children of believing parents, they had been under divine favor up to the time of their personal responsibility, and that their acceptance at this time meant a full endorsement of their past allegiance to God and a full consecration of all their talents, powers and influences for the Lord and his truth and his people. These should realize that their consecration was only their "reasonable service"; and should be instructed from the Word that, having thus fully presented their already justified humanity to God, they may now appropriate to themselves in a fuller degree than before the exceeding great and precious promises of the Scriptures,—which belong only to the consecrated and their children. If, additionally, they are then granted a clearer insight into the divine plan, or even into the beginning of it, they should consider this an evidence of divine favor toward them in connection with the high calling of this Gospel age, and they should rejoice therein.

The Apostle's expression, "We walk by faith and not by sight," is applicable to the entire Church of this Gospel age. The Lord's desire is to develop our faith—that we should learn to trust him where we cannot trace him. With a view to this, he leaves many things partially obscure, so far as human sight or judgment is concerned, to the intent that faith may be developed in a manner and to a degree that would be impossible if signs and wonders were granted to our earthly senses.

The eyes of our understanding are to be opened toward God through the promises of his Word—through a discernment and understanding of the truth—to bring us joy of faith in the things not seen as yet, and not recognized by us naturally.

Even this opening of the eyes of our understanding is a gradual matter, as the Apostle explains. He prays for those who are already in the Church of God, addressed as the "saints" or consecrated, that the eyes of their understanding might be opened, that they might be able to comprehend with all saints (as none others can comprehend) more and more the lengths and breadths and heights and depths of the knowledge and love of God. This thought, that the spiritual blessings of the New Creature, which follow his consecration, are not tangible to his earthly senses, but merely to his faith, is illustrated in the Tabernacle pictures—the outer veil of the first "Holy" hiding its sacred contents, typical of deeper truths, even from the Levites (types of the justified). Those might be known, or appreciated, only by such as entered the Holy, as members of the Royal Priesthood.*

The exuberance of feeling which comes to some because of temperament, is not unfrequently lost by them for the same reason; but the experience and blessing and joy which they may have perpetually, if they continue to abide in the Lord, seeking to walk in his footsteps, are the *joys of faith* which earthly clouds and troubles cannot dim, and which it is the divine will shall never be obscured in matters spiritual, except, perhaps, for a moment, as in the case of our Lord when on the cross he cried, "My God, my God, why hast thou forsaken me!" As it was needful that our Master, in taking the place of condemned Adam, should taste all of Adam's experiences as a sinner, hence he must pass through these experiences even though but for a moment. And who will say that such a dark moment might not be permitted even to the most worthy of the followers of the Lamb? Such experiences, however, surely would not be long permitted, and the soul which trusted the Lord in the dark moment would be abundantly repaid for the exercise of faith and trust when the cloud had passed and the sunshine of the Lord's presence again shone in.

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*See Tabernacle Shadows of the Better Sacrifices, p. 117.

A different cause of measurable darkness is suggested by the poet in the lines,—

"O! may no earth-born cloud arise
To hide thee from thy servant's eyes!"

The clouds which come between the fully consecrated children of God and their Heavenly Father and their elder Brother are usually earth-born,—the result of allowing the affections to gravitate to earthly things instead of setting them upon the things above; the result of neglecting the consecration vow; neglecting to spend and be spent in the Lord's service; laying down our lives for the brethren, or doing good unto all men as we have opportunity. At such times, our eyes being attracted away from the Lord and his guidance, the clouds speedily begin to gather, and ere long the sunshine of communion and faith and trust and hope is measurably obscured. This is a time of soul disease, unrest. The Lord graciously permits such an affliction, but does not cut us off from his favor. The hiding of his face from us is but to permit us to realize how lonely and unsatisfactory our condition would be if it were not for the sunshine of his presence, which illumines our way and makes all of life's burdens seem light; as the poet again has expressed the matter:—

"Content with beholding his face,
My all to his pleasure resigned,
No changes of season or place
Can make any change in my mind;
While blest with a sense of his love,
A palace a toy would appear;
And prisons would palaces prove,
If Jesus still dwelt with me there."

"WHO HEALETH ALL THY DISEASES."

"Bless the Lord, O my soul, and forget not all his benefits; who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies; who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's."—Psalms 103:2-5.

While the Lord permits such diseases as we have just referred to to come to the New Creatures, he stands prepared to heal them when they come into the proper attitude of heart. The throne of the heavenly grace is to be approached for such soul disease,—such leanness of the New Creature,—that spiritual life and vitality and health may return in the light of divine favor. The Apostle's exhortation is that we "come boldly [courageously, confidently] unto the throne of grace that we may obtain mercy, and find grace to help in time of need." (Heb. 4:16.) All of the New Creatures have experiences along this line; and those who are rightly exercised by them grow stronger and stronger in the Lord and in the power of his might, so that even their stumblings and weaknesses,—their necessity of calling for help and laying hold by faith upon the arm of the Lord—are means of spiritual blessing to them by which they grow in a manner that they could not do were they freed from trials and difficulties, and if the Lord did not withdraw his shining countenance from their hearts when they become cold or overcharged or neglectful of their spiritual privileges. Every time the New Creature finds it necessary to seek mercy and help, he has a fresh reminder of the necessity of the Redeemer's atoning work—realizing that Christ's sacrifice not only sufficed for the sins that are past,—for Adam's sin and for our personal blemishes up to the time that we first came to the Father through the merit of the Son,—but that, in addition, his righteousness by his one sacrifice for all, covers all our blemishes, mental, moral and physical, that are not willingly, wilfully ours. Thus the New Creature has a continual reminder throughout his sojourn in the narrow way that he was bought with a price, even the precious blood of Christ; and his experiences, even in his failures, are continually drawing him nearer to the Lord in appreciation both of his past work as Redeemer and his present work as Helper and Deliverer.

Many New Creatures, however, have not learned how to deal with these soul sicknesses or diseases and are rather inclined to say to themselves—"I have failed again.

I can not approach the throne of heavenly grace until I have demonstrated to the Lord my good intentions by gaining a victory." Thus they defer what should be their very first procedure. Seeking in their own strength to gain the victory, and with their minds harassed by their previous weakness, they are in no proper condition to "fight a good fight of faith" with either their own flesh or the Adversary, and defeat is tolerably sure to come; and with it will come a gradual cessation of appealing to the Lord, and a growing submission to the intervening clouds which hide from them the sunshine of divine favor. These clouds they gradually come to esteem as in *their case* unavoidable.

The very opposite course should be pursued: As soon as the error of word or act or deed has been recognized and the injury to another made good as far as possible, the throne of grace should be promptly sought—sought in faith, nothing doubting. We are not to think of our Lord as wishing to find occasion against us, and as inclined to judge us harshly; but are, on the other hand, to remember that his goodness and mercy are such that he was prompted to provide for redemption *while we were yet sinners*. Surely, after we have become his children and have been begotten of the spirit, and are seeking, however stumbling may be our best efforts, to walk in his ways—after the spirit, not after the flesh;—under such circumstances his love must abound to us yet more than when we were "children of wrath even as others." We are to remember that like as a proper earthly father pitieth his children, so the Lord pitieth those that reverence him. We are to consider our best earthly friends and their sympathy and love and compassion, and are to draw an analogy, and to consider that God would be much more kind and faithful than the very best of his creatures. He invites such faith, such confidence,—and he rewards it. All who had faith enough to come to the Lord originally, have faith enough to come to him day by day with their trials, difficulties and shortcomings, if they will. If they suffer the clouds to come between, and decline the invitation of the Word to come to the throne of grace for peace and restored harmony, they will ultimately be counted unworthy a place amongst the special class whom the Lord is selecting: "The Father seeketh such to worship him,"—such as both love and trust him. "Without faith it is impossible to please him." "This is the victory that overcometh the world, even our faith."—John 4: 23; Heb. 11: 6; 1 John 5: 4.

There are, of course, difficulties in the way, but the helps and counsels necessary the Lord provides, both in his Word and in those brethren whom he "sets" in the body for this very purpose. (1 Cor. 12: 18.) It is a help, for instance, to see just wherein lies the error of the course alluded to—to see that in putting off our visit to the throne of grace to obtain mercy, until we can bring something in our hands to justify ourselves, is to show that we do not fully appreciate the great lesson which for centuries God has been teaching; namely, that we are all imperfect, and that we cannot do the things we would; therefore, it was necessary that the Redeemer should come for the purpose of lifting us up. He who goes about to justify himself attempts the impossible, and the sooner he learns it the better. Our reckonings with the Lord should be day by day; and if the difficulty be considerable or only a light one, and the heart of the consecrated one is very tender and accustomed to continual communion and fellowship with the Lord, he will find a blessing in retiring to the throne of grace *promptly* as soon as any difficulty arises, waiting not even for the close of the day. But certainly nothing should be carried over night, when the throne of grace is open to us at all times; to neglect it would be to show a disposition contrary to that which the Lord's Word inculcates.

The difficulty which some experience is, that after they do come to the throne of grace they do not realize the blessing that they seek,—the forgiveness of sins and reconciliation with the Father. Their difficulty may be one of three: (1) They may lack the faith; and since the Lord's dealing in the present time is according to faith, nothing can be obtained without the faith. "According to thy faith be it unto thee." (2) Their difficulty may be that they have not undone the wrong which they did and are confessing; that they, have not made amends for injury done to another; or that, if the transgression has been against the Lord, they are seeking peace without making confession to him and asking for his forgiveness. (3) In not a few cases of this kind under our observation, the difficulty has been that the suppliants never had made a proper *consecration* to the Lord; they were seeking divine peace and joy and the sunshine of favor—seeking the blessings represented in the light of the Golden Candlestick and in the Shewbread of the Tabernacle, while they were still in reality outside of these things, outside of consecration,—outside, therefore, of the Royal Priesthood—merely Levites who thus far have received the special grace or privilege of the present time in vain.

The proper remedy for the lack of faith would be its cultivation through study of God's Word, thinking upon his goodness past and present, and striving to realize that he is gracious, "exceeding abundantly" more than we could have asked or thought. The remedy for the second difficulty would be a prompt, full, thorough apology, and, so far as possible, undoing of the wrong or compensation for the damages, and then a return to the throne of grace in full assurance of faith. The remedy for the third difficulty would be to make the full consecration which the Lord demands on the part of all who will enjoy the special privileges and arrangements of this Gospel age.

Another class of the consecrated, but spiritually diseased, needs consideration. These, apparently justified by faith and sincere in their consecration, seem to make little or no progress in controlling their flesh. Indeed, in some instances, it would appear that their faith in God's goodness and mercy, removing the brakes of fear, have left them rather more exposed to temptation through weaknesses of the flesh than they were at first—when they had less knowledge of the Lord. These have experiences which are very trying, not to themselves only, but to the entire household of faith with whom they come in contact;—their lives seem to be a succession of failures and repentances, some along the lines of financial inconsistencies, others along the lines of moral and social delinquencies.

What is the remedy for this condition of things? We answer that they should be distinctly informed that the New Creation will not be composed of those who merely *covenant* self-denials and self-sacrifices in earthly things and to walk not after the flesh but after the Spirit; but of those who, because of faithfulness in the willing endeavor to *keep* this covenant, will be counted overcomers by him who readeth the heart. They should be instructed that the proper method of procedure for all the consecrated is that, being made free by the Son, they should be so anxious to attain all blessings incident to divine favor, that they would voluntarily become bond-servants,—putting themselves under certain restrictions, limitations, bondage, as respects their words, their conduct, their thoughts;—earnestly desiring of the Lord in prayer the aid he has promised them, expressed in his words to the Apostle, "My grace is sufficient for thee; my strength is made perfect in weakness." Each time they find that they have transgressed they should not only make amends to those injured, but also make confession to the Lord, and by faith obtain his forgiveness;—they should promise greater diligence for the future, and should *increase the limitations of their own liberties* along the lines of weakness ascertained by their latest failure.

Thus watching and praying, and setting guards upon the actions and words of life, and bringing "every thought into captivity" to the will of God in Christ (2 Cor. 10: 5), it will surely not be long until they can assure themselves and the brethren also respecting the sincerity of their *hearts*, and walk in life so circumspectly that all may be able to discern, not only that they have been with Jesus, but also that they have learned of him, and have sought and used his assistance in gaining victories over their weaknesses. The cases of such brethren or sisters would come under the head of what the Apostle terms "walking disorderly"—not after the example of the Lord and the apostles. In another chapter we will see the Lord's direction respecting the manner in which those weak in the flesh and who bring dishonor and discredit upon the Lord's cause should be treated by the brethren.

Here we remark, however, that so long as they give evidence of repentance for their wrong course and a desire of heart to go in the right way and of continued faith and trust in the Lord, they must be esteemed as brethren;—however necessary it may be to restrict fellowship with them until they have given some outward, tangible demonstration of the power of grace in their hearts in the restraint of their fleshly weaknesses. Nevertheless, they are still to be encouraged to believe that the Lord is very merciful to those who trust him and who at heart desire his ways, although they cannot be encouraged to expect that they could ever be counted worthy of the overcoming class unless they become so earnest in their zeal for righteousness that their flesh will show some considerable evidence of its subjection to the New Mind.

We have seen some of the Lord's consecrated people in a lean and starved condition: earnestly desiring a fulness of fellowship with him, yet lacking the necessary instruction as to how it should be attained and maintained. True, they had the Bible; but their attention was called away from that and they learned to look more to teachers and catechisms, etc., running after the traditions of men and not after the Mind or Spirit of God, and have, therefore, lacked the proper spiritual nourishment. The result has been that they have felt dissatisfied with formalism, and yet knew not how to draw nigh unto the Lord with their whole heart, because they knew not of his goodness and the riches of his grace in Christ Jesus, and of the grand plan of salvation for the world by and by, nor of the call of the Church to the New Nature. This starved condition needs, first of all, the pure, "sincere milk of the Word," and afterward the "strong meat" of the divine revelation. Such dear ones are not to be despised nor neglected even though, after realizing the emptiness of churchianity in general, they have been inclined to seek for something else to satisfy their heart-hunger—something of worldly entertainments, etc. We have known some of this class who had settled down to seeming indifference to spiritual things after having vainly tried in various directions to find some soul-satisfaction: but receiving "Present Truth" they blossomed forth in the spiritual graces and knowledge in a most remarkable manner. We believe there are many more of such in the various denominations, and that it is the privilege of those who have received the light of Present Truth to lend them a helping hand out of darkness into the marvelous light; out of spiritual starvation into a superabundance of grace and truth. But to be used of the Lord in blessing such, it is necessary that both wisdom and grace from on high be sought in the Word, and that these should be exercised kindly, faithfully and persistently.

JUSTIFICATION SHOULD MERGE INTO SANCTIFICATION.

We have already pointed out that justification is not merely a mental assent to the fact that Christ died as man's Redeemer and that certain blessings of reconciliation to God were thus secured for the race, but that, additionally, in order to become a justified believer a certain amount of *consecration* is implied. Justification implies a recognition of the fact that sin is exceedingly sinful (Rom. 7:13), and a desire to cease from it—to be free from its power as well as free from its penalties;—a desire, therefore, to be righteous in harmony with the righteous Creator and in accord with all of the laws of righteousness. It implies, moreover, that the believer has set his mind, his will, *to follow righteousness* in all of life's affairs. Faith in the Redeemer, accompanied by such consecration, brings justification,—but does not imply sacrifice. God has a right to demand that all of his creatures shall approve righteousness and hate iniquity, or else consider themselves aliens from him.—his enemies. But God does not demand that we shall *sacrifice* our lives in his service, nor for any other cause. Sacrifice, therefore, is set forth in the Scriptures as a voluntary act—not demanded by the law, even though it be, as the Apostle declares, a "reasonable service," and he urges us,—"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable to God, your reasonable service."—Rom. 12: 1.

With some, a consecration to sacrifice may follow very soon after faith in the Lord and the desire to walk in his ways of righteousness have been reached; but it must follow, it cannot precede, because, as we have already seen, we must be justified by faith before we have anything to offer God which he could accept on his altar as a joint-sacrifice with that of our Redeemer. With others, a justified condition is attained and followed for some time before any thought of a *complete* consecration, or sacrifice of earthly interests to the Lord and to his cause is even contemplated. But, under present conditions, those who start to walk the path of justification, the path of righteousness, the path of harmony with God, will not go very far along this path before they encounter opposition, either from within or from the world or from the Adversary.

They find the path of righteousness a gradually ascendingone, becoming more steep, more difficult. Tocontinue along this path of righteousness, in the midst of present sinful conditions, will ultimately cost the *sacrifice* of earthly interests, earthly ambitions, earthly friendships, etc. Here the parting of the ways is reached: the one, the upward path leading to glory, honor, immortality, can be entered only by a low gate of humility, self-denial and self-sacrifice. Entered, it will be found to be a rugged way, in which, however, the unseen ministering spirits help the pilgrims; and in which the gracious promises of Christ, the Leader, shine forth here and there for their encouragement, assuring of grace sufficient, and help to the end of the journey; and perseverance will show all things conspiring for their highest good, their ultimate membership in the New Creation and participation in the glorious work of the Millennial Kingdom. At this gateway, which signifies *full consecration* even to sacrifice—to death—many justified believers stand for quite a little while counting the cost before they enter, listening to the voice of invitation from the Word, and strengthening their hearts to undertake the journey under its good assurances.

Outside this gateway are numerous by-paths, by which many who have come thus far have sought an easier road to glory, honor, immortality—but all in vain. There are hundreds of these by-ways, some creeping upward a little and implying a certain amount of self-denial; others yielding and going downward more and more toward the blessings and prospects of the world. In none of these by-paths, however, are the inspiring promises to be found which belong only to those who enter the low gateway of sacrifice—to the "narrow way" of fellowship with their Lord in the renouncement of earthly ambitions for the attainment of intimate association with Christ Jesus in the glory that shall follow.

Joy and peace come from the moment of faith in the Lord, the acceptance of his atonement, and the resolve to follow righteousness and shun sin. This joy and peace are complete until the low gateway to the narrow way is reached; but when the pursuit of righteousness involves self-denial and self-sacrifice, and this sacrifice is not made, and the low gateway is not entered, the joy and peace of divine favor are dimmed. They will not be entirely withdrawn, however, for a time, while the justified believer seeks for other ways of serving righteousness, still loving it, and still valuing divine favor, but holding back and refusing by neglecting to enter it. Fulness of joy and peace cannot be the portion of such, for all the while they realize that a full consecration of their every power to the Lord would be but a "reasonable service," a rational acknowledgment and return for the divine favors already received in the forgiveness of sins.

Many continue for long years in this attitude, while others wander off in the ways of the world. None even become candidates for the New Creation unless they enter the low gate of self-sacrifice. The Lord does not, for a considerable time, cut these off from special privileges, granted them merely with a view to leading them to the low gate; nevertheless, in neglecting to enter it they virtually confess that they have "received the grace of God [the forgiveness of sins and leading up to this gate] in vain"; because, having come to this condition, they refuse or neglect to avail themselves of the "one hope of our calling." The Lord might properly say to such,—I withdraw from you at once all special privileges of every kind. You were not more worthy of my favor than the remainder of the world, and you shall have the same privileges and opportunities that I intend to extend to all humanity during the Millennial age; but no further special privileges, mercies, care, attention, etc., from me in the present life, nor preference in the life to come.—But he does not do this at once and has long patience with many.

The exceeding great and precious promises of the Lord's Word—such, for instance, as those which assure us that "all things work together for good to them that love God"—will apply only to those who have been favored of God and led to the low gate of self-sacrifice, and have gladly entered it, for only such *love God* in the supreme degree—more than self. "All things are theirs, for they are Christ's and Christ is God's." They have entered the school of Christ, and all of the instructions and encouragements and disciplines of life with them shall be overruled accordingly, for their ultimate preparation for the Kingdom. But such lessons and instructions and blessings are not for those who refuse to enter the school—who refuse to submit their wills to that of the great Teacher.

Strictly speaking, those who receive the grace of God in vain have no proper ground on which to approach the Lord even in prayer; for why should any expect special care and special privileges with the Lord while neglecting to make a proper return for the blessings already received? Should he reason that, because he has already received a blessing from the Lord unto wisdom and justification, the Lord would, therefore, be bound to give him more mercies? Should he not rather reason that, having received these blessings of the Lord above and beyond the general favor thus far bestowed upon the redeemed race, he already has had more than his share?—that failing to follow on in harmony with the Lord's will he should, rather, expect that further divine mercies and favors would go beyond him to those who had not thus far been so greatly privileged, and who, therefore, had not to the same extent disdained the Lord's gracious offer? But the Lord is very pitiful and of great mercy, and, hence, we may expect that so long as any shall abide in the attitude of faith the Lord will not wholly reject them.

What would be the remedy for those who find themselves in this attitude, and desire to be fully the Lord's and fully to claim his favors? We answer that their course should be to make a full consecration of themselves to the Lord, surrendering to him their wills in respect to all things;—their aims, their hopes, their prospects, their means, and even their earthly loves should all be surrendered to the Lord; and in exchange they should accept, as the law of their being and the rule for future conduct, the guidance of his Word and Spirit and Providences; assured that these will work out for them, not only more glorious results as respects the life to come, but also greater blessings of heart in the present life.

How shall they do this? We answer that it should be done heartily, reverently, in prayer;—the contract should be definitely made with the Lord and, if possible, in an audible voice; and divine grace, mercy and blessing should be requested, as needful assistance in the carrying out of this sacrifice.

And what should be done if any are "feeling after God," yet do not feel fully ready to make this complete surrender to his will? We answer that they should go to the Lord in prayer about the matter, and ask his blessing upon the study of the Truth, that they might be enabled more and more to realize, first, the reasonableness of the service; secondly, the sureness of the blessing to result; and, thirdly, his faithfulness in keeping all the gracious promises of help and strength made to the self-sacrificing class. They should ask also that the Lord would enable them rightly to weigh and value earthly things;—that they might be enabled to realize and, if necessary, to experience, how transitory and unsatisfactory are all things connected with the selfishness of this present time, and those things after which the natural mind craves;—that they might thus be able to make a consecration and to appreciate the privilege of setting their affections upon things above and not on things beneath, and of sacrificing the latter for the former.

Another point arises here: In view of the fact that the "high calling" is closed, and that, therefore, the consecrating one could not be fully assured of an opportunity to attain to the prize of the new nature and its glory, honor and immortality—what difference would this make in respect to the consecration? We answer that it should make no difference: consecration is the only reasonable, proper course for the Lord's people anyway; —full consecration will be required of those who would live and enjoy the blessings of the Millennial age—nothing short of it. As for the opportunities and rewards to accrue: we have already pointed out that, to our understanding, many will yet be admitted to the privileges of the "high calling," to take the places of some who have already consecrated but will not "so run as to obtain" the prize, and will, therefore, be counted out of the race. But none, we may be sure, will be admitted to those privileges unless first they have entered this low gate of consecration and sacrifice.

It has probably been true of all who have entered the low gate, that they did not see clearly and understand fully the great and rich blessings which God has in store for his faithful New Creation; they merely saw, at first, the reasonable service, and afterwards learned more concerning the lengths and breadths and heights and depths of God's goodness and their high-calling privileges. So with those now entering: they cannot fully appreciate the heavenly, spiritual things until first they have reached the point of performing their reasonable service in a full consecration. And we may be sure that any consecrating and performing a full sacrifice of themselves in the interest of the Lord's cause after the heavenly class is complete, will find that the Lord has plenty of blessings of some other kind still to give; and that all of his blessings are for such consecrators, self-sacrificers. Possibly they may be counted in with the ancient worthies who had the sacrificing disposition that is pleasing to God, prior to the beginning of the "high calling."

ERRONEOUS VIEWS OF SANCTIFICATION.

Considering the general confusion of thought prevalent amongst Christians in respect to the divine plan, and the justification and sanctification called for in the Scriptures, it is not to be wondered at that considerable confusion prevails. One erroneous view,—held, however, by a comparatively small proportion of the Lord's people, but by them much to their own injury,—is the claim of *actual* holiness and perfection, represented sometimes in the statement of its votaries that they "have not sinned for years," etc. These find their parallels in the pharisees of our Lord's day, who "trusted in themselves that they were righteous, and despised others," and who, feeling this self-righteousness, neglected the privileges and mercies provided for them by the Lord in his redemptive work.

These so-called "Holiness People" and "Sinless People," nevertheless, have their minds turned by this error to a considerable degree away from faith in the Lord,—faith in his redemptive work,—trust in the merit of his sacrifice, etc.; for why should they rely upon his merit or grace if they can and do keep the divine law perfectly? One difficulty leading to their position is a lack of reverence for the Lord, and another is a too high appreciation of themselves. A proper reverence for the

Lord would see his greatness, his majesty and, as his standard of holiness, the perfection of his own character; and a proper estimate of themselves would speedily convince them (as it does convince others) that they come far short of the divine standard in word, in act and in thought.

Another class of so-called "Holiness people" do not go to the same extreme in this matter of claiming sinlessness, but, acknowledging imperfection, claim holiness, entire sanctification, etc., on the ground of seeking to avoid sin—to live without sin, etc. As already shown, we fully concur in the thought that all the truly consecrated must seek to avoid sin to the extent of their ability. The mistake of those whom we are criticising is, that they consider that this avoidance of sin is the sole object and purpose of their consecration. They have misunderstood the matter entirely: no creature of God ever had a right to sin; and, hence, abstaining from sin,—from that which he had no right to do,—could not in any proper sense be called or be considered a "*sacrifice.*" God's Word does not anywhere call upon us to sacrifice sins. These dear friends, who go no further than such a consecration to avoid sin, have gone only so far as all the justified should go; and have not yet entered the low gate of self-sacrifice, which means the giving up of those things which are *right*, *lawful* and *proper*;—the voluntary surrender of them that we may the better serve the Lord and his cause.

CHRIST MADE UNTO US REDEMPTION.

The word redemption here is used in the sense of deliverance, salvation, as the outcome of the redemptive work—the result of a ransom, or a corresponding price given. The thought contained in the word carries us down to the full end of the Church's victory, the full-birth condition of the New Creation—although in our text it may very properly be applied also to the intermediate and incidental deliverances of the faithful all along the narrow way, culminating in salvation "to the uttermost" in the glory, honor and immortality of the First Resurrection.

The Apostle assures us that our Lord's sacrifice has obtained for us "eternal redemption," completed an everlasting deliverance from bondage to sin, and from its penalty—death. (Heb. 7:25; 9:12.) True, this redemption is for the whole world; and our Lord will ultimately secure to all who will come into harmony with the divine requirements an *everlasting redemption* from both sin and its penalty—death; but, as we have already seen,* this everlasting deliverance, which will in the next age be made applicable to the whole world, by bringing all to a knowledge of the truth and under the domination of the Kingdom of God, is in the present time applicable only to the household of faith—and of these, only completely to those who now walk self-sacrificingly in the footsteps of the High Priest as members of the "Royal Priesthood." Their "eternal redemption" from sin and death will be as members of the New Creation, crowned with glory, honor, immortality.

Let us examine some other texts in which the same Greek word *Apolutrosis* (deliverance, salvation) is rendered redemption. Our Lord, pointing us forward to the salvation then to be brought unto us through the First Resurrection, says to some living at the end of the age, who discern certain signs of the times, "Lift up your heads: for your *redemption* draweth nigh." (Luke 21:28.) The Apostle, speaking to the same class of New Creatures, exhorts them, saying, "Grieve not the holy Spirit of God, whereby ye are sealed unto the day of *redemption*." (Eph. 4:30.) In these texts, also, we are referred not to the work of redemption accomplished in the sacrifice of our Lord, but to the results of that work as they shall be accomplished in the perfecting of the Church, which is his body, in the First Resurrection. In the same epistle (1:7) the Apostle declares, "We have redemption through his blood." He here refers evidently to the blessings we enjoy in the present time through the merits of our Lord's sacrifice, covering our blemishes and working out for us a far more exceeding and eternal weight of glory by working in us to will and to do God's good pleasure. The thought we would impress is that Christ is made unto us *deliverance* in the present time;—giving us the victory in present conflicts, as he shall ultimately give us the complete victory by making us perfect in his own likeness.

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*Tabernacle Shadows of Better Sacrifices, Page 90.

This thought is still further brought out by the same writer, who assures us (Rom. 3: 24) that God's grace has justified us freely (and continues to maintain our justification while we abide in Christ) "through the redemption which is in Christ Jesus," and which will reach its completion, so far as we are concerned, when we shall be made like him, and shall see him as he is, and share his glory in the day of redemption (deliverance). In the same epistle (8: 23) the Apostle speaks again of the completion of our redemption or deliverance, and of how we must wait for it until God's appointed time. After pointing us to the fact that "The whole creation groaneth and travaileth in pain together . . . waiting for the manifestation of the sons of God [the glorified New Creation]," he adds, "and not only they, but we ourselves also [called and begotten to the New Creation] which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the *redemption* [deliverance] of our body"—the body of Christ, the Church, of which Jesus is the Head and we prospective members. This will be the end of the redemptive work with us; for although we share many blessings and advantages through the redemption in the meantime, we will not attain our redemption in full unti then.—Rom. 8: 20-23.

Concerning our present condition—the share in the redemption which already is ours,—our Lord declares, "He that believeth on me hath everlasting life" (John 6: 47), and the Apostle also, "He that hath the Son hath life." (1 John 5: 12.) We are not to understand this believing to be merely a mental assent to some facts connected with the divine plan of salvation, but a faith in the atonement sacrifice and conduct in accord with its opposition to sin—a living faith which manifests itself in obedience of heart. Likewise we are not to understand the meaning to be that believers *have* everlasting life in the full sense of the word—in the sense that it shall be theirs eventually, through a share in the First Resurrection. Rather we are to understand that consecrated believers are begotten to newness of life, have the new life begun in them, in the sense that their wills are accepted of God as beginnings of the New Creatures which they shall be in the First Resurrection.

We are to understand these statements in full harmony with the Apostle's declaration that "we are saved by hope"—by faith—reckonedly saved, not completely saved. Hence it is that we are to wait with patience for the completion of the good work which God has begun in us—to wait for "the grace [salvation] that is to be brought unto you at the revelation of Jesus Christ,"—"when he shall come to be glorified in his saints."—2 Thess. 1: 10; 1 Pet. 1: 13.

The redemption (deliverance) which is in Christ Jesus—that which we enjoy now, as well as that which shall by and by be completed in us—is everywhere in Scripture identified with the sacrifice which our Lord made on our behalf. While his death constituted the price of our penalty, his resurrection was essential; for a dead Savior could not aid the redeemed to get back to that which was lost. And our Lord's own experiences in connection with the sacrifice, we are assured, qualify him all the more for the great work of delivering the groaning creation purchased by his blood. The Apostle declares, "In that he himself hath suffered being tempted, he is able to succor them that are tempted"—able to *deliver* them from temptations which otherwise might overpower them. "He will not suffer us to be tempted above that we are able, but will with the temptation provide a way of escape." He may suffer us to stumble, but so long as we trust in him he will not suffer us to be utterly cast down—to fall in the Second Death.—Heb. 2: 18; 1 Cor. 10: 13.

Permitting us to stumble may be his means at times for teaching us valuable lessons respecting our own weaknesses and our need to look unto him as our Shepherd as well as our Redeemer, and to feel our own weaknesses, that thereby we may become strong in the Lord and in the power of his might. He is held out before us as our High Priest, capable of being touched with a feeling of our infirmities, while possessing full power to succor us in the hour of temptation. He is specifically mentioned as having "compassion on the ignorant and on them that are out of the way," and as being able to save "to the uttermost" those who approach the Father through his mediation and who continue to abide in him in living faith, which implies obedience to the extent of ability. Thus we are to rejoice in our Redeemer as a present Savior, Deliverer, as well as the by-and-by Deliverer from the tomb, by a resurrection;—the Finisher of our faith.—Heb. 2: 17, 18; 4: 15, 16; 5: 2; 7: 25, 26.

"O thou God of our salvation,
Our Redeemer from all sin,
Thou hast called us to a station
We could ne'er by merit win.
O! we praise thee,
While we strive to enter in.

"In the footprints of our Savior,
We will daily strive to walk;
And the alien world's disfavor
Shall but send us to our Rock.
How its waters
Do refresh thy weary flock!

"We, with him, shall bear the message
Of our Heavenly Father's grace;
Show how he redeemed from bondage
All our lost and ruined race.
O! what mercy
Beams in his all-glorious face!"

STUDY IV.

THE NEW CREATION PREDESTINATED.

General View of Election.—The Correct Thought.—No Injury to the Non-elect.—Distinction Between "Elect" and "Very Elect."—"There is a Sin unto Death."—"A Fearful Thing to Fall into the Hands of the Living God."—The Great Company.—Their Robes Washed White in the Blood of the Lamb.—The Elect Vine and its Branches.—Various Elections in the Past.—None of These were Eternal.—Jacob and Esau Types.—"Jacob have I Loved,' —"Esau have I Hated."—Pharaoh.—"Even for this very Purpose have I Raised Thee up."—God Never Coerces the Will.—Pharaoh no Exception to this Rule.—"God Hardened Pharaoh's Heart."—The Nation of Israel Elected.—"What Advantage, then, hath the Jew? Much Every Way."—The Elect "New Creation."—Significance of "Grace."—Illustration of "The King's Own."—Predestinated "to be Conformed to the Image of His Son."—"Called Ones According to His Purpose."—Qualifications and Characteristics of Called Ones."—"If God be for Us."—Paraphrase of the Apostle's Argument.—Making our Calling and Election Sure.—The Race-Course.—"I Press Down upon the Mark."—"Knowing Your Election of God."

THE doctrine of election, as generally understood, is a very repulsive one, full of partiality and inequity; but this is the result of misunderstanding the divine Word on this subject. The election taught in the Scriptures, which we shall endeavor to set forth, must be conceded by all to be one of the grandest doctrines of the Bible—not only founded upon grace but also upon justice, equity,—and thoroughly impartial. The erroneous view of election, briefly stated, is that God, having condemned the whole race of mankind to eternal torture, elected to save of our race a "little flock" only—permitting the vast remainder to go down into unspeakable horrors to which divine foreknowledge had predestinated them before their creation. The Westminster Confession, which is the ablest statement of this false view extant, specifically declares that this "elect little flock" is not to be considered as saved because of any merit or worthiness on their part, but simply and solely of God's sovereign will.

The correct thought respecting election, the view which we shall show the Bible everywhere supports, is to the contrary of this: viz., that *death* (and not everlasting life in torment) was the penalty upon our race, and involved every member of it through one man's disobedience; that God's grace manifested in the redemption that is in Christ Jesus redeemed the whole world through his sacrifice, which was the "propitiation [satisfaction] for our [the Church's] sins; and not for ours only, but *also for the sins of the whole world*." (1 John 2: 2.) God elected that his only begotten Son should have the privilege of redeeming the race at the cost of his own life; and that as a reward he should be highly exalted to the divine nature,* and should ultimately "bless all the families of the earth" by awakening them from the sleep of death, bringing them to a knowledge of the truth, and assisting the willing and obedient up to the full perfection of human life, and to more than Edenic blessings and conditions.

God also elected to have a number of "saints" under his Only Begotten as joint-heirs with him in the glory, honor and immortality of the New Creation, and in the work of blessing mankind with human restitution. This Gospel Age has not been for the purpose of thus blessing and restoring the world, but merely for the purpose of calling out from the world a little flock to constitute God's "very elect";—to stand trials and testings as to faith, love and obedience, and thus to "make their calling and election sure." (2 Pet. 1: 10.) But the calling and electing of this "little flock" *in this manner* works no hardship, no injury to the non-elect, who are in no sense further condemned because not called,—because passed by. Even so, the mass of the people of this country are not injured or condemned when an election has taken place for officers of the Government and they have not been amongst the elect. As the object of earthly elections is to secure suitable persons for office for the blessing of the people in general with wise laws and administration, so the blessing which God has arranged for works no damage to the non-elect, but is intended to work a blessing to all of them—in that the elect are to constitute the royal judges, the kings and priests of the Millennial Age, under whose administration all the families of the earth will be blessed.

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*Vol. V., Chap. v.

The Scriptures abound with references to the "elect" and the "very elect": the latter expression implying that the word "elect" may be understood as applying to all those who come into a certain condition of relationship with God, in which they have the hope, or prospect, of immortality, being members of the glorified Church; though they have also the possibility of falling away, and thus of ceasing to be of the elect class. In other words, all of the consecrated class accepting the high calling of God to the New Creation are counted as of the *elect* when their names are registered in the Lamb's book of life and when a crown is apportioned to them; but as unfaithfulness may lead to the blotting out of these names and the giving of their crowns to others (Rev. 3:5,11), so they would then cease to be of the elect Church. The "very elect," on the contrary, would mean those who would ultimately attain to the blessings to which God has called the faithful in this Gospel Age—those who "make their calling and election sure" by faithfulness to the terms and conditions thereof, even unto death.

Two classes are brought to our attention in the Scriptures as failing to make their calling and election sure. One of these classes—not a numerous one, however, we have reason to believe—will not only lose the rewards of the elect, but, additionally, will lose life itself,—in the Second Death. These are described by the Apostle John, who, discussing the Church class, says, "There is a sin which is not unto death, [and] there is a sin unto death; I do not say you should pray for it." (1 John 5:16.) It will be useless to pray or to hope for those who commit the sin unto death. That sin is described in the Scriptures as being a sin against the *holy Spirit* of God—not undesignedly nor ignorantly, but the result of persistence in that which in the beginning, at least, was clearly recognized as wrong; but which, through self-will persisted in, subsequently became a gross deception—the Lord giving over the wilful ones to the error which they preferred to the truth. —2 Thess. 2: 10-12.

The Apostles Peter and Jude mention this class in almost the same language. (See Jude 11-16; 2 Pet. 2: 10-22.) These all at one time had places amongst the elect in the Church. (None of them are of the world, which is not at present under trial or judgment, but whose trial will come by and by under the Millennial Kingdom.) These, instead of walking after the Spirit in the footsteps of the Lord, in the way of sacrifice, are "walking after their own lusts [desires]; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage;"—they are men-pleasers because of their self-seeking, they are far from their covenant of consecration even unto death. (Jude 16.) Peter's description of this class is still more explicit. He declares that they were such as had "escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, and had become entangled again therein and overcome," like "the dog returning to his own vomit, and the sow that was washed to her wallowing in the mire." He likens these to Balaam forsaking the ways of righteousness for earthly gain. His words imply that this class will be found principally amongst the teachers of the Church, and chiefly in the end of this age, and that part of their evil course will be to "speak evil of dignities"—of those whom God has honored and "set" in the body.—2 Pet. 2: 1, 10.

In the Epistle to the Hebrews, we have two descriptions of this class who fall away—cease to be of the elect. In the first (6: 4-9) the Apostle seems to point out some who, after tasting of the heavenly gift and the powers of the coming age, after being made partakers of the holy Spirit and being accepted as members of the elect class, fall away into sin—not through unavoidable weakness of the flesh and allurements of the Adversary, but by willingly, knowingly abandoning righteousness. These, the Apostle assures us, it will be impossible to renew unto repentance. Having had their share of the benefits accruing from the great ransom-sacrifice, and having chosen to despise God's favor, these have used up and misused their share in the atonement, and, hence, there remaineth nothing further for them; and having taken their position wilfully, the appeals of righteousness will thenceforth be of no effect on them.

In another chapter (10: 26, 27, 31) the Apostle describes apparently another class, which instead of falling away into a sinful, disreputable course of life, fall away from *the faith* which justified them and which is essential to their maintenance of a justified relationship with God. In both cases it will be noticed that it is the *wilfulness* that constitutes the seriousness of the wrong: "If we sin *wilfully* after we have received a knowledge of the truth [after that we have been favored of God in Christ to the extent of wisdom, justification and sanctification] there remaineth no more sacrifice for sins." The sacrifice which Christ gave on behalf of all was for original sin, Adamic sin and its hereditary weaknesses in us, Adam's children. Our Lord gave no ransom price for any wilful sin on our part, and, hence, if we sin wilfully there is no remaining portion of the original merit to apply on account of our wilful transgressions. We should be obliged to pay the penalty of our wilful sins. And if the sins were of full intention or wilfulness, no measure of weakness or temptation offsetting, and if they were committed after we had clear knowledge of our position and our relationship to the Lord, it would be a sin unto death—Second Death—and there would be nothing to look forward to with hope,—merely a fearful looking for of judgment, sentence, and fiery indignation which will devour all of God's adversaries—all intelligently opposed to him and his righteousness, and his plan for securing that righteousness through the redemption which is in Christ Jesus our Lord.

In verse 29, the Apostle seems to imply that he here refers to those who, after having understood respecting Christ's atoning work as our Redeemer, set that work at naught, counting common (or ordinary) his precious blood which secures the New Covenant, and thus do despite to the Spirit of grace;—to the grace of God which provided this atonement and fellowship with our Redeemer in his sacrifice and reward. Those who despised Moses and the Law which he mediated died without mercy, though the death sentence upon them was not intended to be an everlasting one; but those who despise the antitypical Moses, and who thus despise the privilege of communion in Christ's blood thus despise God who made this arrangement in their favor, shall be counted worthy of a severer penalty than the one which came upon the violators of the Law Covenant. It will be severer in that it will be a death penalty—from which there will be *no redemption*, no resurrection, no recovery,—the Second Death. No wonder the Apostle warns us, along this line, that we should be careful how we reject the provisions of divine grace: he assures us that to fall out of the protecting care of the Mediator whom God hath appointed—Jesus—would be to fall nowhere else than into the hands of the Father,—the great Judge who can make no allowance for sin, accept no excuses,—whose abundant, but only provision for mercy toward sinners is through the redemption—through Christ Jesus our Lord.

THE GREAT COMPANY.

As intimated, aside from those who, falling from the position of the elect, go into the Second Death, there is yet another class brought to our attention as failing to make their calling and election sure, but who will not go into the Second Death, because they have not sinned wilfully in gross immorality, nor in denying the merit of the precious blood. This class we have already referred to as the "Great Company," who will come up out of great tribulation and wash their robes and make them white in the blood of the Lamb; but while gaining a spiritual nature and a great blessing and a participation in the Marriage Supper of the Lamb as guests, they will, nevertheless, lose the great prize which is to go to the very elect only,—the faithful overcomers, those who will follow the footsteps of Jesus rejoicingly and heartily. (Rev. 7.) This Great Company fails to maintain its place in the elect—fails to be of the "very elect"—because of insufficient zeal for the Lord, the Truth and the brethren;—because they are partly "overcharged with the cares of this life." Nevertheless, since their hearts are loyal to the Redeemer, and since they maintain their faith in the precious blood and hold fast and do not deny the same, therefore the Lord Jesus, the Mediator, the Captain of our Salvation, who leads the very elect to glory through the steps of willing sacrifice, will lead these to a spiritual blessing—to perfection on a lower plane of spirit-being—because they have trusted in him and have not denied his name or his work.

Our Lord refers to the elect Church, the New Creation, in his parable of The Vine, telling us that he is the Vine and that his faithful consecrated followers who walk in his footsteps are the branches. He assures us that being branches will not mean immunity from trials and difficulties; but that, on the contrary, the Father, the great Husbandman, will see that we do have trials of faith and patience and devotion, that these may prune us so that our affections shall take less hold upon earthly things and hopes and ambitions;—to the intent that they may bring forth a richer fruitage of the Spirit;—meekness patience, gentleness, long-suffering, brotherly kindness, love;—and that these things may be in us and abound more and more;—and that so an abundant entrance may be administered to us into the everlasting Kingdom of our Lord and Savior Jesus Christ, as members of the New Creation.—2 Pet. 1: 11.

However, he forewarns us that the attainment of a place amongst the true branches in the true Vine is not sufficient: that the Spirit of the Vine must be in us,—the disposition to bear the fruit of the Vine must be in our hearts;—that the Husbandman will permit us to abide as branches for a reasonable time, in order that he may know whether or not we give evidence of bringing forth the proper fruitage before condemning us as unfit;—that he will not look for the ripe clusters on the new branch, nor even look for the green grapes. He will look rather first for the small indications of the fruit-bud, and subsequently for the blossoming of these in the flower of the grape; later on for the green fruit, and still later for its luscious ripeness. The Husbandman hath long patience in the development of this fruit of the Vine of "my Father's right hand planting" (Psa. 80: 15); but if after a reasonable time he find no fruit, he taketh away that branch as a "sucker" which would merely absorb the strength and nutrition of the Vine to its own enlargement and not to the propagation of the desired fruit. Thus does our Lord clearly indicate that we must make our calling and election sure by bringing forth fruit unto holiness, whose end, or reward, is everlasting life.

VARIOUS ELECTIONS IN THE PAST.

Let us note some other elections brought to our attention in the Scriptures, that thus our minds may be broadened and enlarged on this subject before considering the particular phase of it in which our interest chiefly centers;—that of the New Creation. We are to distinguish clearly between the elections which preceded our Lord's first advent and the election of the New Creation under him as its Head, Captain, Guide, etc. Of the latter class it is said, "Ye are all called in *one hope* of your calling," but the elections of the preceding time were for various purposes and for the accomplishment of various designs of God. Abraham was elected to be a type of Jehovah, and his wife Sarah to be a type of the Abrahamic Covenant, through which the Messiah would come. The servant Hagar was elected to be a type of the Law Covenant, and her son Ishmael a type of the natural Israelites, who, though brought forth first, should not be a joint-heir with Isaac, the son of promise. Isaac was elected to be a type of Christ, and his wife Rebecca, a type of the Church, the Bride, the

Lamb's wife; while Abraham's servant, Eliezer, was elected to be a type of the holy Spirit, whose mission it should be to invite the Church, and to assist her, and ultimately to bring her and the virgins, her companions, to Isaac.

These elections did not involve nor in any sense apply to the everlasting future of any of these individuals; but in so far as these elect types were used of the Lord, they probably received some compensating blessings in the present life; and in proportion as they entered into the spirit of the divine plan they were permitted to have comfort and joy, fully compensating them for any sacrifices and trials occasioned by their election and service as types. The Apostle reasoning on this very subject of election, and attempting to show that no injustice had been done to Israel after the flesh by God's turning to the Gentiles to complete from them the elect New Creation, points to the fact that the Almighty has favors to dispense, and it is a matter purely of his own business to whom he shall give them. He shows that God gave to fleshly, or natural, Israel certain favors and privileges as a nation, and to some of their progenitors privileges and favors as individuals, making use of them as types; and that they had had correspondingly a blessing; but that the Lord would in no sense of the word be obligated to continue his preferential blessings to them, and to ignore others no less worthy. On the contrary, it would be entirely proper for the Lord to discontinue his favors to those who would not use them, and to turn them to others.—Romans, Chapters 9; 10; 11.

Moreover, the Apostle would have us see that the Lord foreknew how his favors to natural Israel would result; that after enjoying his blessings they would not (except a small "remnant,"—Rom. 9: 27–32) be in proper condition to receive the greatest of all blessings which he had to give—"the prize of the high calling" to constitute the New Creation. As illustrating this, he calls attention to the two sons of Isaac, and shows us that in order to make an illustration of what God foreknew would be the condition hundreds of years later, God made an arbitrary selection as between Rebecca's two sons, Jacob and Esau. The Lord made types of those twins, the one to represent his faithful ones, the New Creation, and the other to represent natural Israel, who would prefer the things of this present life and would sell their heavenly privileges for a mess of pottage;—earthly good things. In the case of Jacob and Esau, the election of Jacob to be a type of the overcomers was certainly a blessing to him, even though it cost him considerable; but the election of Esau to be a type of the natural-minded class, who would prefer earthly things to heavenly things, was nothing to his disadvantage. It neither meant that he should go to eternal torment nor that he should suffer anything as a result in the present life. On the contrary, he was blessed—even as worldly, natural men have blessings to-day of a kind which the Lord graciously withholds from the elect New Creatures, as being less favorable to their spiritual interests—even as he withheld certain of the earthly blessings from Jacob, that in his disappointments, etc., he might be a type of this class: Jacob, nevertheless, experiencing joys and blessings which Esau did not enjoy and would not have appreciated—even as the New Creation now, amidst the trials and disappointments of this present time, experience a peace and joy and blessing that the natural man knoweth not of.

The declaration, "Jacob have I loved and Esau have I hated" (Rom. 9: 13), is to many a "hard saying," because the word *hated* seems to carry with it an antagonism which would be unjustified—so far as the human mind can discern—by anything that Esau did worse than other men, and because it attached to him from birth, "before he had done either good or bad." The word "hated" evidently signified to *love less*, as also in Deut. 21: 15-17. The thought is that Jacob was favored of the Lord and Esau was favored less; and these two, as the Apostle shows, were types of Israel natural and spiritual. God's favor to natural Israel, represented by Esau, was less than is his favor to spiritual Israel, later born, represented by Jacob. With this thought all is harmony and consistency.

"EVEN FOR THIS VERY PURPOSE HAVE I RAISED THEE UP."

In proof of his contention that the Lord has all along exercised authority, suzerainty, in the affairs of mankind, and with full acknowledgment of his right to do so, the Apostle cites the case of Pharaoh, who was king of Egypt at the time of the deliverance of Israel. He quotes the Lord's language through Moses (Ex. 9: 16): "Even for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth." "Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth."—Rom. 9: 17, 18.

The French Government some time ago set apart several prisoners who had been judicially condemned to death, giving them into the hands of scientific men to be experimented with to test how much influence fear exercised over mankind. One was placed in a cell, respecting which he was told that a prisoner had died there the night previous of black smallpox, and that probably he would take the same disease and die before morning. The prediction came true, although no small-pox patient had ever occupied the cell. Another was blindfolded and his arm thrust through a thin partition. He was told that he was to be bled to death in the interest of science to ascertain just how long it would require to produce death by bleeding from a small wound in an artery of the arm. He was merely scratched and lost but a few drops of blood, but arrangements were made by which he would feel blood-warm water running down his arm and hear it splash as it dropped from his fingers into a vessel. He died in a few hours. Such treatment of law-abiding citizens would not be countenanced by anyone; but no one could reasonably find fault with this procedure in connection with men whose lives were already forfeited under the law. And just so it is with the Lord's dealings with the human family: had man continued obedient to God, he would have remained free from condemnation of death; and so remaining would have had certain rights under the divine law which he does not now have. As a race we were all convicted of sin and all sentenced to death (Rom. 5:12); and the Lord has been pleased to show forth his power and wisdom in connection with some of these convicts in one manner, and in others in another manner,—as he elected. We have noted this already in connection with the Amalekites and Hittites and Canaanites, whom Israel was commanded to destroy—Israel typifying the Lord's faithful of the future, and their enemies typifying the wilful sinners and enemies of righteousness of the future age. We have noticed the same principle illustrated in the destruction of Sodom and of Jericho, and in the sweeping off by pestilences thousands of Israelites, and in the smiting down of Uzzah, who merely stretched forth his hand to steady the ark, in violation of its sanctity and of the Lord's command.

The Lord's use of Pharaoh and the various plagues upon the Egyptians, including the slaying of the first-born of man and beast, and the final overthrow of the Egyptian hosts in the Red Sea, are in line with these illustrations: for the Egyptians, as a part of mankind, were convicts under death sentence, and, without the slightest injustice, might be dealt with accordingly—to spread abroad the dignity of God, and to show forth his power in connection with the deliverance of his typical people Israel. Similarly, on the other hand, God showed abundant favor to some of these convicts,—Abraham, Moses and others,—making through them types of the good things he purposes to fully and actually accomplish in the near future;—and this without, in any sense of the word, releasing Abraham, Moses, Pharaoh or others from their share in the death sentence, but leaving that work to be accomplished by the redemption which is in Christ Jesus our Lord.

After seeing clearly the fact that God has exercised suzerain authority amongst his convicted creatures, and that he has elected that some should have one experience and others another experience, and that all these things were but illustrative lessons on the subject, preparatory, as the Apostle shows, to the great election of the New Creation during this Gospel age, we need to see that in no instance has God coerced or violated the human will in any of these elections. This will satisfy us that it would be contrary to the divine program ever to coerce human will. In choosing Abraham, Isaac, Jacob and Moses, *et al.*, as types and illustrations, God chose men whose minds were in general accord with his plans and revelations, yet there was no force exercised to restrain them, had they willed otherwise. So, likewise, in choosing men to illustrate the opposite side and opposite principles, such as Ishmael, Esau, the Canaanites, Sodomites, Egyptians, the Lord again used men in accord with their natural tendencies. What we wish to impress is, that as God did not coerce the will of Abraham, Isaac, Jacob, Moses, etc., neither did he coerce the wills of those who did evil and illustrated certain evil principles. The Lord merely dealt with particular classes according to their own inclinations.

In declaring of Pharaoh that he had raised him up for this very purpose, we are not, therefore, to understand God to mean that he had effected in Pharaoh a bad character—that he had "raised him up" in the sense of compelling him to be a bad character. We are to understand that amongst the various heirs to the throne of Egypt, according to the customs of that people, God so ordered, through the death of some of the intervening members of the royal family, that this particular Pharaoh should come to the throne *because he possessed such an obstinate character* that his fight against God and Israel would justly call for the plagues—which God had foreordained not only as a mark of his favor toward Israel and of his faithfulness to the promises made to Abraham, Isaac and Jacob, but, additionally, because these plagues upon Egypt were intended in some measure to foreshadow, to illustrate, the plagues with which this Gospel age will end—the first three and "the seven last plagues."—Rev. 15: 1.

But the particular feature of this Pharaoh illustration, which is confusing to many, is found in the statement that "God hardened Pharaoh's heart that he would not let the people go." At first this would appear to be contradictory to what we have just said; namely, that God does not interfere with the human will. We believe, however, that the discrepancy can be reconciled when we remember *how* the Lord hardened Pharaoh's heart,—what procedure on the Lord's part had the effect of making Pharaoh more obdurate. It was God's *goodness* that hardened Pharaoh—God's willingness to hear his prayer for relief and to accept his promise in respect to letting Israel go—God's mercy. Had God proceeded in the first plague or chastisement until Israel had been let go, the one plague would have been sufficient to accomplish the deliverance; but when the Lord relieved the people and the land from one plague Pharaoh concluded that it was past, and that perhaps no more would come; and so step by step God's mercy led him onward further and further in his hostility. With this view of the matter, the freedom of Pharaoh's will is thoroughly evidenced, and the Lord is cleared of any coöperation with evil. "All his work is perfect"; even though the goodness of God, which should lead men to repentance, may sometimes, because of present imperfect conditions, exercise an opposite influence upon them.

THE NATION OF ISRAEL ELECTED.

That God made an election of Israel from amongst all the nations of the world, to be his people and to typify spiritual Israel, will be conceded readily by all Christians familiar with their Bibles. The statement through the Prophet Amos (3: 2) is quite to the point, "You only have I known of all the families of the earth." By the mouth of Isaiah (45: 4) the Lord says to Cyrus, the Medianite king who was to permit Israel's return from captivity: "For Jacob my servant's sake, and Israel mine *elect*, I have even called thee by thy name." The fact that we may see in this statement a certain typical application to Christ, and the deliverance of nominal spiritual Israel from mystic Babylon, does not interfere with the fact that typical Israel is here spoken of as "elect." The Apostle in his clear and cogent arguments respecting the passing of divine favor from natural Israel to spiritual Israel (Rom. 9–11) distinctly shows that divine favor was granted to natural Israel for a time as God's typically elect people,—notwithstanding the Lord foreknew and foretold their rejection from the place of special favor and the bringing in of another spiritual Israel to that place represented by Jacob.

The Apostle shows how Israel, as God's favored or elect nation for a time, on this account had "much advantage every way" over all the surrounding nations of the world; that to them pertained the promises; that they were the branches of the olive tree; and that God broke off from his favor only such of the natural branches as were out of harmony with the root of promise, and with the stock, represented typically by Abraham, Isaac and Jacob. He points out that "Israel hath not obtained that which he seeketh for; but the election [the worthy—John 1: 12, 13] hath obtained it and the rest were blinded." While the entire nation was originally elected to receive God's choicest favors, nevertheless only the faithful would be in the proper condition of heart to become spiritual Israelites when the time should come for this favor. Such were the very elect of that nation, who with the close of that age were permitted to enter the higher dispensation—passing out of the house of servants into the house of sons. (Heb. 3: 5; John 1: 12.) The Apostle points out that we, who were by nature Gentiles, "strangers, aliens and foreigners" to the covenants and promises made to typical Israel, have now under God's grace developed faith and obedience similar to Abraham's, and are to be counted as the *bride* of Christ, the real seed of Abraham, taking the places of the broken-off branches in the original plan of God and in the promises relating thereto; but although these broken-off branches have been treated as enemies during this Gospel age, nevertheless, "as touching the *election* they are beloved for the fathers' sakes. For the gifts and calling of God are without repentance."—Rom. 11: 28, 29.

We are thus informed that some features of the original election remain with natural Israel, notwithstanding their rejection as a people from the chief favor in the divine plan—their rejection from being of the elect spiritual Israel. As the promises to Abraham, Isaac, Jacob and the prophets are to be fulfilled to them, and they shall become the "princes," or representatives, of the spiritual Kingdom throughout all the earth during the Millennial age, undoubtedly this will work greatly to the advantage of many of the natural Israelites who are at present in a condition of alienation and darkness. They can and will come more readily into accord with their own leaders of the past than will the remainder of the world; and thus Israel as a people will again take the most prominent place amongst the nations in the beginning of the Millennium. "God hath concluded them all in unbelief that he might have mercy upon all."—Rom. 11: 32.

THE ELECT NEW CREATION.

We now come to the most important feature of our subject, equipped, however, with certain knowledge respecting the elections of the past, and with the understanding that many of them typified or foreshadowed this great work of God—the election of the New Creation. We have already seen that this election does not imply that the non-elect shall receive injury; but, on the contrary, that it implies the blessing of the non-elect in due time. We might add in this connection that neither Justice nor Love could make any objection to the granting of a special favor to some that was not granted to others, even if the favored ones were not intended to be channels of blessing to the less favored or unfavored. This is the meaning of the word grace or favor: it implies the doing of something not specially called for or demanded by Justice, and these words, "grace," and "favor," are repeatedly used throughout the Scriptures in respect to this elect class of this Gospel age. "By grace are ye saved," and similar Scriptures, impress upon us that there was no obligation on the part of the Almighty to recover any of Adam's race from the death sentence, nor to give to any the opportunity of life eternal through a redemption; much more there was no obligation on God's part to any of his creatures in respect to the high calling—to membership in the New Creation. It is all of divine favor—"grace for grace," or favor added to favor;—and whoever does not get this thought clearly in mind will never properly appreciate what is now taking place.

The Apostle Peter assures us that we, as a class, were "*elect* according to the foreknowledge of God the Father." He does not stop with this declaration, however, but proceeds to say, "through sanctification of the spirit unto obedience and sprinkling of the blood of Jesus Christ." (1 Pet. 1:2.) This signifies that God foreknew the New Creation as a class;—that he foreknew his intention to *justify them by faith*, through the blood of Christ;—that he foreknew that enough such to complete this class would be obedient, and attain to sanctification through the truth. Nothing in any Scripture implies a divine foreknowledge of the *individuals* composing the elect class, except in respect to the Head of the Church. We are told that God foreknew Jesus as his elect one. We are not to be understood as limiting the Lord's ability to identify the individuals who would compose the elect class, but merely that, whatever his power in this direction, he has not declared himself as intending to exercise such power. He ordained that Christ should be the world's Redeemer, and that his reward should be exaltation as the first member—Head, Lord, Chief of the New Creation. He ordained also that a certain specific number should be chosen from amongst men to be his joint-heirs in the Kingdom—participants with him of the New Creation. We have every reason to believe that the definite, fixed number of the elect is that several times stated in Revelation (7:4; 14:1); namely, 144,000 "redeemed *from amongst* men."

The election or foreordination from before the foundation of the world, that there should be such a company selected, we apprehend to be after the same manner as the foreordination of a certain troop of soldiers in the British army known as "The King's Own," and composed of men of large stature and special development, the various particulars of height, weight, etc., being determined in advance, and the number constituting the troop definitely fixed, before the present members of it were born. As the royal decree ordained these physical requirements and the number which should constitute that troop, so the royal decree of the Creator fixed and limited the number who should constitute the New Creation of God, and defined not their physical measurements, but their moral qualities and heart measurements. As it was not necessary to foreordain the names of those who should constitute "The King's Own," neither is it necessary that our Creator should foreordain the names or the individuals acceptable to him as New Creatures in Christ, under the measurements and limitations which he sets forth.

This is particularly drawn to our attention in a passage of Scripture which is generally remembered and quoted only in part,—"Whom he did foreknow, he also did predestinate." The Lord's people should not be content to thus take a portion of the divine Word and separate it from its close context. When we read the remainder of the passage as it is written the whole matter is clear before our minds:—"Whom he did foreknow, he also *did predestinate to be conformed to the image of his Son* [that is, to be copies of his Son], that he might be the first-born among many brethren."—Rom. 8: 29.

Such a predestination is different indeed from the one generally understood by those who have championed the doctrine of election in the past. According to their conception and teaching the passage should read,—Whom he did foreknow, them he also did predestinate to escape eternal torment and experience eternal blessings in glory. How different such a view from the reasonable and proper one presented in the language of Scripture! God predestinated that his Only Begotten One should be the Head of this New Creation, and he determined long before he called any of us that none should be members of the New Creation except as they should become copies of his Son. How beautiful, how reasonable is the Scriptural doctrine of election! Who could question the Wisdom, the Justice or the Love of such an election, with such limitations as to character-likeness to Jesus, and for such a great work as God hath designed?—to be joint-heirs with Christ in the blessing of all the families of the earth.

"CALLED ONES ACCORDING TO HIS PURPOSE."

—Rom. 8 : 28–30.—

In considering this topic we cannot do better than follow carefully the Apostle's words and logical reasonings. In the preceding verses (22, 23) what is God's purpose in calling the New Creation—that they are called to receive a great blessing, and also to minister a blessing to others; namely, the groaning creation, who are travailing in pain together, waiting for the manifestation of these elect sons of God of the New Creation. (Vs. 21, 22.) The Apostle then proceeds to show that everything is working favorably to this class which God is calling to the New Creation; that this is the meaning of present disappointments, trials, vexations, oppositions of the world, the flesh and the Adversary—that these experiences are designed to work in us the peaceable fruits of righteousness, and thus work out for us the "far more exceeding and eternal weight of glory" to which we have been called, and to which we properly aspire. The Apostle traces with us the Lord's providences in connection with these called ones for whom all things are working favorably. We are not to think of our call except as in connection with, and under, our Elder Brother. None could precede him, for only by noting and following in his footsteps can we hope to become sharers of his glory. God's predestination that these brethren of Christ must all be copies of their Elder Brother, if they would be sharers in the New Creation, would leave us hopeless as respects any member of the human family attaining to that glory, did not our Lord elsewhere show us most distinctly his provision for us through the redemption which is in Christ Jesus our Lord; that the weaknesses of the flesh, which we inherit and cannot fully control, are all covered by the merit of the Redeemer's sacrifice; so that the Lord can excuse us from being absolute copies of his Son in the flesh, and can accept us according to his predestination, if he finds us to be such copies in heart, in intention, in will;—attesting our wills by such control of the flesh as may be possible to us, our Lord Jesus, by his "grace sufficient," covering our unintentional blemishes.

Continuing a description of this class of called ones thus predestinated, the Apostle says, "Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified." This passage is usually misunderstood, because readers generally get the impression that the Apostle is here tracing Christian experiences as is usual,—as we have just traced them in the preceding chapter,—where we considered how Christ is made unto us wisdom, justification, sanctification, and deliverance; but the Apostle is here taking an opposite view, and begins at the other end. He here views the Church as finally completed as God's elect under Christ its Head,—the Church, the "very elect," in glory. He traces *backward* the development of the Church, the New Creation. He shows that none will reach the grand position of the glorious elect of God except those *called* to it by God's grace; and that all called must previously have been *justified;* because God calls, or invites none but believers to run in the race for this great prize. And these justified ones must previously, before their justification, have been *honored* [not "glorified" as in the common version]—honored by God in having sent to them a knowledge of himself and of his dear Son,—the Way, the Truth and the Life.

It is more of an honor than many have supposed, even to hear of the grace of God in the present time. As salvation is a gift of God to be thrown open to the world during the Millennial Age, it is a special honor to have a knowledge of the Lord's grace, and an opportunity of reconciliation with him in the present time, in advance of the world; for having been thus honored, and having thus the knowledge necessary to our justification through faith, that becomes the *second* step, as we have seen, leading on to sanctification in harmony with the call, and this again leading on through faithfulness to "the glory to be revealed in us," constituting us members of the "very elect" New Creation.

"IF GOD BE FOR US."

Continuing to follow the Apostle further in his consideration of this election, paraphrasing his language thus:—Do we not see, brethren, that God has a great and wonderful plan which he is carrying forward? Do we not see that, having determined on the selection of a certain class for co-operation in this plan, he is favoring us in that he has revealed to us the terms and conditions,—justifying and calling us with this heavenly calling? This means that *God is for us*—that he wishes us to be of this elect class; that he has made every arrangement necessary whereby we may attain a position in it. Do we sometimes feel that, although the Lord is for us, Satan and sin and our own weaknesses through heredity are all against us, seeking to ensnare and stumble us? Let us reflect that, the Almighty God being on our side, none of these oppositions need cause us fear or trepidation, for he is abundantly able to carry us through them all. Let us look back and note his favor toward us while we were yet sinners, in providing the redemption that is in Christ Jesus. Let us reflect that if he would do all this for us as sinners he would do much more for us now we have become his children—now that we have heard his voice, that we have accepted his Son, that we are trusting in him and have been justified through his merit—now that we have heard the call to the divine nature and have made consecration, laying our little all upon the altar;—surely, much more would God favor us and do for us now, although we cannot think how he could do more than was represented in the gift of his Son.

We may be sure that he who changes not still loves us, is still for us, and will use his power to cause all things to operate for our highest spiritual welfare and for our ultimate attainment of a place in the New Creation, if we abide in him in faith, in love and in heart-obedience—however weak and imperfect may be our best efforts at controlling the flesh. Let us be assured that in giving us his Son and in thus opening the way for us to attain to his call to the New Creation, the Lord has made provision in Christ for every necessity of ours which could possibly arise. In him he has freely given us all things.

Does any one suggest that perhaps the Law would condemn us in spite of God? Let us reflect that it is God who condemned us under his Law; and that it is the same God himself, who as the great Judge condemned us, who now has pronounced our justification, —who has pronounced us "Justified freely from all things from which the Law could not justify us"—through his grace, through Christ Jesus our Lord. In the face of this fact "who could lay anything to the charge of God's elect"—whom he has thus favored? Who could condemn us on account of unintentional weaknesses or frailties? We would answer such: It is Christ who died; yea, who has risen again and is ascended on high as our representative, and who has applied on our behalf a sufficiency of his own merit to cover all of our blemishes.—Rom. 8: 34.

Is it still urged that something may intervene to separate us from God's love or from Christ and his love and mercy; and that thus we may be left to ourselves and make shipwreck of our faith and future as respects the New Creation? We reply: On the contrary, Christ had great love for us, else he would not have redeemed us. His every dealing has been loving and we should not allow anything to separate us from that love. If tribulations come, we should permit them only to drive us nearer the Lord as the one who alone can succor us. If distress or persecution or famine or destitution or any peril should come upon us,—should we on account of fear of these cease our love for the Lord, renounce his name and his cause and follow no longer in his footsteps, choosing rather some easier course in life? Nay, it is by these very experiences that we are to be developed as conquerors. How could we be marked as victors if there were nothing to overcome,—if the whole way were smooth and without an unfavorable grade? We have been made recipients of God's mercies and blessings; and now he tests us, to see to what extent we are worthy to abide in his love and in his favors. He is willing that we should abide in them, and has made every necessary provision, and yet he will not coerce our wills. I am persuaded, I have confidence, that we are determined to permit nothing to separate us from the love of God manifested in Christ—neither fear of death nor love of life; and that none of God's other creatures will intercept or turn aside God's favor from us;—neither angels nor principalities nor powers at present created or ever to be created. In all these things we are more than victors merely—we are adopted as sons of God on the divine plane, through him who loved us.

"MAKING OUR CALLING AND ELECTION SURE."

—2 PET. 1: 10, 11—

"Brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: [the things previously specified, namely, giving diligence, adding to your faith virtue and knowledge, temperance, patience, godliness, brotherly kindness, love, which things being in us and abounding, we shall be neither barren—idle—not unfruitful;] for so an entrance shall be administered unto you abundantly into the everlasting Kingdom of our Lord and Savior Jesus Christ."

In this election we see that the important steps belong to God; namely, (1) The predetermination to have such a New Creation; (2) The invitation to some to develop the necessary character; (3) The arrangement of matters so that the invited ones might be able to attain an acceptable condition in conformity to the call.

On the other hand, important steps must be taken by those who become the elect: (1) It is for the called ones, for whom all these preparations and arrangements have been made, to accept the call,—making a full consecration. (2) They must become so imbued with the spirit of their calling and so appreciative of their blessings that they will with zeal conform to the conditions and limitations attaching thereto.

We have already seen that these conditions and limitations are, briefly, heart-likeness to God's dear Son; but, analyzing this *likeness* more particularly, we find it to mean, as the Apostle Peter here points out, that we should have the fruits of the spirit of holiness. God is holy, and the elect are to have his spirit, his disposition of love for righteousness and opposition to iniquity. The Apostle in the above Scripture shows up the various elements of this holy spirit of God, and points out the fact that we do not attain to his perfect likeness (the perfection of love) at the beginning of our course; but, rather, that it is the *mark* or standard which indicates the end of the course. Love as a general expression covers all these elements of character which are really parts of love. Meekness, gentleness, brotherly kindness, godliness, are all elements of love.

Some one has suggested that these fruits of the spirit of God might be defined as below, and we heartliy agree:

(1) Joy.—Love exultant.
(2) Peace.—Love in repose.
(3) Long suffering.—Love enduring.
(4) Gentleness.—Love in society.
(5) Goodness.—Love in action.
(6) Faith.—Love on the battle-field of life.
(7) Meekness.—Love in resignation.
(8) Temperance (moderation).—Love in training.

When we started in the race-course, resolved to do so because God had justified us by his grace and had invited us to run in this race for the prize of the high calling of the New Creation, we said, first of all:—We will lay aside the weights and hindrances of earthly ambitions by consecrating our wills to the Lord and resolving that this one thing we will do; namely, we will seek for, and by the Lord's grace attain, the blessings to which he has called us. At the same time we concluded that we would put away, so far as we might be able, our easily besetting sins—whatever they might be—whether ours were the same as others in the race-course or not; and that we would run faithfully in this race for the great prize.

The entering of the race-course corresponds to our consecration. That was the start. We consecrated ourselves to the Lord,—to be controlled by his spirit of love; yet we realized that by reason of the fall we sadly lacked in those elements of character which the Father would approve. We run, however, and persevere in the attainment of this character-likeness of his Son—which is his will respecting us, and the condition of our fellowship with him. In this respect we differ from our Lord, for he being perfect could not attain one step or degree after another in the development of love. He was filled with the spirit from the beginning—he was at the *mark* from the beginning; his testing was to determine whether or not he would stand faithful at that mark of perfect love to God, and to his people, and to his enemies. We, however, need to run, to strive, to attain unto that mark.

We might divide the race-course into four quarters, and say that in the first quarter we recognize love as a divine *requirement* and seek to have it, though able to apprehend it only from the standpoint of *duty*. We feel a duty-love toward God because, as our Creator, he has a right to demand our obedience, our love, our devotion; a duty love toward our Lord Jesus, also, because he loved us and we ought, in justice, to love him in return; and a duty love toward our fellows, because we realize that this is the will of God.

The second quarter of the race-course brings us a little further along, a little nearer to the "mark," so that those things which we at first sought to do from a *duty-love*, we gradually considered in an appreciative manner and not merely as a duty. We thenceforth saw that the things which God commands us as right and duty, are *good things;* that the noblest principles of which we have any conception are identified with the Justice, Love and Wisdom which the Lord commands and sets before us, and which from that time we began to appreciate. We began to love God not merely because it was our duty toward our Creator, but additionally and especially because we saw him possessed of those grand elements of character enjoined upon us,—the personification of every grace and goodness. Those who attain to this two-quarter mark love the Lord not merely because he first loved us, and because it is our duty to love him in return, but because now the eyes of our understanding have been opened wide enough to permit us to see something of the glorious majesty of his character, something of the lengths and breadths and heights and depths of the Justice, Wisdom, Love and Power of our Creator.

The third-quarter mark on this race-course we will call—love for the brethren. From the first we recognized a duty-love toward the brethren even as toward the Father, only in a less degree, because the brethren had done less for us; and we recognized them chiefly because such was the Father's will. But as we got to see the principles of righteousness, and to appreciate the Father, and to see that the Father himself loveth us, notwithstanding our unintentional blemishes, our hearts began to broaden and deepen toward the brethren; and more and more we became able to overlook their unwilling imperfections and blemishes and mistakes, when we could see in them evidences of heart-desire to walk in the footsteps of Jesus and in accord with the principles of the divine character. Love for the brethren became distinctly marked in our experiences. Alas! evidently a good many of the Lord's dear people have not yet reached this third-quarter mark on the race-course toward the prize of our high calling. There is much need of developing the brotherly kindness, the long suffering, the patience, which the Scriptures inculcate,—and which are necessarily tried and tested more in our connection with the brethren than in our connection with the Father and our Lord. We can see the perfection of the Father and the Son, and that they have no imperfections; we can realize their magnanimity toward us and our own shortcomings toward them: but when we look toward the brethren we see in one this weakness, and in another that weakness; and the temptation is, alas, too common to say to a brother: "Let me pick out the mote from thine eye," —instead of realizing that such a picking and nagging and fault-finding disposition toward the brethren is an evidence that we still have a large beam of impatience and lovelessness of our own to contend with. As we near this third-quarter mark, we gradually get the beam out of our own eyes,—we get to see our own blemishes, and to appreciate more and more the riches of our Lord's grace toward us; and the influence of this upon our hearts is to produce in us a greater degree of the spirit of meekness, patience, and gentleness toward all;—and this again enables us to overlook or cover a multitude of sins, a multitude of imperfections in the brethren, so long as we realize that they are surely brethren—so long as they are trusting in the precious blood, and seeking to run this same race-course for this same prize.

The fourth or final quarter-mark of our race is Perfect Love—toward God, toward our brethren, toward all men,—and is the one we are all to seek earnestly to attain to, and that as quickly as possible. We are not to dally at the quarter marks, but to run on patiently, perseveringly, energetically. There is a sense in which we are to "love not the world, neither the things of the world"; but there is a sense in which we are to love and to "do good unto all men as we have opportunity, especially unto them who are of the household of faith"; (Gal. 6:10)—a love which includes even our enemies. This love does not annul or diminish our love for the Father and the principles of his character, and our love for the brethren, but it intensifies these; and in that intensification it enables us to include in the love of benevolence and sympathy all of the poor groaning creation, travailing in pain and waiting for the manifestation of the sons of God. "Love your enemies, do good to them that persecute you and hate you," is the Master's command; and not until we have attained to this degree of love—love even for enemies—are we to think for a moment that we have reached the *mark* which the Lord has set for us as his followers. Not until we have reached this position are we copies of God's dear Son.

We must reach this climax of love before we can be counted worthy of a place in the New Creation, and we are not to expect that each one of the Lord's followers will reach this mark just at the moment of expiring in death. Quite the contrary. We are to expect to reach it as early as possible in our Christian experience, and then to remember the words of the Apostle, "Having done all—Stand!" (Eph. 6: 13.) We require testings in love after we have reached the mark; and our exercises while at the mark—striving to maintain in our lives that mark, or standard—will be very strengthening to our characters. In this, especially, our experiences will correspond to those of our Lord; for while he did not need to run to attain the mark, he did need to fight a good fight of faith *at the mark*,—not to be turned from it, not to be overcome by the various besetments of the world and the Adversary. "I press down upon the mark," says the Apostle; and so must each of us hold fast that mark after we do attain it, and see to it that in all the testings which the Lord permits to come upon us we shall be accounted of him as overcomers;—not in our own strength, but in the strength of our Redeemer's assistance.

Besetments will come against us to turn us from the perfect love toward the Father, to induce us to consent to render less than the full homage and obedience due to him. Temptations will come to us in respect to the brethren also, to suggest that we do not permit love for the brethren to cover a multitude of faults;—suggestions that we become provoked with those whom we have learned to love and appreciate, and with whose weaknesses we have learned to sympathize. Besetments will come against us in respect to our enemies, after we have learned to love them,—suggesting to us that there are exceptional cases and that our magnanimity toward them should have its limitations. Blessed are we if in these temptations we hold fast, bearing down upon the mark, striving to retain that position which we have already attained,—fighting the good fight of faith;—holding firmly to the eternal life which is counted ours through Jesus.

"KNOWING YOUR ELECTION OF GOD."

"Knowing, brethren beloved, your election of God. For our Gospel came not unto you in word only, but also in power and in the holy Spirit and in much assurance."—1 Thess. 1: 4, 5.

Elsewhere we have pointed out what constitutes the signs, the evidences that we are the children of God; namely, our begetting of the holy Spirit, our sealing, our quickening.* We will not repeat here, but merely in a general way call attention to the fact that whoever participates in this election has various evidences by which it may be discerned not by himself only, but ere long be discernible by "the brethren" with whom he comes in contact. There is a power, as well as a message, in this election. This election message, or call, or "word," is not only Gospel or good tidings to the elect class, but it is more than this to them: it is the power of God working in them to will and to do his good pleasure. It brings to the elect the holy Spirit and much assurance, and they, in turn, are ready at any cost to sound out the Word of the Lord.

To the Colossians the Apostle writes (3: 12–14) respecting this elect class of the New Creation, saying, that such should put off the old estimate of things and put on a new one which would recognize the members of the elect, not according to nationality nor according to denomination, but recognize *all in Christ,* and them only, as being the *elect* New Creation. He says, "Put on therefore as the elect of God, holy and beloved, bowels of mercy, kindness, humbleness of mind, meekness, long suffering, forgiving one another if any man hath a matter against any: as Christ has forgiven you, so also do ye, and above all this [attainment] place love which is the bond of perfectness."

Our Lord, speaking of the elect Church as a whole, intimates that various trials and testings must come to them, and seems to imply that these will be intensified toward the close of this Gospel Age, and that they will be permitted to such an extent that they will deceive all except the "very elect."—Matt. 24: 24.*

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*Vol. V., Chap. ix.

There is an encouragement in this: it implies not that the "very elect" will have superior mental ability by which they will be able to discern the various subtleties of the Adversary in this evil day; nor does it imply that they will have attained perfection in their control of their earthen vessels so that they cannot err; but, rather, it means that to those who abide in Christ, grace *sufficient*, wisdom *sufficient*, aid *sufficient* will be granted for their time of need. What consolation is in this for all who have fled for refuge to the hope set before us in the gospel! What a confidence it gives us to feel that our anchorage is within the veil—in Christ! Such predestination is strengthening, consoling, as the Apostle declared, "He hath chosen us in him before the foundation of the world, that we should be [ultimately] holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will . . . that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him: in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: that we [the New Creation] should be to the praise of his glory, who first trusted in Christ."—Eph. 1: 4-11.

"THROUGH MUCH TRIBULATION SHALL YE ENTER THE KINGDOM."

The necessity for efforts and overcoming in the character-building which God has attached to the call of the "very elect" New Creation is not without its parallels in nature. In illustration of this note the following:

"It is told of a man who wished to add an emperor moth to his collection of insects that by good fortune he obtained a cocoon, and hung it up in his library all winter. In the spring he found the moth trying to emerge. The hole was so small, and the moth struggled so hopelessly, as it seemed, against the tough fiber, that he snipped the hole larger with his scissors. Well, the fine large moth emerged, but it never flew. Some one told him afterwards that the struggles were necessary to force the juices of the body into the insect's great wings. Saving it from the struggle was a mistaken kindness. The effort was meant to be the moth's salvation. The moral is obvious. The struggles that men have to make for temporal good develop character as it could not be developed without them. It is well, too, that spiritual enrichment has to be striven for."

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*See Vol. IV., Chap. xii.

We have already pointed out* that the Scriptures most explicitly teach the doctrine of "free grace" which will be ushered in grandly as soon as the elect shall have been completed—glorified. During the Millennium it (the "Seed of Abraham") shall bless all the families of the earth with fullest opportunities for attaining perfect characters, complete restitution and eternal life.

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*Vol. I., p. 96.

FAULTLESS.

—JUDE 24—

Faultless in his glory's presence!
All the soul within me stirred,
All my heart reached up to heaven
At the wonder of that word.

Able to present *me* faultless?
Lord, forgive my doubt, I cried;
Thou didst once, to loving doubt, show
Hands and feet and riven side.

O! for me build up some ladder,
Bright with golden round on round,
That my hope this thought may compass,
Reaching faith's high vantage-ground!

Praying thus, behold, my ladder,
Reaching unto perfect day,
Grew from out a simple story
Dropped by some one in the way.

Once a queen—so ran the story—
Seeking far for something new,
Found it in a mill, where, strangely,
Naught but rags repaid her view—

Rags from out the very gutters,
Rags of every shape and hue;—
While the squalid children, picking,
Seemed but rags from hair to shoe.

What then, rang her eager question,
Can you do with things so vile?
Mould them into perfect whiteness,
Said the master with a smile.

Whiteness? quoth the queen, half doubting;
But these reddest, crimson dyes—
Surely nought can ever whiten
These to fitness to your eyes?

Yes, he said, though these are colors
Hardest to remove of all,
Still I have the power to make them
Like the snow-flake in its fall.

Through my heart the words so simple
Throbbed with echo in and out:
Crimson—scarlet—white as snow-flake—
Can this man? and can *God not*

Now upon a day thereafter,
(Thus the tale went on at will,)
To the queen there came a present
From the master at the mill.

Fold on fold of fairest texture
Lay the paper, purest white;
On each sheet there gleamed the letters
Of her name in golden light.

Precious lesson, wrote the master,
Hath my mill thus given me,
Showing how our Christ can gather
Vilest hearts from land or sea;

In some heavenly alembic,
Snowy white from crimson bring;
Stamp his name on each, and bear them
To the palace of the King.

* * * *

O what wondrous visions wrapped me!
Heaven's gates seemed opened wide,
Even I stood clear and faultless,
By my dear Redeemer's side.

Faultless in his glory's presence!
Faultless in that dazzling light!
Christ's own love, majestic, tender,
Made my crimson snowy white!

STUDY V.

THE ORGANIZATION OF THE NEW CREATION.

The "Living Stones" for the Spiritual Temple.—The Nominal vs. the Real New Creation.—The "Mystery of God" and the "Mystery of Iniquity."—Great Antichrist's Organization.—The Scriptures Trustworthy.—Freedom Permitted to the World and to Churchianity.—Order out of Confusion—"In Due Time."—"The Ends of the Ages."—The Vine of the Father's Planting.—"The Twelve Apostles of the Lamb."—Paul the Successor of Judas.—Number of Apostles Limited to Twelve.—The Apostolic Commission.—The Apostles' Strong Characters.—The Apostle Paul "Not one Whit Behind" the other Apostles.—The Inspiration of the Twelve.—Divine Supervision of the Apostles' Writings.—"Upon this Rock Will I Build My Church."—Harmony of the Gospels.—Keys of Authority.—Apostolic Infallibility.—Objections Considered.—"One is Your Master."—The True Church is "The Flock of God."—Apostles, Prophets, Evangelists, Teachers.—The Lord's Organization of The New Creation Absolutely Complete.—He is also Its Superintendent.—Gifts of the Spirit Ceased with Their Necessity.—Unity of the "Faith Once Delivered to the Saints."—Unity of Force, Antichristian.—Bishops, Elders, Deacons.—True Significance of "Prophet."—Humility Essential to Eldership.—Other Necessary Qualifications.—Deacons, Ministers, Servants.—Teachers in the Church.—Many Should Be Able to Teach.—"Be not Many of You Teachers, Brethren."—"Ye Need not That Any Man Teach You."—"Him That Is Taught" and "Him That Teacheth."—Woman's Province in the Church.—Women as Fellow-Workers.—"Let Her Be Covered."

AS the New Creation will not reach its perfection or completion until the First Resurrection, so its organization will be completed only then. The temple figure illustrates this: as living stones we are now called, or invited to places in the glorious temple, and, as the Apostle explains (1 Pet. 2:5), we come to Jesus, who, as the Father's representative, shapes, chisels, fits and polishes us for places in the glorious Temple of the future---the meeting-place between God and the world. As in the typical temple built by

Solomon every stone was thoroughly fitted in the quarry for its place in the building, so with us—all the fitting preparation is done in the present life. As in the type every shaped stone went into its place without the sound of a hammer, so in the antitype—the living stones, which now submit joyfully to the Lord's preparation, will be completely organized under himself as the capstone when united to him beyond the veil—without confusion, without need of further arrangement or preparation.

However, the Scriptures recognize a oneness or relationship of these living stones during the period of their preparation. Indeed, they go a step further, and recognize a *temporary organization* which permits each member of the prospective Kingdom to be a sharer with the great Teacher and Master Builder in the preparatory work of "building up one another in the most holy faith,"—assisting one another in the shaping of characters in accord with the lines of the pattern—our Lord Jesus. As we proceed to a minute examination of the divine arrangements for the present time, it may surprise many to discover how much liberty the Lord has left to each individual member of the New Creation: but when we recognize the fact that he is seeking willing worshipers, willing sacrificers, who are prompted by love for the Lord and the principles of righteousness to lay down their lives for the brethren's sake, and for the sake of being co-laborers with him, then it is clear that the Lord's plan of granting great liberty is the best plan—the one which most surely tests the heart-loyalty, most fully develops character, and proves the willingness of each to follow with the other the Law of Love, doing to the other as he would the other should do to him.

Such a liberty, or comparative freedom, is well adapted to the Lord's object in the present time—namely, the selection of the little flock and the perfecting of them in character and instructing them for the Royal Priesthood of the future,—but would be wholly out of line with and insufficient for the work of converting the world, which he is generally supposed to be doing. It is because of this wrong doctrine,—this supposition that God has commissioned the Church to conquer the world and to subdue all things unto himself during the present age,—that so many persons of good judgment have marveled at the simplicity of the organization of the Church by the Lord and the apostles. And seeing how inadequate such an arrangement would be for the *conversion of the world*, men have undertaken to elaborate the organization, as seen in the various ecclesiastical institutions of Christendom. Of these is the Papacy, one of the most subtle and powerful organizations imaginable. The Methodist Episcopal system is also masterful, but on a higher plane; it controls a different class. It is the thorough organization of these two great systems that has given them their success and their power in "the Christian world." We shall see as we proceed that these and all *human "churches"* are in their organization quite different from the Church which the Lord instituted;—that their ways are not his ways, even as their plans are not his plans; for as the heavens are higher than the earth, so are the Lord's ways and plans higher than those of man. (Isa. 55 : 8, 9.) Ere long the truehearted will see that they greatly erred in leaving the simplicity of Christ and attempting to be wiser than God in the conduct of his work. Results will show his wisdom and man's folly.

THE NOMINAL VS. THE REAL NEW CREATION.

As with the typical people all were Israelites in a nominal sense, but comparatively few "Israelites indeed," so in the antitype we are not to be surprised that we find a nominal Church, as well as a real Church, a nominal New Creation as well as a real New Creation. Ever since Christianity became to some extent popular, "tares," "imitation wheat," have infested the wheat-field, affecting to be genuine wheat. However difficult it may be for man, who cannot read the heart, to determine the true from the false, the wheat from the tares the Lord assures us that he knoweth the heart, that—"The Lord knoweth them that are his." He does indeed expect us to discriminate between the true sheep and wolves in sheep's clothing, and between the true grape-vine bearing the true fruits and the thorns and thistles which might seek to pass themselves off for members of the true Vine, and tells us so to do. But, beyond this general judgment—a liberal examination of the general outward character, the Lord does not permit his people to go,—saying, "Judge nothing before the time." Amongst those whom you recognize as legitimate branches in the Vine, do not attempt to decide how long a time should be granted them to bring forth the ripe fruits. We must leave that to the Father, the Husbandman who prunes every branch, and who will ultimately take away every branch or member that "beareth not fruit." We, therefore, leave to the Husbandman the pruning of the "Vine,"—the correction of every truly consecrated member of the Church of Christ—letting him do the excommunicating, recognizing that he did the planting and the watering also, and brought forward the sprouting of every branch in the true Vine. The spirit of the Vine is to be recognized to some extent in each branch or member, and each is to be encouraged and assisted in its growth. Love is to be the law amongst all these branches; and only as the divine Word is heard,—not a whit beyond its authorization,—has any branch the right to criticize, rebuke or otherwise prune, or do aught against another branch. The spirit of love is, on the contrary, to prompt to mercy, kindness, long-suffering and patience up to the very limits allowed by the great Husbandman; which, as we have already suggested, are broad and liberal, and designed to develop character in every branch.

All this is different in human organizations in proportion as they have ignored or abandoned the simplicity of the divine arrangement. They have made arbitrary rules respecting who may be acknowledged as members or branches of the Vine, and who may not be admitted to the full fellowship; they have made financial exactions and various rules and regulations which the Scriptures have not made, and laid down numerous creeds and confessions which the Scriptures have not laid down, and have prescribed penalties for violations of these which the Scriptures have not imposed, and have made regulations for disfellowshipping, excommunicating, etc., contrary to any authorization given to the True Church, the Body of Christ, the True Vine, the New Creation.

We have already called attention to the fact that the Church of Christ is called in the Scriptures the "Mystery of God,"* because, contrary to expectation, the Church was to be the Messianic *Body* which, under its Anointed Head, Jesus, shall rule and bless the world. This mystery, or secret, now revealed to the saints, was kept hidden from past ages and dispensations (Eph. 3: 3-6), and is the mystery of God which shall be finished now shortly, in the consummation of the New Creation, in the close of this Gospel age. We have also drawn attention to the fact that the Scriptures refer to Babylon as a counterfeit system (mother and daughters—some more and some less corrupt, some better and some poorer counterfeits), and there designated the "Mystery of Iniquity." We are not to be understood as meaning that the founders of these counterfeit systems purposely and intentionally organized them for the purpose of misleading the people of God. Rather we are to remember that it is Satan who in the Scriptures is credited with having "deceived the whole world" on this subject; putting evil for good and good for evil; light for darkness and darkness for light. Satan "now worketh in the children of disobedience" (Isa. 5: 20; Eph. 2: 2), even as he proffered his coöperation to our Lord Jesus. He delights to coöperate with all of Christ's followers whom he can seduce from walking in the footsteps of the Master. As he tried to persuade our Lord that there were better ways—ways that involved less personal sacrifice and self-denial than the Father's ways—by which he might bless all the families of the earth, so he, during this Gospel age, has been intent upon persuading the Lord's truly consecrated brethren to adopt his plans;—not to give careful heed to the Father's plans and rules. He would have them overwise,—to feel that they can serve the Lord better by other methods than those the Scriptures point out. He would puff them up with feelings of zeal for and pride in their human systems, the work they are doing, and the organizations which they have effected. With the Master the Adversary had no success, his answer being invariably, "It is written." But not so with his followers. Many, many neglect what is written; neglect the Master's example and words; neglect the words and example of the Apostles, and are intent upon carrying out for God a plan which they hope and believe he approves and which they trust will redound to his praise.

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*Vol. I., Chap. v.

How wonderfully mistaken such will find themselves when, by and by, they shall see the Kingdom as God originally planned it and has since worked the matter out along his own lines! They will then discover how much better it is to be careful to be taught of the Lord, than to attempt to teach the Lord—to do his work in his way, rather than work for him in a way which he will not acknowledge. The success of these human plans—as in Papacy, Methodism, and, proportionately, in other denominations—helps to make these systems "strong delusions."

The Lord has not interfered with, or hindered, the growth of the "tares" in the wheat-field during this Gospel Age. On the contrary, he instructed his people to expect that both would grow together until the "harvest" time, when he himself would be present, superintending the separation, gathering the wheat into his barn (the glorified condition), and seeing to the bundling of the tares for the great time of trouble with which the age shall end, and which shall destroy them as "tares" or *imitation New Creatures* without destroying them as human beings. Indeed, many of the "tares" are respectable, moral, and, as the world uses the term, "good people." So amongst all the heathen religions there are elements of goodness, too, though far less than amongst the "tares," who have been greatly blessed and advantaged every way by reason of their close contact with the true "wheat," and their partial discernment of the spirit of the Lord in the latter.

This Mystery of Iniquity ("Babylon," Confusion, Christendom) the Apostle Paul declares was already beginning to work amongst the Lord's people in his day; but the working was evidently but slight until after the death of Paul and the other apostles. While the apostles remained with the Church they were able to point out some of the false teachers through whom the Adversary was seeking privily, privately, secretly, to bring in damnable heresies to undermine the faith and to turn the faithful aside from the hopes and promises and simplicities of the Gospel. (2 Pet. 2:1.) The Apostle Paul speaks also of some of these in general terms, as beginning the workings of iniquity; but he names some of them personally, Hymenæus and Philetus, *et al.*, "who concerning the truth have erred," etc.,—"overthrowing the faith of some." (2 Tim. 2:17.) Respecting these false teachers and their errors, he again warned the Church through the Elders at Ephesus, especially pointing out that these would flourish after his death—grievous wolves, they would not spare the flock. (Acts 20:29.) This last is remarkably in accord with our Lord's prediction in the parable. (Matt. 13:25, 39.) Our Lord clearly shows that these false teachers and their false doctrines were the agencies of the Adversary who sowed the tares amongst the wheat that he and the apostles had planted. He says, "While men [the special servants, the apostles] *slept*, an enemy came and sowed tares."

It was not long after the apostles fell asleep, we may be sure, until the spirit of rivalry under the guidance of the Adversary led step by step to the ultimate organization of the great Antichrist system,—Papacy. Its organization, as we have already seen,* was not effected instantly, but gradually;—beginning to assume its power about the fourth century. The great Antichrist flourished so successfully for a time that all the histories written from that period onward to the "Reformation" practically ignored the right of every person and class to the name Christian or to be considered orthodox and faithful who did not belong to or in some manner support this Antichrist system. Others were not permitted to exist except privately and under ban, and if there were histories of them, apparently they were destroyed; but, possibly, like those walking in the light of present truth to-day, the faithful of that time were so insignificant in proportion of numbers and influence that none would have thought them worthy of mention in comparison with the great and successful system which they essayed to oppose, and which so rapidly climbed to the influential place of power in both temporal and spiritual matters.

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*Vol. II., Chap. ix.

Since the "Reformation" the Adversary has again showed his cunning in organizing every new departure (every fresh effort to reach the truth) into another Antichrist; so that to-day we have not only the original "mother of harlots" but her many "daughters."* In view of these facts we will not seek for histories of the True Church except such as we find in the New Testament, which evidently have been preserved to us with great sacredness and purity, notwithstanding an occasional interpolation, illustrated in John 21:25 and 1 John 5:7.

We will, however, briefly call attention to certain facts, which not only prove to us that the Scriptures have been preserved in comparative purity, but which attest also at the same time that the many systems claiming to have been organized by the Lord and the apostles are wholly different from the one which they did organize, the account of which is given us in the New Testament.

(1) If the primitive Church had been organized after the manner of Papacy or other denominations of to-day, the records would have been quite different from what they are. We would have had some reference to our Lord's installation of the apostleship with great ceremony, himself sitting somewhere in state as a Pope, receiving the apostles in scarlet robes as cardinals, etc.,

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*See Vol. III., pp. 42, 153, 155.

etc.; we would have had strict laws and regulations respecting Friday, abstaining from meat, etc.,—something respecting "holy water" sprinkled upon the apostles or upon the multitude, and something about making the sign of the cross. Mary, our Lord's mother, would not have been forgotten. An account would have been given of her claimed miraculous conception and she would have been announced as "the mother of God," and Jesus himself would have been represented as doing her some special homage, and as instructing the apostles to approach him through her. Some injunction would have been given respecting "holy candles," when and how and where they should be used; some instruction respecting the invocation of saints; some instruction about the "mass," and how Peter, meeting with the other disciples, was recognized as the Pope; how they prostrated themselves before him, and how he performed mass for them all, declaring that he had power to re-create Christ in the bread and to sacrifice him afresh for personal transgressions. We would have some account of Stephen's burial; how Peter or the others "consecrated" a grave for him, so that he might lie in "consecrated ground," and that they put in his hand a "holy candle" while they said certain prayers over him. We would have had rules and regulations respecting various orders of clergy, and how the laity are not at all "brethren" with them, but subservient to them. We would in turn have orders amongst the clergy, higher and lower, Reverend, Right Reverend, Most Reverend; Bishops, Archbishops, Cardinals and Popes; and particular directions how each and all were to attain their positions, seeking honor one from another, and who should be greatest.

The fact that these matters are in no sense of the word even hinted at by the apostles is *prima facie* evidence that the systems which claim either in whole or in part such divisions of the Church, such authorities, such offices, etc., were not organized by the apostles or under their guidance, nor by the Lord who appointed them and recognized their work.—Jno. 15:16; Acts 1:2; Rev. 21:14.

(2) It proves, additionally, that the Bible was not concocted by these wise organizers; for had they forged it we may be sure they would have supplied it abundantly with references such as we have suggested.

(3) Having this authority and evidence that the "mother" and numerous "daughter" systems of the present day were not instituted by the Lord and the apostles, but resulted from corruptions of their simple teachings, and are, hence, mere human institutions—attempts to be wiser than God in the doing of the divine work—let us have the greater confidence in the Word of God, and let us give the more earnest heed even to the smallest particulars it sets before us, upon this and all subjects.

During the six thousand years of the world's history up to the present time, God has permitted mankind in general to do their best in solving the problems of life. The natural man was created with qualities of mind which inclined him to honor and worship his Creator; and these qualities of mind have not been totally obliterated by the fall,—"total depravity" is certainly not true of the race in general. As God has allowed men to exercise the other qualities of their minds as they chose, so he has permitted them to exercise their moral and religious traits according to their inclinations. We may see that aside from natural Israel and spiritual Israel, and the influences which have gone out from these to the world, God has let the world alone—let it do the best it could do in the way of self-development, etc. Man in his ignorance and blindness has largely fallen a prey to the devices of Satan and the fallen angels, who, through various forms of superstition, false religions, magic, etc., have turned the masses far from the truth. The Apostle explains the situation, saying that this is so because when men knew God they glorified him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened, and God gave them over—allowed them to take the way they preferred, to learn certain lessons in connection with their own depravity, and to manifest by the degradation into which they would fall the exceeding sinfulness of sin, and the unwisdom of listening to any counsel except that of their Creator.

As we have already seen, the Lord does not purpose to leave mankind in this weak and fallen condition; but through the New Creation, in his own due time, the knowledge of the Lord will reach every member of the human family, with full opportunity to come to a knowledge of the truth, and to all the blessings secured through the redemption. But the point which we wish specially to enunciate here is that, as God has thus left the heathen nations to themselves, so also he is leaving so-called "Christendom" to itself. He is permitting men who have received some of the light of divine revelation to use it as they please;—to try their hand at improvements upon the divine plan, to organize human systems, etc. All this does not mean that he has not the power to interfere, nor that he approves of these various conflicting and, more or less, injurious devices and institutions of humanity and Churchianity. These experiences will constitute another lesson, which by and by will reprove many, when they shall recognize the grand outcome of the divine plan and see how God kept steadily on, working out the accomplishment of his original purposes, practically ignoring the schemes and devices of man, and accomplishing his results sometimes partly through them and sometimes in absolute opposition to them. Just so he did in the end of the Jewish age, when he permitted some of that nation to accomplish his plan in persecuting and crucifying the Lord and his apostles. And as some of them were "Israelites indeed," afterward blessed and uplifted and made partakers of the sufferings of Christ that by and by they might also be partakers of his glories, so now there are probably spiritual "Israelites indeed" who, Paul-like, will be recovered from the snares of the Adversary.

Another point is worthy of notice: the Lord has a special time for the beginning of his Kingdom, a special time, therefore, in which his elect New Creation shall be developed and prepared for his service; and apparently it was a part of his plan that special light should shine upon the beginning and upon the close of this period. The Apostle intimates this when he refers to us "upon whom the ends of the ages have come." (1 Cor. 10: 11.) It was in the *lapping* of the Jewish and Gospel ages that the Way, the Truth and the Life first were manifested; "dark ages" intervened, and now in the lapping time of the Gospel and Millennial ages the light shines as never before—on "things new and old." While we are to suppose that those in accord with the Lord in the beginning of the age were given special light, and that such now, in the close of the age, will be favored with the light of Present Truth that they may thereby be sanctified, we are not to think that the same measure of light was necessary to sanctification during centuries intervening, some of which are known as the "dark ages." We are not to suppose that the Lord ever left himself without witnesses, however they may have been ignored on the pages of history; but are to regard this ignoring as due to their comparative obscurity and to their being out of touch and out of sympathy with the great anti-Christian systems,—even though some of them may have been in those systems. So the Lord's call, applicable now, clearly indicates that we should expect to find many of the Lord's people *in*, and confused and bewildered by, sectarianism, in Babylon: "Babylon the great is fallen." "Come *out of her*, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."—Rev. 18: 2, 4.

Having thus taken a cursory view of the Church and her limited history, let us come more particularly to an examination of the Church as it was originally instituted by our Lord. As there is but one *Spirit* of the Lord, which all who are his must possess, so there is but one Head and *center* of the Church, our Lord Jesus. We are to remember, however, that in all of his work the Father was freely acknowledged, and that according to his own account his work was done in the Father's name, by the Father's authority,—"Every plant which my Heavenly Father hath not planted shall be rooted up." (Matt. 15: 13.) The true Church, the New Creation, is of the Father's planting. Our Lord says, I am the true Vine, ye are the branches and my Father is the Husbandman. Later on he points out that there is a "Vine of the Earth," a nominal church, a false church, that was not of the Father's planting, and which shall be rooted up. The fruitage of the True Vine is Love, and is precious to the Father; but the fruitage of the Vine of the Earth is selfishness in various forms, and will be ultimately gathered into the great winepress of the wrath of God in the great time of trouble with which this age will close.—John 15: 1-6; Rev. 14: 19.

Every Bible student has surely observed that our Lord and the apostles recognized no division in the Church and ignored everything like schism, both in fact and in name. With them the Church was one and indivisible, like its one faith, one Lord and one baptism. It was spoken of from this standpoint as the Church, the Church of God, the Church of the Living God, the Church of Christ, the Church of Firstborns; and the individuals of it were called "Brethren," "Disciples," "Christians." All these names are used indiscriminately of the whole Church and of the smallest gatherings—even the twos and threes—and of the individuals, at Jerusalem or Antioch or elsewhere. The variety of these names and their general use clearly implies that none of them were intended to be proper names. All were merely illustrative of the great fact which our Lord and his apostles continually set forth, viz., that the Church (*Ecclesia*, body, company) of the Lord's followers are his "elect"—to share his cross and learn needed lessons now, and by and by to be associated with him in his glory.

This custom should have continued, but was changed during the dark ages. When error had developed, the sectarian spirit came with it and peculiar designations followed—Church of Rome, Baptist Church, Lutheran Church, Church of England, Holy Catholic Church, Wesleyan Church, Christian Church, Presbyterian

Church, etc. These are marks of *carnality*, as the apostle points out (1 Cor. 3: 3, 4.); and as the New Creation emerges out of the gross darkness which has so long covered the world it becomes enlightened upon this point also; and observing the error and appearance of evil, not only comes out of sectarianism, but refuses to be known by these unscriptural names,—though willingly answering to any or all that are Biblical.

Let us now examine the foundations of the one Church which the Lord established:—

THE TWELVE APOSTLES OF THE LAMB.

The Apostle declares that other foundation can no man lay than that is laid—Jesus Christ. (1 Cor. 3: 11.) Upon this foundation our Lord, as the Father's representative, began to rear his Church, and in so doing he called twelve apostles—not by accident, but by design, just as the twelve tribes of Israel were not twelve by accident, but in conformity to the divine plan. Not only did the Lord not choose more than those twelve apostles for that position, but he has never given authority since for any more,—barring the fact that Judas, having proved himself unworthy of a position amongst the twelve, fell from his place and was succeeded by the Apostle Paul.

We notice with what care the Lord watched over the apostles—his carefulness for Peter, his praying for him in the hour of his trial, and his special appeals to him afterward to feed his sheep and his lambs. We note also his care for doubting Thomas and his willingness to demonstrate to him thoroughly the fact of his resurrection. Of the twelve, he lost none save the son of perdition—and his deflection was already foreknown to the Lord and foretold in the Scriptures. We cannot recognize the choice of Matthias recorded in Acts as in any sense of the word the Lord's selection. He was, doubtless, a good man, but was chosen by the eleven without authority. They had been instructed to tarry at Jerusalem and wait for endowment from on high by the holy spirit at Pentecost, and it was during this waiting period, and before they were endued with power, that they mistakenly cast lots and chose Matthias to take the place of Judas. The Lord did not reprove them for this undesigned meddling with his arrangement, but simply ignored their choice, and in his own time brought forward the Apostle Paul, declaring, "He is a chosen vessel unto me"; and, again, we have the Apostle's statement that he was chosen from his mother's womb to be a special servant; and, further, that he was not a whit behind the chiefest of the Apostles.—Gal. 1: 15; 2 Cor. 11: 5.

From this it will be seen that we are entirely out of accord with the views of Papacy and of the Protestant Episcopal Church, and of the Catholic-Apostolic Church, and of the Mormons, all of whom claim that the number of the apostles was not limited to twelve, and that there have been successors since their day who spoke and wrote with equal authority with the original twelve. We deny this, and in evidence note how the Lord particularly chose those twelve, calling to mind the prominence of the number twelve in sacred things pertaining to this election; and we cap the climax by pointing to the symbolical picture of the glorified Church furnished in Revelation 21. There the New Jerusalem—the symbol of the new Millennial government, the Church, the Bride united to her Lord—is very clearly delineated; and in the picture the statement is most distinctly made that the twelve foundations of the City are precious, and that in the twelve foundations were the names written of the "*twelve* apostles of the Lamb,"—no more, no less. What better proof could we have that there were never more than twelve of these apostles of the Lamb, and that any others were, as the Apostle Paul suggests, "false apostles."—2 Cor. 11: 13.

Nor can we imagine any need of more apostles; for we still have those twelve with us—their testimony and the fruit of their labors—in a much more convenient form than had those who were personally with them during their ministry. The records of their ministries are with us; their records of the Lord's words, miracles, etc. Their discourses on the various topics of Christian doctrine in their epistles are in our hands to-day in a most satisfactory manner. These things are "*sufficient*," as the Apostle explains, "that the man of God may be thoroughly furnished." Explaining the matter further the Apostle declared, "I have not shunned to declare the whole counsel of God." What more is necessary?—2 Tim. 3: 17; Acts 20: 27.

Immediately succeeding his forty days of meditation and testing by the Adversary in the wilderness, and having determined upon the proper course, our Lord began to preach the gospel of the coming Kingdom and to invite followers, who were called disciples. It was from amongst these disciples that he eventually chose the twelve. (Luke 6: 13–16.) They were all from what might be termed the humbler walks of life, several of them fishermen, and of them it is declared without disapproval that the rulers "perceived that they were unlearned men." (Acts 4: 13.) Apparently the twelve were called from amongst the "disciples" or general followers who espoused the Lord's cause and confessed him without leaving their daily avocations. The twelve were invited to become associates in the ministry of the Gospel and the record is that they forsook all to follow him. (Matt. 4: 17–22; Mark 1: 16–20; 3: 13–19; Luke 5: 9–11.) The "seventy" commissioned later on never were recognized as apostles. Luke gives us a particular account of the selection of the twelve, informing us that just prior to this event our Lord withdrew to a mountain for prayer—evidently to take counsel with the Father in respect to his work and his co-laborers in it. He continued all night in prayer,—and when it was day he called unto him his disciples (Greek, *mathetes*—learners or pupils); and of them he chose twelve, whom he also named *Apostles* (Greek, *apostolos*—sent forth ones). Thus the twelve were marked as separate and distinct amongst the disciples.—Luke 6: 12, 13, 17.

The other disciples not thus chosen to apostleship were also beloved of the Lord, and no doubt they were in full sympathy with his appointment of the twelve, recognizing it as in the interest of the work in general. Upon what bases the Lord made his choice is not stated; but we have the record of his own prayer to the effect that, "Thine they were and thou gavest them me;" and again, "Of those whom thou hast given me, I have lost none save the son of perdition,"—Judas. In what sense or to what degree the Father made choice of the twelve matters nothing to us. No doubt one qualification which they possessed was humility; and, undoubtedly, their lowly vocations and previous experiences in life had been such as tended to make them not only humble men, but to lead additionally to strength of character, determination, perseverance, etc., to a degree which other pursuits might not have done to the same extent. We are informed that the selection of the twelve at the time it took place, instead of waiting until Pentecost (the date of the begetting of the Church), was, in large measure, for the purpose of permitting these twelve to be specially with the Lord, to behold his works, to hear his message, that thus they might in due time be witnesses to declare to us and to all of God's people at first hand the wonderful works of God, and the wonderful words of life manifested through Jesus.—Luke 24: 44-48; Acts 10: 39-42.

THE APOSTOLIC COMMISSION.

There is not the slightest suggestion anywhere, to the apostles or concerning them, that they were to be lords over God's heritage; that they were to consider themselves as different from other believers, exempt from the operations of divine law, or specially favored or secure as respects their everlasting inheritance. They were continually to remember that "all ye are brethren," and that "one is your Master, even Christ." They were always to remember that it was necessary for them to make their calling and election *sure;* and that unless they obeyed the Law of Love and were humble, as little children, they should in no wise "enter into the Kingdom." They were given no official titles nor any instruction respecting special garb or peculiar demeanor, but merely that they should in all these things be ensamples to the flock; that others seeing their good works should glorify the Father; that others walking in their footsteps should thus be following in the footsteps of the leader also, and ultimately attain to the same glory, honor, immortality,—partakers of the same divine nature, members of the same New Creation.

Their commission was one of *service*—they were to serve one another, to serve the Lord and to lay down their lives for the brethren. These services were to be rendered specially in connection with the promulgation of the Gospel. They were partakers of the pre-anointing that had already come upon their Master—the same anointing which pertains to all of the New Creation, all of the Royal Priesthood, and is described by the prophet, saying: "The Spirit of the Lord is upon me because he hath *anointed me to preach good tidings* unto the meek, . . . to bind up the broken-hearted," etc.—Isa. 61: 1,2; Luke 4: 17-21; Matt. 10: 5-8; Mark 3: 14, 15; Luke 10: 1-17.

Although this anointing did not come directly upon them until Pentecost, they had previously had a foretaste of it in that the Lord conferred upon them a share of his holy Spirit power, etc., when he sent them out to preach. But even in this, special opportunity for pride was taken away when later on our Lord sent seventy others forth to do a similar work, and similarly empowered them to perform miracles in his name. The real work of the apostles did not, therefore, begin in the proper sense of the word until they had received the holy Spirit at Pentecost. There, a special manifestation of divine power was conferred upon them—not only the holy Spirit and gifts of the Spirit, but also, and specially, power to bestow these gifts upon others. Thenceforth they were by this last-mentioned power distinguished from all others of the Church. Other believers were counted in as members of the anointed body of Christ, made partakers of his Spirit and begotten of that Spirit to newness of life, etc.; but none could have a gift, or special manifestation except as conferred through these apostles.

These gifts of miracles, tongues, interpretations of tongues, etc., we are, however, to bear in mind, in no sense hindered or took the place of the fruits of the holy Spirit, which were to be grown or developed by each of the faithful through obedience to the divine instructions —as each grew in grace, knowledge and love. The conferring of these gifts, which a man might receive and yet be sounding brass, a tinkling cymbal, marked the apostles, nevertheless, as the special servants or representatives of the Lord in the work of founding the Church.—1 Cor. 12: 7–10; 13: 1–3.

Our Lord in selecting these apostles, and in instructing them, had in view the blessing and instruction of all of his followers to the end of the age. This is evident from his prayer at the close of his ministry, in which, referring to the disciples, he said, "I have manifested thy name unto the men [apostles] which thou gavest me out of the world: thine they were and thou gavest them me; and they have kept thy Word. Now they have known that all things whatsoever thou hast given me are of thee; for I have given unto them the words [doctrines] which thou gavest me and they have received them. . . . I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. . . . Neither pray I for these [apostles] alone, but for them also which shall believe on me through their word [the entire Gospel Church]: that they all may be one [in purpose, in love], as thou, Father, art in me and I in thee, that they also may be one in us; [then showing the ultimate purpose of this election, both of the apostles and of the entire New Creation, he added,]—that the world [loved of God while sinners and redeemed by the precious blood] may believe that thou hast sent me"—to redeem and restore them.—John 17: 6–9, 20, 21.

The apostles, although unlearned men, were evidently strong characters, and under the Lord's teaching their lack of worldly wisdom and education was more than compensated for in "the spirit of a sound mind." It is not strange, therefore, that these men were uniformly recognized by the early Church as guides in the way of the Lord,—specially appointed instructors,—"pillars in the Church," next in authority to the Lord himself. In various ways the Lord prepared them for this position:

They were with him continually and could, therefore, be witnesses respecting all the affairs of his ministry, his teachings, his miracles, his prayers, his sympathy, his holiness, his self-sacrifice even unto death, and, finally, witnesses of his resurrection. Not only did the early Church need all these testimonies, but all who have since been called of the Lord and have accepted his call to the New Creation,—all who have fled for refuge and are trusting in the glorious hopes centered in his character, in his sacrificial death, in his high exaltation and in the plan of God he is to fulfil—needed just such personal testimony in respect to all these matters, to the intent that they might have strong faith, strong consolation.

Seventy other disciples were sent forth later, by the Lord, to proclaim his presence and the harvest of the Jewish age, but their work was different in many respects from that of the twelve. Indeed in every manner the Lord seemed so specially to set the apostles apart, that we, with the entire Church, may have fullest confidence in them. These alone were participants with him in the last Passover and in the institution of the new memorial of his own death; these alone were with him in Gethsemane; it was also to these that he manifested himself specially after his resurrection; and it was these only who were specially used as mouthpieces of the holy spirit on the Day of Pentecost. The eleven were "men of Galilee"; as some who heard them remarked, "Are not all these Galileans?"—Acts 2: 7; Luke 24: 48–51; Matt. 28: 16–19.

Although—as the record shows—our Lord revealed himself after his resurrection to about five hundred brethren, nevertheless the apostles were specially dealt with and were intended to be the specific "witnesses of all things which he did both in the land of the Jews and in Jerusalem; whom they slew and hanged on a tree: him God raised up on the third day. . . . *And he com-*

manded us to preach unto the people," etc.—Acts 10: 39-45; 13: 31; 1 Cor. 15: 3-8.

The Apostle Paul, although not directly a witness to the same extent as the eleven, was, nevertheless, made a witness of our Lord's resurrection in that he was given a subsequent glimpse of his glorious presence, as he himself states the matter,—"Last of all he was seen of me also, as of one born out of due time [before the time]." (1 Cor. 15: 8, 9.) The Apostle Paul was not really entitled to see the Lord in glory before the remainder of the Church at his Second Advent, when all of his faithful shall be changed and be made like him and see him as he is; but in order that the Apostle might be a *witness* he was granted this glimpse and was additionally granted visions and revelations more than they all. He was thus, perhaps, well compensated for his previous lack of personal contact with the Master. Nor were his special experiences merely for his own advantage; but chiefly, we may presume, for the advantage of the entire Church. Certain it is that the peculiar experiences, visions, revelations, etc., granted to the Apostle who took the place of Judas, have been more helpful than those of any other of the apostles.

His experiences permitted him to know and appreciate not only "the deep things of God,"—even some things not lawful to be uttered (2 Cor. 12: 4), but the illumination which they gave to the Apostle's mind has through *his writings* been reflected upon the Church from his day to the present time.

It was because the Apostle Paul had those visions and revelations that he was enabled to grasp the situation and to appreciate the new dispensation and recognize the lengths and breadths and heights and depths of the divine character and plan so clearly, and it was because he appreciated these things clearly himself that he was qualified to state them in his teachings and epistles in such a manner as to confer blessings upon the household of faith all down throughout the age. Indeed, even to-day, the Church could better afford to lose the testimonies of any or all of the other apostles than to lose the testimony of this one. Nevertheless, we are glad to have the full testimony—glad to appreciate it all, as well as the noble characters of the entire twelve. Mark the testimony which indicates his apostleship: first of all, the Lord's words, "He is a chosen vessel unto me to bear my name before the Gentiles and kings and the children of Israel." (Acts 9: 15.) The Apostle's own declaration is, "I certify you, brethren, that the Gospel which was preached by me is not of man; for I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ" (Gal. 1: 11, 12); and again he declares, "He that wrought effectually in Peter to the apostleship of the circumcision [the Jews], the same was mighty in me toward the Gentiles." (Gal. 2: 8.) Not only did his zeal for the Lord and the brethren, and his willingness in laying down his life for the brethren—in spending time and energy for their blessing,—testify to his worthiness to rank as an equal of any apostle, but when his apostolic relationship to the Church was called in question by some, he frankly pointed to this, and to the Lord's blessing in connection with his revelations and ministries, etc., as proving that he was "not a whit behind" the others.—1 Cor. 9: 1; 2 Cor. 11: 5, 23; 12: 1-7, 12; Gal. 2:8; 3: 5.

It was not the Lord's intention that the apostles should do a work merely amongst the Jews;—quite to the contrary is the record. He instructed the eleven that his work and their message was for all the people, ultimately; though they were to tarry at Jerusalem until endued with power, and were there to begin their testimony. Our Lord's words were. "Ye shall receive power after that the holy Spirit is come upon you, and ye shall be witnesses unto me both in Jerusalem and in Judea and in Samaria and unto the uttermost part of the earth." (Acts 1: 8.) This witnessing continued not only during the lifetime of the apostles, but still continues. They are still preaching to us, still instructing the faithful. Still encouraging, still admonishing, still reproving. Their death did not stop their ministry. They still speak, still witness, are still mouthpieces of the Lord to his faithful.

THE INSPIRATION OF THE APOSTLES.

It is well that we have confidence in the apostles as faithful witnesses, or historians, and that we notice that their testimonies bear the stamp of honesty, in that they sought not wealth nor glory amongst men, but sacrificed all earthly interests in their zeal for the risen and glorified Master. Their testimony would be invaluable if it had no further weight than this; but we find the Scriptures teaching that they were used of the Lord as his inspired agents, and that they were specially guided of him in respect to the testimony, doctrines, customs, etc., which they would establish in the Church. They bore witness not only to the things they heard and saw, but, additionally, to the instruction which they received through the holy Spirit; thus they were faithful stewards. "Let a man so account of us as . . . stewards of the mysteries of God," said Paul (1 Cor. 4: 1). The same thought was expressed by our Lord when he said respecting the twelve, "I will make you fishers of men," and again, "Feed my sheep," "Feed my lambs." The Apostle also says—The mystery [the deep truths of the Gospel concerning the high calling of the New Creation—the Christ] hidden in other ages, is now revealed unto his holy apostles and prophets by the Spirit. The object of this revelation is explained to be: "To make all men see what is the fellowship of the mystery [upon what terms participation in this New Creation may be obtained] which from the beginning of the world has been hid in God." (Eph. 3: 3-11.) Again in describing how the Church is to be built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone, the Apostle declares "For this cause [for the building up of the Church, the temple of God], I, Paul [am] the prisoner of Jesus Christ for you Gentiles."—Eph. 2: 20, 22; 3: 1.

The Comforter was promised to "teach you all things and bring all things to your remembrance whatsoever I have said unto you"; "and he shall show you things to come." (John 14: 26; 16: 13.) To a certain extent, undoubtedly, this is applicable to the entire Church, but it was specially applicable to the apostles; and, indeed, it still operates toward the remainder of the Church through the apostles—their words still being the channels through which the holy Spirit teaches us things both new and old. In harmony with this promise we may understand the apostolic inspiration to have been of a threefold character. (1) Refreshment of memory enabling them to recall and reproduce the Lord's personal teachings. (2) Guidance into an appreciation of the truth pertaining to the divine plan of the ages. (3) Special revelations of things to come—the things of which our Lord declared, "I have yet many things to say unto you, but ye cannot bear them now."—John 16: 12.

We are not to suppose that the refreshment of the memory of the apostles implied a dictation of the exact phraseology or of the exact order of our Lord's words. Nor do the apostolic writings give evidence of such a dictation. The Lord's promise, however, is itself a guarantee of the correctness of their statements. In each of the four Gospels we have a history of the Lord's early life and ministry; yet in each the individuality of the writer is manifested. Each in his own style records those items which seem to him most important; and under the Lord's supervision these various accounts furnish altogether as complete a history as is necessary for the establishment of the faith of the Church, of the identity of Jesus as the Messiah of the prophets, of the fulfilment of the prophecies concerning him, of the facts of his life and of his teachings. Had the inspiration been verbal (a word-for-word dictation), it would not have been necessary for several men to rephrase the narrative; but it is noteworthy that while each writer exercised his individual freedom of expression and made his own choice of the events most important and worthy of record, the Lord by his holy Spirit so supervised the matter that nothing of importance was omitted,—all that is needed is faithfully recorded,—"that the man of God may be perfect, thoroughly furnished." It is interesting to note that the Apostle John's record supplements the other three—Matthew, Mark and Luke—and that he chiefly discourses of circumstances and incidents of importance omitted by the others.

The Lord's proposition that he would through the holy Spirit guide the apostles, and through them the New Creation, "into all truth," implies that the guidance would be a general one rather than a personal and individual guidance into all truth;—the fulfilment after this manner is evidenced by the records. Although the apostles, with the exception of Paul, were plain and unlearned men, nevertheless their scriptural expositions are very remarkable. They were able to "confound the wisdom of the wise" theologists of their day,—and ever since. However eloquent the error, it cannot stand before the logic of their deductions from the Law and the Prophets and the teachings of the Lord. The Jewish Doctors of the Law remarked this, and, as we read, "took knowledge of them that they had been with Jesus"—that they had learned his doctrine and copied his spirit. —Acts 4:5, 6, 13.

The apostolic epistles consist of such logical arguments based upon the inspired writings of the Old Testament and upon the words of the Lord; and all who, throughout this Gospel age, have partaken of the same spirit by following the lines of argument which the Lord through his mouthpieces has set before us, are guided to the same truthful conclusions; so that our faith does not stand in the wisdom of men but in the power of God. (1 Cor. 2:4, 5.) Nevertheless, in these teachings, as well as in their historical presentations, we have no evidence of a word-for-word dictation—no evidence that they were merely amanuenses of the Lord, speaking and writing in a mechanical manner as did the prophets of olden times. (2 Pet. 1:21.) Rather, the apostles' clear-sighted view was an illumination of the mind which enabled them to see and appreciate the divine purposes and thus to state them clearly; just as all of the Lord's people since, following their leading, have been enabled to grow in grace and in knowledge and in love, and so have been enabled to "comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth [all human] knowledge."—Eph. 3: 18, 19.

Nevertheless, we are fully justified in the belief that their other teachings, as well as their historical accounts, were so supervised by the Lord that improper words were avoided, and that the truth was set forth in such a form as to constitute "meat in due season" for the household of faith from their day to the present. This divine supervision of the apostles was indicated in advance by our Lord's words, "Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven." (Matt. 18: 18.) We would understand this to signify, not that the Lord would yield his prerogative and become obedient to the dictates of the apostles, but that they should be so kept, so guided by the holy Spirit, that their decisions in the Church, respecting what things should be considered obligatory and what things should be considered optional, would be proper decisions; and that the Church in general, therefore, might know that the matters were fixed, settled,—the conclusions arrived at being the Lord's decision as well as that of the apostles.

UPON THIS ROCK WILL I BUILD MY CHURCH.

It was in full accord with this that, after the Apostle Peter had borne witness that our Lord was the Messiah, "Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter [*petros*—a stone, a rock], and upon this rock [*petra*—a mass of rock—the great fundamental rock of truth, which you have just expressed] I will build my Church." The Lord himself, is the builder, as he himself also is declared to be the foundation, "Other foundation can no man lay than that is laid—Jesus Christ." (1 Cor. 3: 11.) He is the great Rock, and Peter's confession of him as such was, therefore, a rock testimonial—a declaration of the foundation principles underlying the divine plan. The Apostle Peter so understood this matter and so expressed his understanding. (1 Pet. 2: 5, 6.) He declared all truly consecrated believers to be "living *stones*" who come to the great Rock of the divine plan, Christ Jesus,—to be built up as a holy temple of God through union with him—the foundation. Peter, therefore, disowned any pretension to being the foundation-stone himself and properly classed himself in with all the other "living stones" (Gr. *lithos*) of the Church,—though *petros*, rock, signifies a larger stone than *lithos*, and all the apostles as "foundation" stones would in the divine plan and order have a larger importance than their brethren.—Rev. 21: 14.

KEYS OF AUTHORITY.

In the same connection the Lord said to Peter, "I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven," etc. Thus the same authority given to the apostles as a whole was specifically expressed to Peter, with the additional privilege or honor of the keys—the opening power or authority. We remember how the Apostle Peter used the keys of the Kingdom and did the *opening* work of the new dispensation, first, to the Jews at Pentecost, and, later, to the Gentiles at the house of Cornelius. On the Day of Pentecost, when the holy Spirit was poured out, we read that "Peter stood up with the eleven,"—he took the initiative: he *opened*, the others followed, and the gospel invitation was thus thrown open to the Jews. In the case of Cornelius the Lord sent messengers to Peter, and specially directed him by a vision to follow their invitation, and thus particularly used him in opening the door of mercy, liberty and privilege to the Gentiles,—that they also might come into and share the privilege of the high calling of the New Creation. These matters are in full accord with what we have seen respecting the Lord's purposes in connection with the choice of the twelve apostles. And the more clearly the Lord's people discern the fact that these twelve men were made the peculiar representatives of the new dispensation and their words the special channels of truth in respect to the new Creation, the more thoroughly they will be prepared to accept their words, and the more disinclined they will be to indorse the teachings of others in conflict with their testimony. "If they speak not according to this Word, it is because there is no light in them."—Isa. 8: 20.

The last proposition of our Lord's promise reads, "He [the Father's holy Spirit] shall show you things to come." This implies a special inspiration of the apostles, and indirectly it implies the blessing and enlightenment of the Lord's people down to the very close of this age, through their teachings. They were thus not only to be holy apostles, but also prophets, or seers making known future events to the Church. It is not necessary to suppose that all of the apostles were used to the same extent in any or all of these ways of service. The fact is that some were honored more not only in privileges of service as apostles, but also more in showing the things to come. The Apostle Paul points out various things to come: the great falling away in the Church; the revealing of the "Man of Sin"; the mystery respecting the second coming of the Lord, and that we shall not all sleep, though we must all be changed; the mystery, hidden from past ages and dispensations, that the Church, including the Gentiles, should be fellow-heirs of the promise made to Abraham—that his seed should bless all the families of the earth, etc., etc. He points out, also, that in the end of the age evil conditions will prevail in the Church; that men will be lovers of pleasure more than lovers of God, having the form of godliness but denying the power thereof; covenant breakers, etc., and that "grievous wolves" (destructive higher critics) would not spare the Lord's flock. Indeed, all of the writings of the Apostle Paul are brilliantly illuminated by the visions and revelations which he enjoyed as a seer of things that in his day were still future and not proper to be fully explained, but which now are manifest to the saints through the types and prophesies of the Old Testament,—

understandable now in the light of the apostles' words because the "due time" has come for them to be understood.

The Apostle Peter, also, as a seer points out the coming of false teachers into the Church who privily, secretively, will bring in damnable heresies, even denying that the Lord bought them. Looking down to our day he prophesies saying, "There shall come in the last days scoffers . . . saying, Where is the promise of his [Christ's] *presence?*" etc. He prophesied also that "The day of the Lord shall so come as a thief in the night," etc.

The Apostle James likewise prophesies respecting the end of this age, saying, "Go to now, ye rich men, weep and howl for the miseries that shall come upon you. . . . Ye have heaped treasure together for the last days," etc.

The Apostle John, however, was the most remarkable seer, or prophet of all the apostles: his visions, constituting the Book of Revelation, delineating in the most remarkable manner the things to come.

THE APOSTOLIC INFALLIBILITY.

From the foregoing we are fully justified in believing that the apostles were so guided by the Lord, through his holy Spirit, that all of their public utterances were of divine inspiration for the admonition of the Church, and no less infallible than the utterances of the prophets of the preceding dispensation. But while feeling thus assured in respect to the truthfulness of their testimony and that all of their utterances to the Church have the divine approval, it is well that we examine carefully five different circumstances, mentioned in the New Testament, which are usually considered as opposed to the thought that the apostles did not err in their teachings. We will scrutinize these separately.

(1) Peter's denial of our Lord just prior to his crucifixion. It cannot be disputed that Peter here was overtaken in a serious wrong, for which afterward he was sincerely penitent; but we should not forget that this transgression, though committed after his choice as an

Apostle, was prior to his being anointed by the holy Spirit at Pentecost, and his divine endowment as an Apostle in the fullest sense. Furthermore, the infallibility we have claimed for the apostles is that which applies to their *public* teachings and writings, and not to all the incidents and minutiæ of their lives, which, unquestionably, were affected by the blemishes of their earthen vessels, marred by the fall in which all of Adam's children have suffered. The Apostle's words that "we have this treasure in an earthen vessel," evidently applied to himself and the other apostles, as well as to all of the Church,—recipients of the holy Spirit. Our share, as individuals, in the great atoning work of our Master, covers these blemishes of the flesh which are contrary to our desires as New Creatures.

The apostolic office for the service of the Lord and the Church was entirely apart from the mere weaknesses of the flesh, and was conferred upon them not because of human perfection, but while they were admittedly "men of like passions" with ourselves. (Acts 14: 15.) The office did not bring restitution—perfection to their mortal bodies—but merely the new mind and the holy Spirit to guide these. It did not make their thoughts and actions perfect, but merely overruled those thoughts and actions so that the public teachings of the twelve are infallible—the Word of the Lord. This is the kind of infallibility claimed for the popes,—that when the pope speaks *ex cathedra*, or officially, he is overruled of God and not permitted to err. This inerrancy of the popes is claimed for them on the basis that they are also apostles—overlooking and ignoring the fact that the Scriptures teach that there are but "*twelve* apostles of the Lamb."

(2) Peter on one occasion "dissembled"—was guilty of double dealing (Gal. 2: 11–14). This is pointed to as a proof that the apostles were not infallible in conduct. We concede this as we perceive the apostles also avowed it (Acts 14: 15); but we repeat that these human weaknesses were not permitted to mar their work or usefulness as apostles,—who "preached the gospel with the holy Spirit sent down from heaven," (1 Pet. 1: 12;

Gal. 1: 11, 12)—not with man's wisdom, but with the wisdom from above. (1 Cor. 2: 5-16.) This error on Peter's part God promptly corrected through the Apostle Paul, who kindly, but firmly, "withstood him to the face because he was to be blamed"; and that it was properly received by the Apostle Peter, and that he quite overcame this weakness in respect to preference for the Jews, is abundantly witnessed by his two epistles, in which no trace of wavering on the subject can be found, nor any lack of faithfulness in acknowledgment to the Lord.

(3) It is claimed that the apostles expected the Lord's second advent to take place very quickly, possibly in their own lifetime, and that in this they erred doctrinally and showed that their teachings are untrustworthy. We answer that the Lord declared that he left the apostles in uncertainty respecting the time of the second coming and the establishment of the Kingdom—simply telling them and all to watch, in order that when the event should be due they might know and not be in darkness on the subject as the world in general will be. Their inquiry about this matter after the Lord's resurrection brought from him the answer, "It is not for you to know the times and the seasons which the Father hath put in his own power." Shall we then find fault with the apostles for a matter which the Lord declared to be, for a time, a divine secret? Surely not. We do find, however, that under the guidance of the spirit in respect to "things to come," the apostles were very guarded in their expressions in respect to the time of the second advent; and so far from expecting the matter in their own lifetime their words indicate the contrary.

For instance, the Apostle Peter distinctly says that he wrote his epistles to the intent that his testimony might be with the Church after his decease—a clear evidence that he did not expect to live until the establishment of the Kingdom. (2 Pet. 1: 15.) The Apostle Paul, while declaring that "the time is short," did not pretend to say how short. Indeed, viewed from the standpoint of a week of seven one-thousand-year days—the seventh of which would bring the Kingdom—more than four-sixths of the waiting time had already passed, and the time was far spent. In exactly the same way we speak of such matters now respecting earthly affairs, when on Thursday we say that the week will soon be gone. Paul also spoke of the time of his departure, of his readiness to lay down his life, of his preference so to do. He points out that the day of the Lord would so come as a thief in the night. Some false impressions on the subject he corrected, saying, "Be not soon shaken in mind nor yet be troubled: neither by spirit nor by word nor by epistle as from us, as that the day of Christ is now present. Let no man deceive you by any means: for that day shall not come except there come a falling away first and that man of sin be revealed, the son of perdition," etc. . . . "Remember ye not that when I was with you I told you these things? And now ye know what withholdeth, that he might be revealed in his own season."

(4) It is objected that Paul, who wrote, "I, Paul, say unto you, that if ye be circumcised, Christ shall profit you nothing" (Gal. 5: 2), caused Timothy to be circumcised. (Acts 16: 3.) And we are asked, Did he not thereby teach falsely, and in contradiction to his own testimony? We answer, No: Timothy was a Jew, because his mother was a Jewess (Acts 16: 1); and circumcision was a national custom amongst the Jews, which began *before* the Law of Moses and which was continued after Christ had "made an end of the Law [Covenant], nailing it to his cross." Circumcision was given to Abraham and his seed four hundred and thirty years before the Law was given to Israel as a nation at Mount Sinai. Peter was designated the Apostle to the circumcision (*i. e.*, to the Jews), and Paul, the Apostle to the uncircumcision (*i. e.*, to the Gentiles).—Gal. 2: 7, 8.

His argument of Gal. 5: 2 was not addressed to Jews. He was addressing Gentiles, whose only reason for desiring or even thinking about circumcision was that certain false teachers were confusing them, by telling them that they must keep the Law Covenant. *as well* as accept Christ—thus leading them to ignore the New Covenant.

The Apostle here shows that for them to be circumcised (*for any such reason*) would be a repudiation of the Grace Covenant, and, hence, a repudiation or the entire work of Christ. He found no objection to Jews continuing their national custom of circumcision: this is evident from his words in 1 Cor. 7: 18, 19, as well as in his course with Timothy. Not that it was *necessary* for Timothy or any other Jew to be circumcised; but that it was not improper; and that, as he would be going amongst Jews to a considerable extent, it would be to his advantage,—giving him the confidence of the Jews. But we see Paul's steadfast resistance, on this subject, when some who misconceived the matter sought to have Titus—a full-blooded Greek—circumcised.—Gal. 2: 3-5.

(5) The account of Paul's course, recorded in Acts 21: 20-26, is reflected upon as being contrary to his own teachings of the truth; and as indicating his errancy as respects doctrines and practices. It is claimed that it was because of wrong doing in this instance that Paul was permitted to suffer so much as a prisoner, and was finally sent to Rome. But such a view is not borne out by Scripture-stated facts. The record shows that throughout this entire experience Paul had the sympathy and approval of all the other apostles, and, above all, the Lord's continued favor. His course was at the instance of the other apostles. It was testified to him by prophecy, before he went to Jerusalem (Acts 21: 10-14), that bonds and imprisonment awaited him; and it was in obedience to his convictions of duty that he braved all those predicted adversities. And when in the very midst of his trouble, we read: "The Lord stood by him and said, 'Be of good cheer, Paul: for as thou *hast testified of me in Jerusalem*, so must thou bear witness also at Rome.'" Later we find the Lord again showing him favor, as we read: "There stood by me the angel of God, whose I am, and whom I serve, saying, Fear not, Paul; thou must be brought before Cæsar: and lo, God hath given thee all them that sail with thee."—Acts 23: 11; 27: 23, 24.

In view of these facts, we must seek an understanding of Paul's course in correspondence with his uniformly bold and noble course—esteeming very highly the work and testimony which God not only did not reprove, but did approve. Coming then to the examination of Acts 21: 21–27, we notice (verse 21) that Paul had not taught that *Jewish* converts should not circumcise their children; nor did he repudiate the Mosaic law—rather, he honored it, by pointing out the greater and grander realities which Moses' law so forcibly typified. So far, therefore, from repudiating Moses, he honored Moses and the Law, saying: "The Law is just and holy and good," and pointed out that by it the *knowledge* of the heinousness of sin had been increased; that the Law was so grand that no imperfect man could obey it fully, and that Christ, by keeping it, had won its rewards, and now under the Grace Covenant was offering everlasting life and blessings as a gift to those *unable to keep the law*, but by faith, accepted as the covering of their imperfections his perfect obedience and sacrifice, and who became his followers in the path of righteousness.

Certain ceremonies of the Jewish dispensation—such as the fasts, the celebration of new moons and Sabbath days and feasts—were typical of spiritual truths belonging to the Gospel age. The Apostle clearly shows that the Gospel of the New Covenant neither enjoins nor forbids these (the Lord's Supper and Baptism being the only injunctions of a symbolic character commanded us, and they new ones).—Col. 2: 16, 17; Luke 22: 19; Matt. 28: 19.

One of these Jewish symbolic rites, termed "purifying," was that observed by Paul and the four Jews, in the case which we are now examining. Being Jews, they had a right, if they chose, not only to consecrate themselves to God, in Christ, but also to perform the symbol of this *purification*. And this is what they did—the men who were with Paul having made, additionally, a vow to humiliate themselves, before the Lord and the people, by having their heads shaven. These symbolic ceremonies cost something; and the charges presumably made up the "*offering*" of money—so much for each, to defray the expenses of the Temple.

The Apostle Paul never taught the Jews that they were *free* from the Law—but, on the contrary, that the Law had dominion over each of them so long as he lived. He showed, however, that if a Jew accepted Christ, and became "*dead with him,*" it settled the claims of the Law Covenant upon such Jew, and made him God's *freeman* in Christ. (Rom. 7: 1-4.) But he did teach the Gentile converts that they had never been under the Jewish Law Covenant, and that for them to attempt the practice of Jewish Law ceremonies and rites would imply that they were trusting in those symbols for their salvation, and not relying wholly upon the merit of Christ's sacrifice. And to this all of the apostles assented.—See Acts 21: 25; 15: 20, 23-29.

Our conclusion is that God did most wonderfully use the twelve apostles, making them very able ministers of his truth, and guiding them supernaturally in the subjects upon which they wrote—so that nothing profitable to the man of God has been omitted—and, in the very words of their original writings, manifested a care and wisdom beyond what even the apostles themselves comprehended. Praise God for this sure foundation for our faith!

THE APOSTLES NOT LORDS OF GOD'S HERITAGE.

Are the apostles to be regarded as in any sense *lords* in the Church? or, in other words, When the Lord and Head of the Church departed, did any of them take the place of the Head? or did they together constitute a composite head, to take his place and assume the reins of government? Or were they, or any of them, what the popes of Rome claim to be, as their successors—the vicars or substitutes of Christ to the Church, which is his body?

Against such hypothesis we have the plain statement of Paul (Eph. 4: 4,5) "There is one body" and "*one Lord*": and, therefore, among the various members of that body, no matter what may be the relative importance of some, only the *one Lord* and Head is to be recognized. This the Lord also clearly taught when, addressing the multitudes and his disciples, he said, "The Scribes and Pharisees . . . love . . . to be called Rabbi; but be not ye called Rabbi; for one is your Master, and all ye are brethren." (Matt. 23: 1, 2, 6-8.) And again, addressing the apostles, Jesus said, "Ye know that those presuming to rule over the Gentiles exercise lordship over them; and their great ones exercise authority over them, *but it shall not be so among you;* but whosoever will be great among you shall be your servant, and whosoever of you will be the chiefest shall be servant of all; for even the Son of Man came not to be ministered unto, but to minister [serve] and to give his life a ransom for many."—Mark 10: 42-45.

Nor have we any evidence that the early Church ever regarded the apostles as lords in the Church, or that the apostles ever assumed such authority or dignity. Their course was very far indeed from the papal idea of lordship, and from that of the prominent ministers in all Christian sects. For instance, Peter never styled himself "the prince of the apostles," as papists style him; nor did he and the others ever title each other, or receive such homage from the Church. They addressed or referred to one another simply as Peter, John, Paul, etc., or else as Brother Peter, Brother John, etc.; and all of the Church were similarly greeted—as brothers and sisters in Christ. (See Acts 9: 17; 21: 20; Rom. 16: 23; 1 Cor. 7: 15; 8: 11; 2 Cor. 8: 18; 2 Thess. 3: 6, 15; Philemon 7, 16.) And it is written that even the Lord himself was not ashamed to call them all "brethren" (Heb. 2: 11), so far is he from any domineering attitude in the exercise of his true and acknowledged lordship or authority.

Nor did any of these leading servants in the early Church go about in priestly robes, or with cross and rosary, etc., courting the reverence and homage of the people; for, as the Lord had taught them, the chiefest among them were those who served most. Thus, for instance, when persecution scattered the Church and drove them out of Jerusalem, "the eleven" bravely stood their ground, willing to do whatever might come;

because in this trying time the Church abroad would look to them at Jerusalem for encouragement and help. Had they fled, the whole Church would have felt dismayed and panic-stricken. And we find James perishing by the sword of Herod; Peter, with a similar fate in view, thrust into prison and chained to two soldiers (Acts 12: 1-6); and Paul and Silas in their ministry beaten with many stripes, and then cast into prison and their feet made fast in the stocks; and Paul enduring "a great fight of afflictions." (Acts 16: 23, 24; 2 Cor. 11: 23-33.) Did they look like lords or act like lords? Surely not.

Peter was very explicit in this matter, when counseling the elders to "feed *the flock of God.*" He did not say *your* flock, *your* people, *your* church, as many ministers to-day speak, but *the flock of God, not as lords* of the heritage, but being patterns to the flock—patterns of humility, faithfulness, zeal and godliness. (1 Pet. 5: 1-3.) And Paul says, "I think that God hath set forth us the apostles last, as it were appointed to death; for we are made a spectacle unto the world, and to angels, and to men. We are fools for Christ's sake, . . . we are despised; . . . we both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling place, and labor working with our own hands. Being reviled, we bless; being persecuted, we suffer it; being defamed, we entreat: we are made as the filth of the world, and the offscourings of all things." (1 Cor. 4: 9-13.) Not much like lords in all this, were they? And in opposing the idea of some of the brethren who seemed to be aspiring to lordship over God's heritage, Paul ironically says, "Now ye are full, now ye are rich, ye have reigned as kings *without us;*" but further along he counsels the only right way, which is that of humility, saying, "Be ye followers of me" in this respect. And again, "Let a man so account of us as of the *ministers* [servants] of Christ, and *stewards* of the mysteries of God."—1 Cor. 4: 8, 16, 1.

And, again, the same Apostle adds: "As we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, who trieth our hearts. For neither at any time used we flattering words, as ye know, nor a cloak of covetousness: God is witness. Nor of men sought we glory—neither of you, nor yet of others, when we might have been burdensome as the Apostles of Christ. But we were gentle among you, even as a nurse [nourisher] cherisheth her children." (1 Thess. 2:4-7.) The apostles issued neither bulls nor anathemas, but we do find among their loving entreaties such expressions as these: "Being defamed, we *entreat*." "I entreat thee also, true yokefellow." "Rebuke not an Elder, but *entreat* him."—1 Cor. 4:13; Phil. 4:3; 1 Tim. 5:1.

The early Church rightly reverenced the piety and the superior spiritual knowledge and wisdom of the apostles, and, regarding them, as they really were, as the Lord's specially chosen ambassadors to them, they sat at their feet as learners; yet not with blank, unquestioning minds, but with a disposition to try the spirits and to prove the testimony. (1 John 4:1; 1 Thess. 5:21; Isa. 8:20.) And the apostles, in teaching them, enjoined this attitude of mind, which required a reason for their hope, and encouraged it, and were prepared to meet it—not with enticing words of man's wisdom (of human philosophy and theory), but *in demonstration of the Spirit* and *of power*, that the faith of the Church might not stand in the wisdom of men, but in the power of God. (1 Cor. 2:4, 5.) They did not cultivate a blind and superstitious reverence for themselves.

We read that the Bereans "were more noble than they of Thessalonica in that they received the word with all readiness of mind, and searched the Scriptures daily [to see] whether those things were so." And it was the constant effort of the apostles to show that the gospel which they proclaimed was the very same gospel darkly expressed by the ancient prophets, "unto whom it was revealed, that not unto themselves, but *unto us* [the body of Christ] they did minister the things now reported unto you by them [the apostles]that have preached the Gospel unto you with the holy Spirit sent down from heaven" (1 Pet. 1:10-12);—that it was the very same gospel of life and immortality brought to light by the Lord himself;—that its greater amplification and all the particular details discovered to the Church by them, under the leading and direction of the holy Spirit—whether by special revelations or by other and more natural means, both of which were used—were in fulfilment of the Lord's promise to the apostles, and through them to the whole Church—"I have yet *many things* to say unto you, but ye cannot bear them now."

It was right, therefore, for the Bereans to search the Scriptures to see whether the testimony of the apostles agreed with that of the Law and the prophets, and to compare them also with the teachings of the Lord. Our Lord also invited a similar proving of his testimony by the Law and the prophets, saying, "Search the Scriptures, . . . for they are they that testify of me." The whole divine testimony must be in harmony, whether it be communicated by the Law, the prophets, the Lord or the apostles. Their entire harmony is the proof of their divine inspiration. And, thank God! we find that harmony existing, so that the Scriptures of the Old and New Testaments constitute what the Lord himself designates "the harp, of God." (Rev. 15: 2.) And the various testimonies of the Law and the prophets are the several chords of that harp, which, when tuned by the holy Spirit dwelling in our hearts, and swept by the fingers of the devoted servants and searchers after divine truth, yields the most enchanting strains that ever fell on mortal ears. Praise the Lord for the exquisite melody of the blessed "song of Moses and the Lamb," which we learn through the testimony of his holy apostles and prophets, of whom the Lord Jesus is chief!

But although the testimony of the Lord and the apostles must harmonize with that of the Law and the prophets, we should expect them to testify of things *new*, as well as *old;* for so the prophets have led us to expect. (Matt. 13: 35; Psa. 78: 2; Deut. 18: 15, 18; Dan. 12: 9.) And so we find them not only expounding the hidden truths of ancient prophecy but also disclosing new revelations of truth.

APOSTLES, PROPHETS, EVANGELISTS, TEACHERS.

According to the general thought of Christendom, the Lord left the matter of Church organization with provisions which were entirely inadequate to the ends he designed, and has expected his people to use their own wisdom in the matter of organization. Many men of many minds have favored more or less strict organizations, and so we find Christians throughout the world to-day organized on various lines and with more or less rigidity, and each claiming advantages for his particular denomination or system of government. This is wrong! It is not reasonable to suppose that God, foreknowing this New Creation before the foundation of the world, should be so negligent of his own work as to leave his faithful people without a clear understanding of his will and an adequate arrangement or organization for their well-being. The tendency of the human mind is either toward anarchy on the one hand, or toward tight organization and bondage on the other. The divine arrangement, avoiding both of these extremes, marks out for the New Creation an organization simple in the extreme, and devoid of everything akin to bondage. Indeed, the injunction of the Scriptures to each individual Christian is, "Stand fast, therefore, in the *liberty* wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."—Gal. 5: 1.

In showing forth this divine arrangement we must confine ourselves wholly to the divine records, and must entirely ignore ecclesiastical history,—remembering that the predicted "falling away" had begun to work even in apostolic times; and that it proceeded rapidly after the death of the apostles, culminating first in the Papal system. In taking the Bible account we may include with the New Testament records the typical arrangements under the Law, but must continually remember that those types represented not only affairs during this Gospel age, but typified also arrangements for the coming Millennial age. For instance, the Day of Atonement and its work represented, as we have seen, this Gospel age. On that day the High Priest wore not his glorious garments, but simply the holy garments, or linen robes,—illustrating the fact that during this Gospel age neither the Lord nor the Church occupy a place of distinction or glory in the sight of men,—their whole standing being represented simply as one of purity, righteousness,—typified by the linen robes which, in the case of the Church, symbolize the righteousness of her Lord and Head. It was after the Day of Atonement that the High Priest put on his glorious robes, representing the glories, dignities, etc., of Christ's authority and power during the Millennial age. And the Church is represented with her Lord in the glories of that figure; because as the head of the High Priest represented our Lord and Master, so the body of the priest represented the Church; and the glorious garments, therefore, represented the dignities and honors of the entire Royal Priesthood when the time of exaltation shall have come. The Papal hierarchy—claiming falsely that the *reign* of Christ is being accomplished by proxy, that the popes are his vicegerents, and the cardinals, archbishops and bishops represent the Church in glory and power—attempt to exercise civil and religious control over the world, and counterfeit the glories and dignities of the elect New Creation in the gorgeous robes of office which they wear. The true Royal Priesthood, however, still wear the white robes of sacrifice and wait for the true Lord of the Church, and for the true exaltation to "glory, honor and immortality," when the last member of the elect shall have finished his share in the work of sacrifice.

It is to the New Testament that we must look particularly for our directions respecting the organization and rules of the Church during the days of her humiliation and sacrificing. The fact that these rules are not laid down in a compact form must not deter us from expecting and finding that they are, nevertheless, a complete system. We must fight against the natural expectations of our perverted judgments in respect to laws, and must remember that the Church as sons of God are given a "perfect law of liberty," because they are no longer servants, but sons, and because the sons of God must learn to use the liberty of sonship and thereby show the more particularly their absolute obedience to the law and principles of love.

The Apostle sets before our minds a picture of the New Creation which illustrates the entire subject. It is a human figure, the head representing the Lord, the various parts and members representing the Church. In 1 Cor. 12 this subject is grandly elaborated, and with great simplicity, the explanation given being that, "As the body is one and hath many members, and all the members of that one body, being many, are one body, so also is Christ [one body or company composed of many members]. For by one Spirit are we all baptized into *one body*" [whether Jews or Gentiles, whether bond or free]." The Apostle proceeds to call attention to the fact that as the well being of a human body depends largely upon the unity and harmony and coöperation of all its members, so also it is with the Church, the body of Christ. If one member suffer either pain or degradation or disgrace, all the members are affected, willingly or unwillingly, and if one member is specially blessed or comforted or refreshed, proportionately all others share the blessings. He points out (verse 23) that we seek to cover and hide the weaknesses, blemishes, etc., of our natural bodies and seek to relieve and help them; and that thus it should be with the Church, the body of Christ,—the most blemished members should have special care as well as the covering of charity—love; "that there be no schism [division] in the body, but that the members should have the same care one for another," for the most humble as well as for the most highly favored member—Verse 25.

According to this the Lord's organization of the Church is a very complete one indeed; but, as in nature, so in grace—where the organization is complete there is the less necessity for splints and bandages. A tree is thoroughly organized and unified from tips to roots, yet the branches are not held on by patent fastenings or cords or screws or printed rules and laws; and so with the body of Christ. If properly adjusted and harmonized and united on the lines which the Lord has laid down, there will be no necessity for cords, splints or screws to hold the various members together,—no need for laws and creeds and human spectacular appliances to bring them together or hold them together. The one Spirit is the bond of union, and as long as the spirit of life remains, a unity, a oneness of the body mustremain also, and this will be a strong or a weak union, according as the Spirit of the Lord abounds.

The Apostle goes further, and points out that God is the superintendent of the affairs of this organization, the New Creation, which he himself devised and inaugurated. His words are, "Nowyeare the Body of Christ and members in particular. And God hath *set* some in the Church [*Ecclesia,* body], first, apostles; secondly, prophets; thirdly, teachers; after that miracles, then gifts of healing, helps, governments, divers kinds of tongues." It will be a new thought to many who are used to setting themselves and setting each other in places of glory and honor and trust and service in the Church, to realize that God has promised the superintending of this matter amongst those who are looking to him for guidance and are directed by his Word and Spirit.

If this were recognized how few would dare to seek the chief seats and to wire-pull after political fashion for honorable stations! To realize the divine care over the true Church means first of all to distinguish the true Church from the nominal systems; and then to seek reverently and humbly to know the divine will in respect to all of the true Church's arrangements, services and servants.

The Apostle inquires, "Are all apostles? are all prophets? are all teachers?" implying that it will be generally conceded that this is not the case; and that any recognized as filling any of these stations should be able to produce some evidence of his divine appointment, and should exercise his office, or service, not as a man-pleaser, but as pleasing the great overseer of the Church —its Head and Lord. The Apostle calls our attention to the fact that these differences in the Church correspond to the differences amongst the members of the natural body, and that each member is necessary and none to be despised. The eye may not say to the foot, I have no need of you; nor to the ear, I have no need of you; nor to the hand, I have no need of you; if they were all one member where were the body? "for the body is not one member but many."—Verses 19, 14.

True, there is not now this same variety of members in the Church; for, as the Apostle pointed out, "Tongues were for a sign not to them that believed, but to them that believed not," likewise were the miracles. When the apostles, in whom resided the power to confer these *gifts* of the Spirit, died, and when those who had received these gifts from them died, these miracles—*gifts*—would, as we have already seen, cease in the Church. But still there would be in the Church a corresponding *work* for every man and for every woman—an opportunity to serve the Lord, the Truth and the fellow-members of the body of Christ, each according to his natural abilities. As those miracles discontinued, education in the Truth and in the knowledge of the Lord and in the graces of the Spirit took their places. Even while these inferior gifts of healing, tongues, interpretations, and miracles were in the Church, the Apostle exhorted the brethren to "covet earnestly the best gifts."

They could not reasonably covet or expect an apostleship, since there were only twelve; but they might covet or desire to be prophets (expounders) or teachers. "And yet," adds the Apostle, "a still more excellent way I show unto you." (Vs. 31.) He proceeds to show that far above any of these gifts or services in the Church is the honor of possessing in large measure the spirit of the Master—Love. He points out that the humblest member in the Church who attains to perfect love, has reached a position higher and nobler in the sight of the Lord than that of any apostle or prophet or teacher who lacks the grace of love. He declares that no matter what the gifts, if love be lacking, the whole matter is empty and unsatisfactory in the sight of the Lord.

Indeed, we may be sure that no one could by the Lord's approval long hold the position of apostle or prophet or teacher in the Church unless he attained a standing of perfect love, or sought, at least, to attain to that standard. Otherwise he assuredly would be permitted to drift into darkness, and perhaps become a teacher of error instead of a teacher of the Truth,—a servant of Satan to sift the brethren.

In his letter to the Ephesians (4: 1–16) the Apostle reiterates this lesson of the oneness of the Church as one body of many members, under one Head, Christ Jesus, and united by one spirit—the spirit of love. He exhorts all such members to walk worthy of their calling in lowliness, meekness, long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace. In this chapter the Apostle sets forth the various members of the body appointed to special services in it, and tells us the *object* of the service; saying: "He gave some [to be] apostles and some prophets and some evangelists and some pastors and teachers; *for the perfecting of the saints* for the work of the ministry [preparing them for the glorious ministry or service of the Millennial Kingdom], for the edifying [building up] of the body of Christ: till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fulness of Christ: that we, . . . speaking the truth in love, may grow up into him in all things, which is the Head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth . . . maketh increase of the body unto the edifying of itself in love."—Eph. 4: 11–16.

We note the picture which the Apostle draws for us—that of a human body, but small and undeveloped. He informs us that it is the divine will that all of the various members should grow to full development, full strength and power—"the full stature of manhood" is the picture which represents the Church in its proper, complete condition. Carrying the figure down through the age to the present time, we see that member after member fell asleep to await the grand organization of the Millennial morning in the First Resurrection, and that the places of these were being continually supplied, so that the Church was never without a full organization, although at times there might be greater weaknesses in one member and greater strength in another. However, the endeavor of each member at all times must be to do everything in his power for the upbuilding of the body, for the strengthening of the members and for their perfection in the graces of the Spirit—"till we all come to the unity of the faith."

Unity of faith is desirable; it is to be striven for—yet not the kind of unity that is generally aimed at. Unity is to be along the lines of "the faith once delivered unto the saints" in its purity and simplicity, and with full liberty to each member to take different views of minor points, and with no instruction whatever in respect to human speculations, theories, etc. The scriptural idea of unity is upon the foundation principles of the Gospel. (1) Our redemption through the precious blood, and our justification by faith therein. (2) Our consecration, sanctification, setting apart to the Lord, the Truth and their service,—including the service of the brethren. (3) Aside from these essentials, upon which unity must be demanded, there can be no Scriptural fellowship;—upon every other point fullest liberty is to be accorded, with, however, a desire to see, and to help others to see, the divine plan in its every feature and detail. Thus each member of the body of Christ, maintaining his own personal liberty, is so thoroughly devoted to the Head and to all the members that it will be his pleasure to lay down all, even life itself, on their behalf.

We have already considered the special work of the apostles, and the fact that their number was limited, and that they are still performing their service in the Church, speaking as the Lord's mouthpieces to his people through his Word. Let us now examine something respecting these other services of the Church to which the Apostle refers as the Lord's gifts to the general body, or *Ecclesia.*

The Lord provides the apostles, prophets, evangelists, pastors, teachers, for the blessing of the general body, as respects both their present and their everlasting welfare. It is for those who are earnestly relying upon the Lord as the Head, the Instructor, the Guide of the Church, his body, to expect, look for and notice his gifts in all these particulars; and to accept and to use them—if they would have the promised blessing. These gifts are not forced upon the Church, and those who neglect them, when offered, experience a corresponding loss. The Lord set these in the Church at the beginning and thus gave us the ideal Church arrangement, leaving it to his people to follow the pattern thus set them and to have proportionate blessings; or to ignore the pattern and to have corresponding difficulties and disappointments. Let us, as those who desire to be led and taught of the Lord, seek to learn how he set the various members originally, and what gifts of this kind he has been bestowing upon his people since, that we may thus appreciate whatever gifts of this character are at our disposal, and may the more zealously avail ourselves of them for the future.

The Apostle declares that it is the Lord's pleasure that there be no schism in the body—no splits, no divisions. With human methods divisions are unavoidable,—except as in Papacy's period of triumph, when the nominal system became powerful and used drastic methods of persecution in dealing with all not fully in accord with itself. That, however, was a *unity of force*, of compulsion,—an outward unity, and not a unity of the heart. Those whom the Son makes free can never participate heartily in such unions, in which personal liberty is utterly destroyed. The difficulty with the Protestant denominations is not that they are too liberal and, therefore, have separated into many fragments, but rather that they still have much of the spirit of the mother institution, without possessing the power which she at one time exercised for quelling and suppressing liberty of thought. We will, doubtless, surprise many by saying, that instead of having too many divisions or splits of the kind we now see on every hand, the real need of the Church of Christ is *still more liberty*—until each individual member shall stand free and independent of all human bonds, creeds, confessions, etc. With each individual Christian standing fast in the liberty wherewith he was made free by the Lord (Gal. 5: 1; John 8: 32), and each individual Christian united in loyalty to the Lord and to his Word, very quickly the original unity which the Scriptures inculcated would be discerned and all true children of God, all members of the New Creation, would find themselves drawn to each other member similarly free, and bound each to the other by the cords of love far more strongly than are men bound in earthly systems and societies. "The love of Christ *constraineth* us" [*holds us together.*—Young's Concordance].—2 Cor. 5: 14.

All the members of the Aaronic family were eligible to the services of the priesthood; nevertheless, there were certain limitations, barriers and disqualifications for service in this connection. And so it is amongst the antitypical "Royal Priesthood";—all are priests, all are members of the anointed body, and the *anointing* signifies to each a full *authority* to preach and to teach the good tidings, as it is written: "The Spirit of the Lord God is upon me, because he hath *anointed me to preach* the good tidings to the meek, to bind up the brokenhearted," etc. While these words applied specially to the Head of the Christ, the New Creation, the Royal Priesthood, they apply also to all the members;—hence, in a general sense, every consecrated child of God has in his anointing of the holy Spirit, a full authorization or commission to preach the Word—"to show forth the praises of him who has called us out of darkness into his marvelous light."—1 Pet. 2: 9.

But as it was required of the typical priests that they should be free from certain blemishes and should have attained a certain age, so amongst members of the Royal Priesthood there are some who lack qualifications for public service which others possess. Each is soberly (Rom. 12: 3, 6) to seek to determine for himself the measure of God's gifts possessed and, hence, the measure of his stewardship and responsibility. And likewise all the members are to take cognizance of one another's natural, as well as spiritual, qualifications and attainments, and to judge of the divine will accordingly. In the type, age was a factor; but this with the antitypical priests would signify experience, character-development; the blemish of crossed eyes in the type would signify in the antitypical priesthood a lack of clearness of insight and clearness of vision respecting spiritual things, which would properly be a hindrance to public service in the Church. Likewise also all the various blemishes which hindered the typical priesthood would represent various moral and physical or intellectual disabilities amongst the antitypical Royal Priesthood.

Nevertheless, as the deformed priests in the type exercised all the privileges of the others in respect to their own sustenance, eating of the shewbread, sacrifices, etc., so with us in the antitype—those deformities which might hinder a member of the body of Christ from being a public servant of the Church and of the Truth need not hinder his spiritual development and his recognition, as possessing full rights with all the others at the spiritual table of the Lord and at the throne of grace. As none could exercise the High Priest's office except he were faultless physically and of full age, so those who would serve as ministers of the Truth in "word and doctrine" should not be novices, but members of the body, whose ripeness in character and knowledge and fruits of the Spirit would qualify them for such a service. Such were to be recognized as elders,—not necessarily elders in years of natural life, but elders, or seniors, or ripe ones in respect to the Truth, and fitness to counsel and admonish the brethren along the lines of the Lord's Word.

With this understanding of the meaning of the word Elder, we recognize the reasonableness of the Scriptures declaring that all who attend to the spiritual ministries of the Truth are properly described by the term "Elder"; whether otherwise they are doing the service of an apostle or prophet or evangelist or pastor or teacher.

To fill any of these positions of service properly one must be recognized as an Elder in the Church. Thus the apostles declared that they were elders (1 Pet. 5: 1; 2 John 1); and when referring to the ministers (servants) of the Church and their selection, they are mentioned in our common version of the Bible under three names —

BISHOPS, ELDERS, PASTORS.

These three terms are, however, misleading in view of the misapplication of them in churches of various denominations; hence. it is necessary that we explain that the word bishop simply signifies *overseer;* and that every appointed Elder was recognized as an overseer of a work great or small. Thus, for instance, on one occasion the Apostle was met by the elders of the Church at Ephesus, and in giving them his parting admonition said: "Take heed to yourselves and to the Church over which the holy Spirit hath made you *overseers.*"—Acts 20: 28.

However, under the Lord's providences some of these elders were granted a wider scope of influence or oversight in the Church and might, therefore, be properly termed *general overseers.* Such were all the apostles;—the Apostle Paul having a wider scope of oversight, specially amongst the Churches established in Gentile lands—in Asia Minor and in southern Europe. But this position of general overseer was not restricted to the apostles: the Lord in his providence raised up others to serve the Church in this manner—"not for filthy lucre, but of a ready mind"—with a desire to serve the Lord and the brethren. Primarily, Timothy engaged in this service under the direction of the Apostle Paul and partially as his representative, and was commended to various companies or *ecclesias* of the Lord's people. The Lord was, and is still, entirely competent to continue to send such overseers as he chooses to advise and admonish his flock. And the Lord's people should be thoroughly competent to judge of the value of the advice offered by such overseers. It should be attested by a godly life, humble demeanor and spirit of self-sacrifice; by an absence of all scheming for honor and filthy lucre, as well as by teaching which would stand the scrutiny of thoughtful Bible-study;—searching the Scriptures daily to see whether or not their presentations fully accord with both the letter and spirit of the Word. This, as we have seen, was done with the teachings of the apostles—and as they invited the brethren to do—commending those specially who were thus cautious without being captious, hypercritical.—Acts 16: 11.

However, so far as we may judge from Church history, the spirit of rivalry and love of honor rapidly took the place of the spirit of humble devotion and self-sacrifice, while credulity and flattery readily superseded Scripture-searching; and as a result the overseers gradually became dictatorial—gradually claimed equality with the apostles, etc.,—until finally amongst them arose a rivalry, and some of them became known and distinguished by the title of chief or archbishops. In turn, a rivalry amongst these archbishops led to the exaltation of one of their number to the position of pope. And the same spirit has since obtained to a greater or less degree, not only in Papacy, but also amongst those who have been deceived and misled by her example far away from the simplicity of the primitive arrangement. In consequence, we find to-day that such an organization as obtained in the primitive Church—namely, without a sectarian name and without glory, honor and authority on the part of a few over the many, and without a division into clergy and laity—is regarded as *no organization at all.* We are happy, however, to take our position amongst these disesteemed ones, to copy closely the example of the primitive Church and to enjoy correspondingly similar liberties and blessings.

As elders of the Church are all overseers, caretakers, watchers of the interests of Zion, some locally and some in the broad and general sense, so also each, according to his talent and ability, might serve the flock, one as an evangelist, whose qualifications fitted him and whose conditions permitted him to go about preaching the truth to beginners,—finding those possessed of an ear to hear the good tidings, etc.; another serving the flock as a pastor (shepherd), because of special qualifications of a social kind, enabling him to look after the interests of the Lord's people personally, individually,—visiting them at their homes, encouraging them, strengthening them, holding together and defending them against the wolves in sheep's clothing who would bite and devour them. "Prophets" also had their special qualifications for service.

The word "prophet" is not generally used to-day in the broad sense in which it was used in olden times, but is rather understood to signify a seer, or foreteller. The word prophet, however, strictly signifies a *public speaker*—an orator. A seer of visions or a recipient of revelations might also be a prophet, in the sense of a declarer of the same; but the two thoughts are distinctly separate. In the case of Moses and Aaron, Moses was the greater, being the divine representative, and the Lord said to him,—"See, I have made thee a god (mighty one or superior) unto Pharaoh: and Aaron thy brother shall be thy prophet"—spokesman, mouthpiece. (Exod. 7: 1.) We have already seen that several of the apostles were seers in the sense that they were granted a knowledge of things to come: we now remark that they were nearly all prophets too, that is, public orators—especially Peter and Paul. But there were many other public speakers, or prophets. Barnabas, for instance, was one; and it is written "Judas and Silas, being prophets [public speakers] also themselves, exhorted the brethren with many words."—Acts 15: 32.

There is no suggestion in the Scriptures that any person disqualified for the work to be done should be considered the Lord's appointee to that position for which he lacks special adaptation; but rather it is as a duty that in the body of Christ each member should serve the others according to his talents,—according to his abilities,—and that each should be modest enough, humble enough, "not to think of himself more highly than he ought to think, but to think soberly," according to the actual value of the talents the Lord has bestowed upon him. Neither should the Church recognize those of their number desiring to be greatest *on that account.* On the contrary, they should take cognizance of humility as being one of the essential qualifications to eldership or to service in any department. If, therefore, two brethren seem to have equal talent, but one is ambitious and forward and the other humble and backward, the Spirit of the Lord, which is the spirit of wisdom and of a sound mind, would teach the Lord's people to appreciate the humbler brother as the one whom the Lord would specially favor and wish them to put into the more prominent place in the service.

It seems less remarkable that "goats" and goat-like sheep in the Lord's flock should aspire to leadership, than that the true sheep who recognize the Master's voice, who know his Spirit and who are seeking to do his will, should with docility permit such goats or goat-like sheep to take the leadership amongst them. It is well that we follow peace with all men; but where we disregard the Word and Spirit of the Lord for the sake of peace it will be sure to result injuriously to a greater or less extent. It is well that all should have the docile, sheep-like nature; but it is necessary also that the sheep have *character,* else they cannot be overcomers; and if they have character they should remember the Chief Shepherd's words, "My sheep hear my voice [obey it] . . . and they follow me," "a *stranger* will they not follow . . . for they know not the voice of strangers." (John 10: 5, 27.) It is the duty, therefore, of every sheep to take special notice of the message and the manner of every brother before they aid in putting him forward as an overseer, either local or general. They should first be convinced that he has the real qualifications of an Elder in the Church—that he is sound on the basic doctrines of the Gospel,—the atonement, redemption through the precious blood of Christ, and full consecration to him, his message, his brethren, his service. They should have charity and sympathy for the weakest of the lambs and for all the mentally and morally lame sheep; but they would be doing violence to the divine arrangement to choose such for their leaders or elders. They should have no sympathy with goats, or with wolves in sheep's clothing who strive for place and authority in the Church.

It should be recognized that the *Ecclesia* is far better off without any public servant than to have for a leader a golden-tongued "goat," who would surely not "direct their hearts into the love of God," but seductively into wrong channels. Of such our Lord forewarned the Church; such the Apostle described, saying, "Of yourselves shall men arise speaking perverse things [wrong, misleading doctrines], to draw away disciples after them [to artfully attract followers after themselves]." The Apostle says that many shall follow their pernicious ways, by reason of whom the Truth will be evil spoken of.—Acts 20: 30; 2 Pet. 2: 2.

So we see it to-day. Many are preaching themselves rather than preaching the Gospel, the good tidings of the Kingdom; they are attracting disciples after themselves and their denominations, rather than attracting them to and uniting them only with the Lord, as members of his body. They are seeking to be the heads of churches, instead of having all the members of the body look directly to the Lord as the Head. From all such we should turn away;—the true sheep should give them no encouragement in their wrong course. The Apostle Paul speaks of these as having a form of godliness but denying its power. (2 Tim. 3: 5.) They are great sticklers for days, forms, ceremonies, ecclesiastical authorities, etc., and are highly esteemed amongst men, but an abomination in the sight of the Lord, saith the Apostle. The true sheep must not only be careful to recognize the voice of the true Shepherd and to follow him, but they must remember also not to follow, not to support, not to encourage those who are self-seeking. Every one esteemed worthy of confidence in the Church as an Elder, should be sufficiently well known in advance to justify such confidence; hence, the Apostle says, "not a novice." A novice might do the Church injury and might himself be injured also, by being puffed up, and thus be led away from the Lord and the proper spirit and the narrow path toward the Kingdom.

The Apostle Paul* gives very explicit advice concerning who might properly be recognized by the Church as elders,—describing in detail what should be their character, etc. In his letter to Timothy on this subject (1 Tim. 3: 1–7) he reiterates the same in slightly different language. In addressing Titus, who evidently was another general overseer (Tit. 1: 5–11), he describes their duties toward the Church. The Apostle Peter on the subject says, "The elders which are among you I exhort, who am also an Elder, . . . Feed the flock of God which is among you, taking the oversight thereof . . . not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock."—1 Pet. 5: 1–3.

They should be generous men, men of pure lives, having no more than one wife; and if they have children it should be noticed to what extent the parent has exercised a wholesome influence in his own family—for it should reasonably be judged that if he has been derelict in his duty toward his children, he probably would be unwise or derelict in his counsels and his general ministries amongst the Lord's children in the *Ecclesia*, the Church. He is not to be double-tongued or deceptive, not to be a brawler or a contentious person. He should be one of good reputation amongst those outside the Church: not that the world will ever love or rightly appreciate the saints, but that the world should, at least, be unable to point to anything derogatory to their character as respects honesty, uprightness, morality, truthfulness. There is no limitation made respecting the number of elders in a Church or *Ecclesia*.

In addition to the foregoing limitations, it is required that an Elder shall be "apt to teach"; that is to say, he must have ability as a teacher, explainer, expounder of the divine plan, and thus to be able to assist the Lord's flock in word and in doctrine. It is not essential to eldership that the talent or qualifications of a "prophet" or public speaker be possessed;—there may be found several in the same Church possessing teaching abilities and pastoral and other qualifications of an Elder, and yet possibly none possessing the qualifications of a public speaker or declaimer of the divine plan. The Lord should be trusted to raise up such servants as are needful, and if none are supplied the *need* may be doubted. We might here remark that some of the most prosperous Ecclesias, gatherings or congregations are those in which there is no great talent for public speaking, and in which, consequently, Bible-studies are the rule rather than the exception. The Scriptures clearly show that this was a custom in the early Church, too; and that when they came together an opportunity was offered for the exercise of the various talents possessed by the various members of the body--one to speak, others to pray, many, if not all, to sing. Experience seems to show that those companies of the Lord's people which follow this rule most closely, receive the largest amount of blessing and develop the strongest characters. That which is merely heard by the ear, however well spoken and however good, is not impressed upon the heart so thoroughly as though the individual himself exercised his mind in connection with it, as is sure to be the case in a properly conducted Bible-study in which all should have encouragement to take part.*

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*1 Tim. 3: 2; 5: 17; 1 Thess. 5: 12; Jas. 5: 14.

Others of the elders, perhaps not so apt to teach, may be just in their element in prayer and testimony meetings, which should be a feature amongst the various gatherings of the Lord's people. He who finds himself possessed of a good talent of exhorting should exercise that talent rather than let it lie dormant while endeavoring to exercise a talent which he does not possess in any special degree. The Apostle says, "he that exhorteth let him wait upon exhortation," let him give

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*Our new Bible, with references to the *Dawns, Towers* and booklets, in the wide margin, and with a special topical index in the back, is excellently adapted to the use of the Lord's dear people, and we hope for their sakes that it will come into general use, feeling assured that it will mean great blessing and progress, not only in the clear examination of the Truth, but also in a personal application of the same in character-building. We have no more of these Bibles.

his ability and service in that direction: him that teacheth [who has a talent for exposition—for making the Truth plain] let him give his attention to the teaching.

As the word bishop or overseer has a wide range of meaning, so also has the word pastor. No one but an Elder is competent to be a pastor, or overseer, or shepherd. A pastor, or shepherd in a flock, is an overseer of the flock; the two words are practically synonymous. The Lord Jehovah is our Pastor or Shepherd in the largest sense of the word (Psa. 23: 1), and his Only Begotten Son, our Lord Jesus, is the great Shepherd and Bishop (overseer) of our souls—to all the flock, everywhere. The general overseers and "Pilgrims" are all shepherds or pastors—looking out for the interest of the general flock; and every local Elder is a pastor, shepherd, overseer in a local capacity. It will be seen, then, that the elders in the Church should primarily possess general qualifications fitting them for eldership, and secondarily that their special natural qualifications should determine in what part of the service they can best serve the Lord's cause—some in connection with the evangelistic work and others in connection with the pastoral work amongst the sheep already evangelized, already consecrated, already in the fold: some locally and some in a wider field.

We read, "Let the elders that rule well be accounted worthy of double honor, especially they who labor in word and doctrine." (1 Tim. 5: 17, 18.) On the strength of these words the nominal church has built up a class of Ruling Elders; and has claimed for all elders a ruling or authoritative, if not a dictatorial, position amongst the brethren. Such a definition of "ruling" is contrary to all the presentations of the Scriptures on the subject. Timothy, occupying the position of a general overseer, or Elder, was instructed by the Apostle, saying, "Rebuke not an Elder, but exhort him as a brother," etc. "The servant of the Lord must not strive, but be gentle toward all men." Nothing here, certainly, would sanction an autocratic ruling, or dictatorial bearing;—meekness, gentleness, long-suffering, brotherly kindness, love, must be prominent qualifications of those recognized as elders. They must in every sense of the word be ensamples to the flock. If, therefore, they should be dictatorial, the example to the flock would be that all should be dictatorial; but if they should be meek, long-suffering, patient, gentle and loving, then the illustration to all would be in accordance therewith. A more literal rendering of the passage under consideration shows it to mean that honor should be given to the elders in proportion as they manifest faithfulness to the responsibilities of the service they have accepted. We might, therefore, render the passage thus: Let the prominent elders be accounted worthy of double honor, especially those bending down through hard work in preaching and teaching.

DEACONS, MINISTERS, SERVANTS.

As the word bishop signifies overseer merely, and in no sense of the word signifies a lord, or master, though it has gradually come to be so misunderstood by the people, so also is it with the word deacon, which literally signifies servant, or minister. The Apostle refers to himself and to Timothy as "ministers of God." (2 Cor. 6: 4.) The word here rendered ministers is from the Greek *diakonos*, which signifies servants. The Apostle again says, "Our sufficiency is of God: who also hath made us able ministers of the New Testament."—(2 Cor. 3: 5, 6.) Here also the Greek word *diakonos* is rendered ministers and signifies servants. In fact, the Apostle declares that himself and Timothy were deacons (servants) of God and deacons (servants) of the New Testament—the New Covenant. We may see then that all true elders in the Church are thus deacons, or servants of God and of the Truth and of the Church—otherwise they should not be recognized as elders at all.

We do not wish to give the idea that no distinction obtained in the early Church as respects service. Quite the contrary. The point we are making is that even the apostles and prophets who were elders in the Church were all deacons, or servants, even as our Lord declared:

"He that is greatest among you shall be your servant [*diakonos*]" (Matt. 23: 11.) The character and faithfulness of the servant should mark the degree of honor and esteem that should be rendered to any in the *ecclesias* of the New Creation. As there were servants in the Church not qualified by talents, etc., for recognition as elders, because less apt to teach or less experienced, so, aside from any appointments by the Church, the apostles and prophets (teachers) on various occasions chose certain ones for their servants, or assistants, or deacons; as, for instance, when Paul and Barnabas were together they had John Mark for a time as their servant, or helper. Again, when Paul and Barnabas separated, Barnabas took John with him, while Paul and Silas took Luke with them for a servant, or helper. These helpers did not regard themselves as the equals of the apostles, nor as the equals in service to others of greater talents and experience than themselves; but rejoiced in the privilege of being assistants and servants under the direction of those whom they recognized as being qualified and accepted *servants of God* and of the Truth. They needed not to be chosen by the Church for such a service to the apostles: as the Church chose its servants or deacons, so the apostles chose their own. Nor was it a matter of constraint, but one of option. John and Luke, we may presume, considered that they could better serve the Lord in this manner than perhaps in any other way open to them, and hence it was of their own free will and without the slightest restraint that they accepted, as they might with equal propriety have refused, the service if they believed that they could more faithfully use their talents in some other manner.

Nevertheless, this word *deacon* is applied in the New Testament to a class of brethren useful as servants of the body of Christ and honored accordingly, but not so well qualified as others for the position of elders. Their choice at all, however, to a special service in the Church implied good character, faithfulness to the Truth and zeal for the service of the Lord and his flock. Thus in the early Church, when the distribution of food, etc., for the poor of the flock was arranged, the apostles first undertook the matter themselves; but subsequently when the murmuring arose and the claim was made that some were neglected, the apostles turned the matter over to the believers, the Church, saying,—Choose out from amongst you suitable men for this service, and we will give our time, knowledge and talents to the ministry of the Word.—Acts 6: 2–5.

It will be remembered that seven servants, or deacons, were chosen, and that amongst these seven was Stephen, who later on became the first martyr,—having the honor to be the first to walk in the Master's footsteps even unto death. The fact that Stephen was chosen by the Church to be a deacon in no sense of the word hindered him from preaching the Word in any and every manner in which he found an opportunity. Thus we see the perfect liberty which prevailed in the primitive Church. The whole company, recognizing the talents of any member of the body, might request him to render it a service; but its request and his acceptance was in no sense a bondage—in no sense hindered him from using his talents in any other way he might find opportunity. Stephen, the deacon, faithful in the serving of tables, transacting financial matters for the company, etc., was blessed of the Lord and granted opportunities for the exercise of his zeal and talents in a more public manner in the preaching of the Gospel;—his career demonstrating that the Lord recognized him as an Elder in the Church before the brethren discerned his ability. Doubtless had he lived longer the brethren likewise would in time have discerned his qualifications as an Elder and expounder of the Truth, and would so have recognized him.

However, the point we wish to impress is the complete liberty of each individual to use his talents as he may be able, *as an evangelist,* whether by direct appointment of the *Ecclesia* of the New Creation or not. (Stephen would not have been competent to teach in the Church, however, unless chosen by the Church to that service.) This absolute liberty of the individual conscience and talents, and the absence of any bondage or authority to restrict, is one of the marked features of the early Church which we do well to copy in spirit and in deed. As the Church has need of elders qualified and competent to teach, and evangelists to preach, so it has need of deacons to serve it in other capacities, as ushers, treasurers, or what not. These are servants of God and of the Church, and are honored correspondingly; the elders are servants, though their service is recognized as being of a higher order,—labor in word and doctrine.

TEACHERS IN THE CHURCH.

As we have just seen, "aptness to teach" is a qualification necessary for the position or service of elders in the Church. We might multiply citations from the Scriptures to show that St. Paul classed himself not only as an *Apostle* and as an *Elder* and *servant*, but also as a *teacher*, "not in words which man's wisdom teacheth, but as the holy Spirit teacheth." (1 Cor. 2: 13.) He was not a teacher of languages nor of mathematics nor of astronomy nor of any of the sciences, except the one great science to which the Lord's Gospel, or good tidings, refers. This is the signification of the Apostle's words just quoted; and it is well that all of the Lord's people should keep this strictly in mind. Not only those who teach and preach, but those also who listen, are to see to it that it is not man's wisdom that is proclaimed, but the divine wisdom. Thus the Apostle exhorts Timothy, "Preach the Word." (2 Tim. 4: 2.) "These things command and teach." (1 Tim. 4: 11.) "These things teach and exhort." (1 Tim. 6: 2.) Going still further the Apostle indicates that all of the Church as well as the elders should see to it that teachers of false doctrines, and teachers of philosophy and "science, falsely so called," are not recognized as teachers of the Church. The Apostle's recommendation is, "If any man teach otherwise," etc., withdraw thyself—do not lend support to that which is another Gospel than the one ye have received, which was delivered unto you by them that preached the Gospel unto you with the holy Spirit sent down from heaven.—1 Tim. 6: 3–5; Gal. 1: 8.

There are some, however, who are competent to teach, capable of making plain to others the divine plan in a private way, who have no capacity for oratory, public speaking, "prophecy." Those who can privately speak a word for the Lord and for his cause are not to be discouraged; but, on the contrary, are to be encouraged to use their every opportunity to serve those who have an ear to hear, and to show forth the praises of our Lord and King. Then, again, we are to distinguish as between "teaching and preaching." (Acts 15: 35.) Preaching is discoursing in public; teaching can generally better be accomplished in a more private manner—in a Bible class or in private conversation,—and the ablest preachers, public speakers or "prophets" have found occasionally that their public work prospers best when it is ably supplemented by the less public discourses, by the more private expounding of the deep things of God, to a smaller company.*

The gift of the evangelist, the power to stir men's hearts and minds to investigation of the Truth, is a special gift not possessed by all to-day any more than in the early Church. Moreover, changed conditions have more or less changed the character of this work, so that to-day we find that in consequence of general education amongst the people, the evangelistic work can largely be accomplished through the printed page. Many are engaged in the present time in this work—scattering tracts and sample copies of the WATCH TOWER, and colporteuring the MILLENNIAL DAWN publications. The fact that these evangelists are working on lines adapted to our day instead of upon the lines adapted to the past, is no more an argument against this work than is the fact that they travel by steam and electric power instead of on foot or on camels. The evangelization is through the presentation of the Truth—the divine plan of the ages,—the Word of God,—the "good tidings of great joy." According to our judgment, there is no other evangelistic work to-day achieving so great results as this. And there are many who have the talent, the qualifications, for engaging in this service, who are not prepared to engage in other departments of the work—many reapers who have not yet gone forth into the vineyard, and on whose behalf we are continually praying that the Lord of the harvest would send them forth,—would grant them to see their privileges and opportunities of engaging in this evangelistic ministry.

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*It is for this reason we advocate that when "Pilgrims" come to you, only one or two sessions be devoted to "prophesying" or public preaching, while the remainder of his time in your vicinity be employed in teaching, in parlor meetings of the deeply interested ones, or, if this be impossible, in private visiting and teaching.

When Philip, the evangelist, had done what he could for the people of Samaria, Peter and John were sent to them (Acts 8: 14). And so our colporteuringevangelists, after stirring up the pure minds of their hearers, introduce to them the *Millennial Dawn* and *Zion's Watch Tower*, as teachers whom they can hear and with whom they can confer further respecting the way of the Lord. As Peter and Paul and James and John, as the Lord's messengers and representatives, wrote epistles to the household of faith, and thus shepherded and counseled and encouraged his flock, so now, the *Watch Tower* visits the friends, personally and collectively, regularly—seeking to confirm their faith and to form and crystallize their characters along the lines established by the Lord and his apostles.

MANY SHOULD BE ABLE TO TEACH.

The Apostle wrote to some, "For the time [ye have been in the Truth] ye ought to be teachers, but [in consequence of a lack of zeal for the Lord and a spirit of worldliness] ye have need that one teach you again which be the first principles of the oracles of God." (Heb. 5: 12.) This implies that in a general sense, at least, the entire Church, the entire priesthood, the members of the New Creation, should become skilful in their Father's Word to the extent that they will be "ready always to give an answer to every man that asketh a reason for the hope that is in them, with meekness and reverence." (1 Pet. 3: 15.) Thus we see again that teaching, scripturally considered, is not limited to a clerical class; that every member of the New Creation is a member of the Royal Priesthood "anointed to preach," and thus fully authorized to declare the good tidings to those who have ears to hear,—each according to his ability to present it faithfully and lucidly. But here comes in a peculiar statement by another Apostle:

"BE NOT MANY OF YOU TEACHERS, BRETHREN."

—James 3: 1.—

What does this mean? The Apostle answers, saying: "Knowing that ye shall receive severer sentence"—knowing that temptations and responsibilities both increase with every advance step of eminence in the body of Christ. The Apostle does not exhort that none shall become teachers, but would have each one who believes himself possessed of some talent for teaching remember that it is a responsible thing to undertake to any extent to be the mouthpiece of God—to make sure that not a word is uttered which would misrepresent the divine character and plan, and thus dishonor God as well as do injury to those who might hear.

Well were it for the Church if all would recognize and obey this counsel, this wisdom from above. There might be much less teaching done than is now being done; but the effect both upon teachers and learners would be not only a greater reverence for the Lord and the Truth, his Word, but a greater freedom from confusing errors. Along this line, our Master's words imply that some will have a share in the Kingdom whose teachings have not been in the fullest accord with the divine plan; but that the consequent result will be a lower position in the Kingdom than if more earnest heed had been given to have the teaching none other than the divine message. His words are, "Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the Kingdom of Heaven."—Matt. 5: 10.

"YE NEED NOT THAT ANY MAN TEACH YOU."

> "The anointing which ye have received of him abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you ye shall abide in him."
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> "Ye have an unction from the holy one and ye know all things."—1 Jno. 2:27, 20.

In view of the many Scriptures which encourage the Church to learn, to grow in grace and knowledge, to build one another up in the most holy faith, and to expect that the Lord would raise up apostles, prophets, evangelists, teachers, etc., this statement by the Apostle James seems very peculiar until rightly understood. It has been a stone of stumbling to quite a few, although we may be sure that the Lord has not permitted any whose hearts were in a proper attitude toward him to be injured by it. The prevalent tenor of the Scripture to the contrary—line upon line and precept upon precept—no less than the experiences of life, are quite sufficient to convince every person of humble mind that there is something radically wrong with the translation of this passage or with the ideas that are generally drawn from it. Those who are injured are usually very self-conscious people, whose self-conceit leads them to prefer that the Lord should treat them separately and apart from all the remainder of the New Creation. Such, however, is in absolute contradiction to the general teaching of the Scriptures that the body is one, and has many members united in the one; and that the nutriment supplied is carried to each member of the body for its nourishment and strengthening through or in conjunction with the other members. Thus the Lord intended to make his people interdependent upon each other, to the intent that there might be no schism in the body; and it is to this end that he has exhorted us through the Apostle not to neglect the assembling of ourselves together, but to remember that he is specially pleased to meet with the Ecclesia, the body, in every place, even if so small a number as "two or three be gathered together" in his name.

Examining the text we find that the Apostle is controverting an error prevalent in his day—a gross error which, in the name of the Truth, in the name of Christianity, in the name of discipleship to the Lord, was virtually making void the entire revelation. He declared this erroneous system to be no part of the true Church or its doctrines, but, on the contrary, antichrist, or opposed to Christ while claiming his name; thus sailing under false colors. He says of these that "they went out from us because they were not of us [either they never were true Christians or they had ceased to be such]; for if they had been of us they would have remained with us." He points out their error; namely, that the prophecies of a Messiah were figurative, and never to be fulfilled through mankind, and declared this a complete denial of the Gospel statement that the Son of God became flesh, was anointed at his baptism by the holy Spirit as the Messiah and that he redeemed us.

The Apostle's thought is, that any who have become Christians at all, any who have understood the divine plan to any extent, must first have before them the fact that they and all were sinners and in need of a Redeemer; and, secondly, the fact that Jesus, the Anointed One, had redeemed them by the sacrifice of his own life. The Apostle further declares that they have no need that any man *teach them this basic truth*. *They* could not be Christians at all and yet be in ignorance of this fundamental of the Christian religion,—that Christ died for *their* sins according to the Scriptures, and rose again for their justification—and that our justification and consequent sanctification and hope of glory are all dependent upon the fact and value of Christ's sacrifice on their behalf. He points out that although it might have been possible to trust in and believe on the Father without believing on the Son before the Son was manifested, yet *now*, whosoever denieth the Son of God denies thereby the Father; and no one can confess the Son of God without confessing at the same time the Father and the Father's plan, of which he is the center and executor.

So, then, we to-day can see exactly what the Apostle meant; namely, that whoever had been begotten of the holy Spirit must first have been a believer in the Lord Jesus;—that he was the Only Begotten of the Father; that he was manifested in the flesh; that he was holy, harmless and separate from sinners; that he gave himself as our ransom; and that the sacrifice was accepted of the Father and witnessed by his resurrection to be the glorious King and Deliverer. Without this faith no one could receive the holy Spirit, the anointing: consequently, whoever has the anointing needs not that any man shall waste time in discussing further the fundamental question as to whether Jesus was or was not the Son of God; whether or not he was the Redeemer; whether or not he was the anointed Messiah who shall fulfil in God's due time the precious promises of the Scriptures. The same anointing which we have received, if it abides in us, will assure us of the truth of these things—"Even as it hath taught you ye must abide in him." Whoever abides not in him, in the Vine, is—like the branch cut off—sure to wither; whoever abides in him is sure to abide in his Spirit also, and cannot deny him.

"Ye have an unction from the holy one and ye all know it." (*Diaglott.*) The holy Spirit was typified throughout the Jewish dispensation by holy oil which, poured upon the head of the High Priest, ran down over all the body; so whoever is of the body of Christ is under the anointing, under the influence of the Spirit, and wherever the Spirit of the Lord is, it is unctuous, smooth, lubricative. Its tendency is to follow peace with all men, so far as is possible, and so far as fidelity to righteousness will permit. It is opposed to friction,—to anger, malice, hatred, strife. Those under its influence are glad to be taught of the Lord, and so far from quarreling with his plan and revelation, they readily fall into full harmony with them, and have correspondingly the lubrication promised—the unction, the smoothness, the peace, the joy, the holiness of mind.

Those who have received the Spirit of the Lord in this sense of the word, bringing peace and joy and harmony into their hearts, knowing that they have these as a result of the Lord's dealings with them, and that they received these since they believed on the Lord Jesus and accepted him as the Anointed One. This unction, therefore, is an evidence not only to themselves but, in a considerable measure, an evidence to others that they are members of the body of Christ; while those who lack this peace and joy, and whose hearts are filled with malice and strife and hatred and bickerings and quarrelings and disputes, certainly lack the evidence of the anointing, of the lubrication, of the smoothness which accompanies the Spirit of the Lord. True, we are not all alike, and the smoothness may not in the outward affairs of life manifest itself so quickly in some as in others; but very early in the Christian experience this smoothness should be looked for in the heart, as an evidence that we have been with Jesus and learned of him and received his Spirit, and shortly after it should begin to be evident to others in the daily life.

We see, then, that nothing in the Scriptures opposes the general tenor of the Lord's Word respecting the necessity of teachers and of learning the mind of the Lord through them. Not that we hold that God is dependent upon the teachers, and that he *could not* instruct, edify and build up the members of the New Creation by some other means or agency; but because his Word declares that this *is* his means and agency, his method for instructing and upbuilding the Church, the body of Christ—that there may be no schism in the body and that each member may learn to sympathize with and coöperate with and assist every other member.

We have already considered the fact that these teachers are not to be regarded as infallible, but that their words are to be weighed and measured by the divine standards—the words of the Lord and the apostles and the holy prophets of past dispensations, who spoke and wrote as they were moved by the holy Spirit for our admonition upon whom the ends of the age have come. We now call attention to the Apostle's declaration, "Let him that is taught in the Word communicate to him that teacheth in all good things."—Gal. 6: 6.

"HIM THAT IS TAUGHT" AND "HIM THAT TEACHETH."

This Scripture, in accord with all the others, shows us that God designed to instruct his people by means of each other; and that even the humblest of his flock shall think for himself and thus develop an individual faith as well as an individual character. Alas, that this important matter is so generally overlooked amongst those who name the name of Christ! This Scripture recognizes teacher and pupils; but the pupils are to feel free to communicate, to make known to the teachers any and every matter coming to their notice and seeming to bear upon the subject discussed;—not as desiring to be teacher but as an intelligent student to an elder brother student. They are not to be machines, nor to be afraid to communicate; but by asking questions, calling attention to what seems to them to be misapplications of Scripture or what not, they are to do their part in keeping the body of Christ and his teachings pure—they are thus to be critics; and instead of being discouraged from doing this, and instead of being told that they must not criticize the teacher or call in question his expositions, they are, on the contrary, urged to communicate, to criticize.

We must not, however, suppose that the Lord wished to encourage any hypercritical spirit, or combative, fault-finding disposition. Such a spirit is entirely contrary to the holy Spirit, and not only so, but would be very dangerous; because whoever in a spirit of debate sets forth a hypothetical, or supposititious case which he does not believe to be the Truth, merely with a view to confusing his opponent, having a "debate," etc., is sure to be injured as well as tolerably sure to injure others by such a course. Honesty to the Truth is a prime essential to progress in it: to oppose what one believes to be the Truth, and to even temporarily uphold what one believes to be an error, "for fun," or for any other reason, will surely be offensive to the Lord and bring some just retribution. Alas, how many have undertaken to "see just what could be said" against a position which they believed to be the Truth, and have been entangled and entirely captivated and blinded while pursuing this course! Next to the Lord, the Truth is the most precious thing in all the world; it is not to be trifled with, not to be played with; and whoever is negligent along this line will himself sustain injury.—See 2 Thes. 2: 10, 11.

It is proper to remark that the word "*communicate*" is a broad one, and includes not only communication respecting thoughts, sentiments, etc., but may be understood also to mean that he who is taught and who receives spiritual benefits should be glad to communicate in some manner to the support of those who teach,—giving to the Lord, the brethren, the Truth, of the fruit of his labors and talents. And such is the very essence of the holy disposition of the New Creation. Early in Christian experience each learns the meaning of their Master's words, "It is more blessed to give than to receive," and, hence, all who have this spirit are glad indeed to give of earthly things in the service of the Truth, and that in proportion as they receive spiritual blessings into good and honest hearts. The question of how to give, and of the wisdom to be exercised, will be considered later on, under another head.

WOMAN'S PROVINCE IN THE CHURCH.

In some respects this subject could be better considered after examining the general relationship of man and woman in the divine order; but in an important sense this is the appropriate place for its presentation;—the other concurrent views, set forth later on, we believe will be found corroborative of what we now present.

Nothing is clearer than that sex is ignored by the Lord in the selecting of his *Ecclesia* of the New Creation. Both males and females are baptized into membership in the "one body" of which Jesus is the Head. Both are, therefore, alike eligible to a share in the First Resurrection and its glory, honor and immortality, on the general condition, "if we suffer with him we shall also reign with him." Both have been honorably mentioned by our Lord and the apostles in warmest terms.

Hence, any limitations placed upon the female as to the character and extent of Gospel service, must be understood to appertain merely to the present time, while still in the flesh; and must be accounted for in some other manner than by supposing a divine preference for males. We shall endeavor to show that the discriminations between the sexes are along symbolical and typical lines—because the man symbolizes Christ Jesus, the Head of the Church, while the woman symbolizes the Church, the Bride, under the divinely appointed Head.

Our Lord's love for his mother, and for Martha and Mary and other "honorable women who ministered unto him of their substance," is very evident from the record, even aside from the direct statement that he "loved" them (Jno. 11: 5); yet when choosing his twelve apostles, and later the "seventy," he included none of them. We cannot suppose this to have been an oversight, either,—even as it was not by oversight that the female members of the tribe of Levi were, as respected the public services, ignored for the more than sixteen centuries previous. Nor can we explain the matter by supposing that the females of our Lord's friends were not sufficiently educated to be used by him; for of those chosen the record is that it was readily perceived that "they were ignorant and unlearned men." We must, therefore, conclude that it was of divine intention that from amongst the "brethren," only the males were chosen to be the special public servants and ambassadors of the Gospel. And here, be it noted, that this divine arrangement is the reverse of the method of the great Adversary who, although ready to use either sex as his tools, has always found woman his most efficient representative.

The first woman was Satan's first ambassador—a successful one, too, in misleading the first man and plunging the entire race into sin and death. The witches of the past, and spirit mediums, "Christian Scientists" of our times, are all evidences along this same line,—of Satan's propaganda through women nearly as marked as the divine propaganda through men. Moreover, the divine program runs counter to the natural tendency of all men to specially esteem women in religious matters--to accredit to the sex a higher degree of purity, spirituality, fellowship with God. This tendency is notable in the records of the past as well as in the present, as evidenced by the Egyptian goddess Isis, the Assyrian goddess Ashtaroth, the Greek goddess Diana, and Juno and Venus and Bellona, and the Mariolatry which for centuries and to-day dominates fully two-thirds of those claiming the name of Christ—notwithstanding the most explicit appointment of man as the mouthpiece and representative of the Lord in his Church.

Aside from its symbolic meaning, the Lord's Word does not inform us if there be other reasons for sex-distinction, and our surmises respecting the matter may or may not be correct: in our opinion, however, some of the qualities of heart and mind which combine in the noblest types of woman, render her unsuitable for public religious services. For instance, by nature woman is, fortunately, endowed with the desire to please and to win *approval* and praise. This quality is an inestimable blessing in the home, leading to the preparation of the numerous table-delicacies and attractive home adornments which differentiate a home from the apartments of old maids or old bachelors. The true wife is happy when endeavoring to make her family happy, and rejoices in their manifestations of appreciation of her efforts—cookery, etc., and she should never be denied the encomiums which surely are her due and which her nature craves and which are absolutely essential to her health and progress.

But, if woman be lifted out of her sphere—so large and so important that the poet has well said, "The hand that rocks the cradle is the hand that rules the world"—if she get before the public as a lecturer or teacher or writer, she gets into a position of great danger; because several of the peculiarities of her sex (one of which we have mentioned) which go to make her a true woman and attractive to true men will conspire under the *unnatural* conditions to spoil her womanhood—to make her "mannish." Nature has set the metes and bounds of the sexes, not only in physical contour and hair-suite but equally in qualities of heart and head—adapting each to the other so thoroughly that any interference with, or disregard of, her laws is sure to work injury in the end, however beneficial the changes may temporarily appear to be.

The quality of *approbativeness* which nature has so freely bestowed upon woman and which rightly exercised is so helpful to her, to her home and to her family, is almost certain to become a snare to her if exercised toward the public—in seeking the approval of the Church or the world. Ambition to shine—to appear wiser and abler than others—is a danger which besets all before the public eye, and, undoubtedly, has stumbled many men who have become puffed up, and thus have fallen into a snare of the Adversary: but the very womanliness of woman renders her peculiarly liable, not only to herself stumble in her attempt to shine, but liable also to stumble others; because such an one getting off the track would be sure to be supplied by the Adversary with spurious oil—by whose false light many might be led out of the way of the Lord. Thus the Apostle's warning—"Be not many of you teachers, brethren, knowing that a man [who is a teacher] shall receive the severer testing" (James 3: 1)—would be still more forceful if applied to the sisters. Indeed, the danger with them would be so great that none were appointed to be teachers; and the Apostle writes,—"I suffer not a woman to teach, nor to usurp authority over a man, but to be in silence."—1 Tim. 2: 11, 12.

This emphatic and explicit statement cannot, however, be understood to mean that the sisters of the New Creation may never impart a blessing by telling the old, old story. The same apostle refers most respectfully to noble women of his day as *helpers* in the ministry. For instance, he mentions Priscilla as well as her husband as "helpers," or "fellow-workers." (Rom. 16: 3.) This signifies more than merely entertainers who had received the Apostle into their home: it meant that they worked with him in his work—not merely in tent-making. but specially in his chief work as a minister of the Gospel. In a later verse (6) he mentions Mary's services differently, saying,—"Mary bestowed much labor *on us*." She evidently was not a fellow-worker. Her services rendered the Apostle, and which he wished to acknowledge, were personal services—perhaps washing or mending. Priscilla's service, on the contrary, is mentioned in the same language as the services of Urbane (v. 9). Indeed, since Aquila's name is mentioned after that of his wife, the inference is reasonable that the wife was the more efficient of the two as a "fellow-worker." Tryphena and Tryphosa (v. 12) are two other sisters whose "*labor in the Lord*" is honorably mentioned.

Any interpretation of the Apostle's words which would ignore all opportunity for the sisters to "labor in the Lord" would manifestly be erroneous. It is in the gatherings of the Church (whether two or three or more) for worship and praise and mutual edification that the sisters are to take a subordinate place and not attempt to be the leaders and teachers;—thus to do would be *usurping* authority over the man, upon whom, both by nature and by precept, the Lord has placed the responsibility of the leading ministries;—undoubtedly for wise reasons, whether we could agree respecting them or not.

The Apostle's restrictions evidently related to meetings such as he describes in 1 Corinthians 14. These meetings included the sisters, who certainly shared all of its blessings—joining in the songs and hymns and spiritual songs and in the prayers, by whomsoever offered. The Apostle wished to inculcate the necessity for order in the meetings, that they all might be the more profited. He urges that not more than one speaker orate or prophesy at a time, and that all others give attention; and that not more than two or three orators or prophets speak at one meeting, so as not to give too great diversity of sentiment at one session. Likewise any speaking unknown tongues were to keep silence unless some one present could interpret their utterances.

Women were not to speak at all in such meetings, although outside the meetings or at home they might "ask their own husbands," or, more properly, their own *men,*—they could suggest their views or make queries through those brethren (men) with whom they were most intimately acquainted—their husbands, if possible, or brethren with whom they talked on their way homeward from meetings, etc. The word *home* in this text has the significance of *family* or acquaintanceship. The thought then is, Let them ask their questions of or through the males of their acquaintance. The Apostle proceeds to say, "It is not permitted unto them to speak; but they are commanded to be under obedience, *as also saith the Law.*"—1 Cor. 14: 34-36.

Evidently some in the Church at Corinth favored the "women's rights" idea, claiming that in the Church the rights of the sexes were indiscriminate. But the Apostle not only negatives this thought but, additionally, reprimands their audacity in thinking to inaugurate a procedure not recognized by others of the Lord's people. His words are,—"What, came the word [message] of God out from you [originating with you]? or came it [from elsewhere] *unto you,* only? If any man think himself a prophet, or spiritual, let him acknowledge that the things that I write unto you are the *commandments of the Lord,*"—and not merely my personal opinions, or crotchets. We, then, no more than the Corinthians, are to exercise our own preferences or judgments on this subject, but are to bow to the Apostle's statements as the Lord's command. And if any one disputes the Apostle's guidance on this subject, let him be consistent and reject him as an Apostle in toto.

It is proper in this connection to call attention to the Apostle's words when speaking of the gifts from our Lord to the Church—dating from Pentecost. He says,—"And he gave some to be apostles, and some prophets, and some evangelists, and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. (Eph. 4: 11, 12.) In the Greek the *article* indicates the gender,—masculine, feminine or neuter. This text then is an excellent one from which to decide how particularly the Lord through the holy Spirit drew the line of sex amongst the active servants given to his Church. What are the facts as respects the above text;—which gender is indicated in the Greek? We reply that the article *tous* (plural, Accus., *masculine*) occurs before apostles, prophets, evangelists and pastors, and no article at all before teachers, which apparently stands here either for "helpers" (1 Cor. 12: 28), or else is a comprehensive term referring to the male apostles, male orators, male evangelists and male pastors as *all* teachers.

Let us here remark, however, that for a sister to call the attention of the assembly to the words of the Lord or of the apostles on any subject under discussion without giving her own views could not be considered teaching, nor as in any sense usurping authority over the man: she would, on the contrary, merely be calling up the words of recognized and authorized teachers. Similarly for a sister to refer to, or to read to others, this book or other of our publications explanatory of the Scriptures would not be teaching on her part, but by the author quoted. Thus we see that the Lord's arrangements safeguard his flock and at the same time make ample provision for their needs.

All may obey the divine command, but, assuredly, none will comprehend it except as he realizes that in Biblical usage a woman symbolizes the Church, and a man symbolizes the Lord, the Head or Master of the Church. (See Eph. 5: 23; 1 Cor. 11: 3.) As the Church is not to attempt to teach the Lord, so woman, who symbolizes the Church, must not assume the role of teacher over man, who symbolically represents the Lord. With this thought before our minds no sister need feel slighted and no brother may feel puffed up by this Scripture regulation; rather, all will have in mind that the Lord is the only teacher and that the brethren dare not utter wisdom of their own; but merely present to others that which their Head sets forth as the Truth. Let us apply this Scripture (1 Tim. 2: 11, 12) to the Lord and the Church, thus,—"Let a church learn in silence with all subjection. I suffer not a church to teach, nor to usurp authority over Christ but to be in silence."

"LET HER BE COVERED."

We have already pointed out* that the High Priest who typified Christ, the High Priest of our profession, alone went with uncovered head when in priestly attire; and that all of the under priests, who typified the Church, "the Royal Priesthood," wore head coverings called "bonnets." The teaching of this type is in full accord with what we have just seen, for in the gatherings of the *Ecclesia* of the New Creation the Lord, the antitypical High Priest, is represented by the brethren, while the Church or Royal Priesthood is represented by the sisters, whom the Apostle declares should likewise wear a head covering as indicating the same lesson—the subserviency of the Church to the Lord. The Apostle details this in 1 Cor. 11: 3-7, 10-15.

Some have inferred that as the Apostle mentions a woman's long hair being given her by nature as a covering, that he meant nothing more than this; but verse 6 clearly shows to the contrary—that he meant that women should not only let their hair grow long as nature provided for, but, additionally, should wear a covering, which in verse 10 he declares is a *sign*, or symbolic recognition of being subject to, or under the authority of man; symbolically teaching that the entire Church is under law to Christ. The record of verse 4 seems at first to be in conflict with the requirement that women keep silence in the *ecclesias*. Our thought is that while at the general Church service women are not to take a public part, yet in social meetings for prayer and testimony, and not for doctrinal teaching, there could be no objection to the sisters participating with their heads covered.

Respecting this matter of perpetuating the typical covering of their heads by the sisters, the Apostle urges it, but he does not state it to be a divine command. On the contrary, he adds, "If any man seemeth to be contentions [on the subject] we have no such custom [positive law in the Church]." It should not be considered a vital subject; though all who are seeking to do the Lord's will should be particular in this as well as in other regards from the time they discern its appropriateness as a symbol. The words, "because of the angels," seem to refer to the chosen *elders* of the Church, who specially represent the Lord, the Head, in the *ecclesias.*—Rev. 2:1.

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*Tabernacle Shadows, p. 36.

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Summarizing, we suggest that the most liberal interpretation possible should be given to the inspired Apostle's words respecting the scope of the liberty of the sisters in the affairs of the Church. Our judgment of this we set forth thus:—

(1) The sisters have the same liberty as the brethren in the matter of the election of the Church's servants—the Elders and Deacons.

(2) The sisters cannot serve as elders or teachers in the Church, because, the Apostle says, "I suffer not a woman to teach." (1 Tim. 2:12.) This, however, need not be understood to hinder the sisters from participating in meetings not of the teaching or preaching kind; such as prayer and testimony meetings, Berean studies, etc., because the Apostle says that if she pray or prophesy (speak) it should be with her head covered, representing her acknowledgment of the fact that the Lord, the Great Teacher, is specially represented by the brethren. (1 Cor. 11:5, 7, 10.) Such participation need not be considered teaching; because neither are the brethren who participate teachers; as the Apostle says, "Are all teachers?" No, the teachers or Elders are specially chosen, though always from among the males.—Eph. 4:11; 2 Tim. 2:24; 1 Cor. 12:28, 29.

STUDY VI.

ORDER AND DISCIPLINE IN THE NEW CREATION.

Meaning of Ordination.—Only the Twelve Ministers Plenipotentiary.—"Clergy" and "Laity."—Choosing Elders and Deacons.—Ordaining Elders in Every Ecclesia.—Who May Elect Elders and How.—Majorities not Sufficient.—Various Ministries.—A Paid Ministry?—Discipline in the Ecclesia.—Mistaken Calls to Preach.—"Warn Them that are Unruly."—To Admonish not a General Order.—Public Rebukes Rare.—"See that None Render Evil for Evil."—Provoking to Love.—"The Assembling of Ourselves."—Variety and Character of our Meetings.—Doctrine Still Necessary.—Opportunities for Questions.—Profitable Meetings Illustrated.—"Let Every Man be Fully Persuaded in His own Mind."—Funeral Services.—Tithes, Collections, Charities.

IN CONSIDERING this subject it is well that we keep clearly before our minds the oneness of the Church, and that while the entire Church throughout the world is one, yet in another sense of the word each separate gathering, or company, of believers is a representation of the whole. Each separate *Ecclesia*, therefore, is to consider the Lord as *its* Head, and to consider the twelve apostles as the twelve stars, bright ones, teachers, whom the Lord specially held in his hand and controlled,—using them as his mouthpieces for the instruction of his Church in every place, in every gathering, throughout the entire age.

Each congregation or *Ecclesia*—even if composed of only two or three—is to seek to recognize the will of the Head in respect to all of its affairs. It is to feel a oneness with all the dear *ecclesias* of "like precious faith" in the dear Redeemer's sacrifice and in the promises of God,—everywhere. It is to be glad to hear of their welfare, and to recognize the fact that the Lord, as the overseer of his work, may today, as in every period, use some special instruments for the service of the *Church as a whole,* as well as use certain members of each little local company. Looking thus to the Lord and recognizing the character of the servants he would use,—humble, zealous, well reported of, clear in the Truth, giving evidence of having the anointing and the unction of the Spirit,—they would be prepared to *expect* such general ministries to the needs of the whole Church, and to *seek* a share in the general blessing and dispensation of the "meat in due season" promised us by the Master. They will specially remember, too, how he promised special blessings in the end of this age, and that he would provide things new as well as old to the household of faith through appropriate channels of his own choosing.—Matt. 24: 45-47.

The means, the channels of these blessings, the Lord himself will oversee and direct. All the members of the body united to the Head are to have confidence and to look for the fulfilment of his promises; but, nevertheless, are to "try the spirits"—to test the doctrines from whomsoever they emanate. The proving does not imply a lack of confidence in those recognized as divinely directed channels of the Truth; but it does imply a faithfulness to the Lord and to the Truth as superior to all human teachers and their utterances;—it implies also that they are not listening for the voice of man, but for the voice of the Chief Shepherd; that they feast upon his words and love them—love to masticate them and to digest them. Such members of the body grow stronger and more rapidly in the Lord and in the power of his might than do others, because more attentive to the Lord's leading and instruction.

This general unity of the body, this general sympathy, this general teaching through a general channel which the Lord has provided for the gathering together of his jewels to himself at his second presence (Mal. 3: 17; Matt. 24: 31), does not interfere, however, with a proper recognition of order in each of the little companies, or *ecclesias.* However small the company, there should be order in it. By this word "order" we do not, however, mean stiffness or formalism. The order which works best and most satisfactorily is that which works noiselessly, and of which the machinery is quite out of sight. If the meeting be so small as three or five or ten, it should, nevertheless, look to the Lord to ascertain his guidance as to which of the number should be recognized as elders, seniors, or most advanced ones in the Truth, possessing the various qualifications of an Elder as we have already seen these outlined in the inspired Word;—clearness in the Truth, aptness for teaching it, blamelessness of life as respects moral character, and ability to preserve order without unnecessary friction, as might be exemplified in his family, etc.

If the little company thus have the Word and Spirit of the Lord before them and actuating them, the result of their united judgments, as expressed in an election of servants, should be accepted as the mind of the Lord on the subject;—the persons chosen as elders would, in all probability, be the best and most suitable in the number. However, care needs to be observed that such selections are not made without due consideration and prayer; hence, it is advisable that due announcement be made in advance, and that it be recognized that only those who claim to be members of the New Creation (male and female) shall attempt to express the mind of the Lord on the subject—in the vote. These should be such as have passed the point of *repentance* for sin and *restitution* to the extent of their ability and *acceptance* of the Lord Jesus' sacrifice as the basis of their harmony with God, and who then have made a full *consecration* of themselves to the Lord, and thus have come under the anointing and all the privileges of the "house of sons." These alone are competent to appreciate and to express the mind, the will, of the Head of the body. These alone constitute the Church, the body of Christ, though others, who have not yet taken the step of consecration, but who are trusting in the precious blood, may be counted as members of "the household of faith" whose progress is to be hoped for, and whose welfare is to be considered.

ORDAINING ELDERS IN EVERY ECCLESIA.

"And when they had ordained them elders in every church [Ecclesia], and had prayed with fasting, they commended them to the Lord."—Acts 14: 23.

The form of this statement, with other frequent references to elders in connection with all churches, justifies the inference that this was the *invariable* custom in the early Church. The term "elders," as seen in the text, includes evangelists, pastors, teachers, and prophets (or public exponents): hence, it is important that we learn what is meant by this word *"ordained."* At the present time this word is generally used in reference to a ceremony of installation; but this is not the significance of the Greek word *kirotoneo* used in this text. It means, *"to elect by stretching out the hand,"* still the usual form of voting. This definition is given in Prof. Young's Analytical Bible Concordance. As that may be considered a Presbyterian authority, we will give also the definition set forth in "Strong's Exhaustive Concordance," which may be considered a Methodist authority. The latter defines the root of the word—"A hand-reacher, or voter (by raising the hand)."

A totally different Greek word is used when our Lord declared of the Apostles, "I have chosen you and *ordained* you." (John 15: 16.) This is the same word, *tithemi*, used by the Apostle when, speaking of his ordination, he says: "I am *ordained* a preacher and an apostle." (1 Tim. 2: 7.) But this ordination, the Apostle distinctly declares, was "not of men, nor by man, but by Jesus Christ and God the Father." (Gal. 1: 1.) All of the members of the Anointed Body, united with the Head and partakers of his Spirit, are thereby similarly ordained, not indeed to apostleship like Paul, but to be ministers (servants) of the Truth, each to the extent of his talents and opportunities (Isa. 61: 1);—the twelve only were *ordained* to be apostles, or special representatives,—ministers plenipotentiary.

Recurring to the ordination or recognition of elders by the vote of the congregation (*Ecclesia*) of the New

Creation, by "stretching forth the hand," as seen above, we note that this was the customary mode; for the Apostle uses the same Greek word in telling how Titus became his helper. He says, "*who was* also *chosen* of the churches to travel with us." The words italicized are from the Greek word *kirotoneo* which, as above shown, signifies "to elect by stretching out the hand." And, further, the word "also" here implies that the Apostle himself was chosen by a similar vote. Not chosen or elected to be an Apostle, but to be a missionary,—a representative of the churches on this occasion, and, doubtless, at their expense.

Evidently, however, some of the Apostle's subsequent tours were without the vote or support of the Antioch Church. (2 Tim. 1: 15.) Primitive Church regulations left all free to exercise their talents and stewardship according to their own consciences. The *ecclesias* (congregations) could accept or decline the services of apostles, even, as their special representatives; and the apostles could accept or reject such engagements,—each exercising his own liberty of conscience.

But, is there no ordination of elders, etc., mentioned in the New Testament other than this—an election? Is there nothing signifying *to give authority* or permission to preach, as the English word *ordain* is now generally used in all denominations in connection with licensing and ordaining elders, preachers, etc.? We will examine into these questions.

The word *ordain*, in respect to elders, is used in one other place, only, and it is the translation of a different Greek word, viz, *kathestemi*, which signifies—"To place, or set down"—*Young*. "To place down"—*Strong*. This word occurs in Titus 1: 5: "Set in order the things that are wanting, and *ordain* elders in every city, as I had appointed thee"—*i. e.*, as I arranged. Revised Version, "as I gave thee charge." On the face of it this text seems to imply that Titus was empowered to appoint these elders, regardless of the wishes of the congregations (churches, *ecclesias*); and it is on this view that the Episcopal theory of church order rests.

Catholics, Episcopalians and Methodist-Episcopals all claim for their bishops an apostolic authority to set, to place or appoint, elders for the congregations—without the stretching forth of the hand, or vote of the Church.

This text is the bulwark of this idea; but it appears to be rather a weak support when we notice the last clause,—"As I gave thee charge"—and reflect that the Apostle would surely not give Titus "charge" or instruction to do differently from what he (the Apostle) did in this matter. The account of the Apostle's own procedure, rightly translated, is very explicit: "And when they had elected them elders by a show of hands in every *Ecclesia*, and had prayed with fasting, they commended them to the Lord."—Acts 14: 23.

No doubt the Apostle's advice and the advice of Titus, whom he specially commended to the brethren as a faithful minister of the Truth, would not only be desired, but sought by the brethren, and very generally followed; nevertheless, the Apostle and all who followed in his steps sought to place the responsibility where God placed it—on the *Ecclesia*, whose concern it should be to "Try the spirits [teachings and teachers] whether they be of God." (1 Jno. 4: 1.) "If any speak not according to this Word it is because there is no light in them;" and "from such turn away," the Apostle advises; they are not to vote for such, nor in any manner to accept them as teachers, elders, etc.

In any event the concurrence of the *Ecclesia* would be necessary—whether expressed by vote, as stated, or not; for suppose that Titus had appointed elders not congenial to the brethren, how long would peace have prevailed?—how much pastoral or other service would such an Elder, obnoxious to the sentiments of the Church, accomplish? Practically none.

Priestcraft, and not the teachings of our Lord and his twelve apostles, is responsible for the division of the saints into two classes, called "clergy" and "laity." It is the spirit of priestcraft and anti-Christ that still seeks to lord it over God's heritage in every way possible,—proportionately to the density of the ignorance prevailing in any congregation. The Lord and the Apostle recognize not the elders, but the Church (*Ecclesia*) as the body of Christ; and whatever dignity or honor attaches to faithful elders, as servants of the Lord and the Church, is not merely their recognition of themselves nor their recognition by other elders. The congregation choosing must know them, must recognize their Christian graces and abilities in the light of God's Word, else they can grant them no such standing or honor. No Elder, therefore, has any authority by self-appointment. Indeed, the disposition to ignore the Church, the body of Christ, and to make himself and his judgment superior to the whole, is first-class evidence that such a brother is not in the proper attitude to be recognized as an Elder—humility, and a recognition of the oneness of the *Ecclesia* as the Lord's body, being prime essentials for such a service.

Nor should any brother assume public duties in the Church as leader, representative, etc., without an election—even though assured that there is no question respecting his acceptability. The Scriptural method of ordaining elders in all the churches is by congregational election—by stretching forth the hand in a vote. To insist on such an election before serving is to follow Scriptural order; it fortifies the Elder, and, additionally, reminds the *Ecclesia* of its duties and responsibilities as appointees of the elders in the Lord's name and spirit—as expressing God's choice, God's will. Additionally, this Scriptural arrangement interests the members of the *Ecclesia* in all the words and deeds of the elders, as their servants and representatives. It opposes the too prevalent idea that the elders own and rule the congregation, and puts an end to their thinking of them and speaking of them as "my people"—rather than as "the Lord's people whom I serve."

Why are not these matters, so clearly Scriptural, more generally understood and set forth? Because human nature is pleased to have honor and preferment, and falls readily into wrong conditions favorable to these;—because they have been popular for seventeen centuries,—because the people yield to these conditions and prefer them to the liberties wherewith Christ makes free. Then, too, many have felt so confident that the customs of Babylon must be right that they have never studied the Word of the Lord on this subject.

THE PERIOD OF ELDERSHIP.

Nothing is said by inspiration respecting the period for which an Elder should be chosen: we are, therefore, at liberty to exercise reason and judgment on the question. Many persons may be esteemed elders, or developed brethren in the Church, and may be useful and highly appreciated, and yet not be of the chosen elders set forth by the *Ecclesia* as its representatives—evangelists, teachers, pastors. The "elder women"* are thus several times referred to honorably by the apostles, without the least suggestion that any of them were ever chosen as representative elders or teachers in the congregation (*Ecclesia*). Some chosen as suitable to the *Ecclesia's* service might cease to possess the stipulated qualifications; or others might, under divine providence, advance to greater efficiency for the service of the Church. A year, or its divisions—a half or a quarter year—would seem appropriate periods for such services—the latter if the persons were less tried, the former if well tried and favorably known. In the absence of law, or even of advice or suggestion, it would be for each congregation to determine as best they can the Lord's will in each case.

THE NUMBER OF ELDERS.

The number of elders is not limited in the Scriptures; but, reasonably, much would depend on the size of the *Ecclesia*, as well as upon the number available—competent, etc. (None should be *assumed* to be a believer and to be fully consecrated; both by word and act he should have given unmistakable evidences of both his faith and consecration long before being chosen an Elder.) We favor having as many as are possessed of the outlined qualifications, and the dividing of the services amongst them. If the proper zeal actuates them, some kind of missionary or evangelistic work will soon claim some of them, or portions of the time of many. Each *Ecclesia* should thus be a theological seminary from which efficient teachers would continually be going forth to wider fields of service. The Elder who would manifest jealousy of others and a desire to hinder them from ministering should be considered unworthy a continuance;—yet, no one either incompetent or a novice should be chosen—to satisfy his vanity. The Church, as members of the body of Christ, must vote as they believe the Head would have them vote.

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*Woman's place in the Church is treated in Chap. v.

A caution should perhaps be given against electing an Elder where none is found competent for the service, under the qualifications set forth by the apostles;—far better have no elders than incompetent ones. In the interim, until a brother shall be found competent for the service, let the meetings be of an informal kind, with the Bible as the text-book and with Brother Russell representatively present as teacher in the *Dawns* and *Towers*—your chosen Elder, if you so prefer. Any questions pertinent to your welfare and capable of a Scriptural answer he will be pleased to have you refer to him by mail.

WHO MAY ELECT ELDERS AND HOW?

Only the *Ecclesia* (the body—male and female), the New Creatures, are electors or voters. The general "household of faith," *believers who have not consecrated*, have nothing to do with such an election; because it is the Lord's choice, through his "body," possessing his Spirit, that is sought. All of the consecrated body should vote, and any of them may make nominations at a general meeting called for the purpose,—preferably a week in advance of the voting, so as to afford time for consideration.

Some have urged that the voting should be by ballot, so that all might be the more free to express their real choice. We answer that whatever advantage there is in this is offset by a disadvantage: namely, in the loss of the discipline and character-building accomplished by the apostolic mode of "stretching forth the hand." Each should learn to be candid and straightforward, yet, at the same time, loving and gentle. The vote, be it remembered. is the Lord's choice—expressed by members of his body to the extent of their ability to discern it. No one is at liberty to shirk this duty, nor to favor one above another except as he believes he has, and expresses, the mind of the Lord.

MAJORITIES NOT SUFFICIENT.

In worldly matters the voice of a bare majority decides; but evidently it should not be so in the Lord's *Ecclesia*, or body. Rather, so far as practicable, the jury-rule should prevail and a unanimous verdict or decision be sought. The brother receiving a bare majority in the vote could scarcely feel comfortable to accept that as "the Lord's choice," any more than could the congregation. Another candidate able to draw the support of all, or nearly all, should be sought for, by vote after vote, week after week, until found or the matter abandoned; or let all agree on the two or three or more who could serve in turn and thus meet the ideas of all. But if fervent love for the Lord and the Truth prevail, with prayer for guidance and the disposition to prefer one another in honor, where talents are on an equality, it will generally be found easy to unite in judgment respecting the divine will on the subject. "Let nothing be done through strife or vainglory." "Preserve the unity of the Spirit in the bond of peace."—Phil. 2: 3; Eph. 4: 3.

The same order should prevail in respect to the choice of helpers called deacons and deaconesses, whose good repute should also be noted as a qualification. (See 1 Tim. 3: 8–13.) These may be for any service required, —and they should have as many of the qualifications of eldership as possible, including aptness in teaching, and graces of the Spirit.

VARIETY OF MINISTRIES.

As already seen, elders may have special qualifications in one or another particular—some excelling in exhorting, some in teaching, some in prophesying or oratory, some as evangelists, in interesting unbelievers, and some as pastors taking a general oversight of the flock in its various interests, local or general. The Apostle Paul's address to the elders of the *Ecclesia* at Ephesus gives us the general scope of the ministry to which each individual must adapt and fit his talents as a steward. His words are well worthy of careful and prayerful consideration by all accepting the service of an Elder in any department of the work. He said: "Take heed, therefore, unto yourselves, and to all the flock, over which the holy Spirit hath made you *overseers* [the word elsewhere misrendered bishops] to feed the Church [*Ecclesia*] of God." (Acts 20: 28.) Ah, yes! the elders need first of all to watch *themselves*, lest the little honor of their position make them proud and lordly, and lest they assume to themselves authority and honors belonging to the Head—the Chief Shepherd. To feed the flock is the Lord's province; as it is written, "He shall feed his flock like a shepherd" (Isa. 40: 11). When, therefore, one is chosen an Elder it is that he may represent the Chief Shepherd—that he may be the instrument or channel through whom the great Shepherd of the flock may send to his own "meat in due season," "things new and old."

"Woe be unto the pastors [shepherds] that destroy and scatter the sheep of my pasture! saith the Lord. Therefore, thus saith the Lord God of Israel against the pastors [shepherds] that feed my people: Ye have scattered my flock and driven them away, and have not visited them: behold I will visit upon you the evil of your doings, saith the Lord. . . . I will set up shepherds over them which shall feed them: and they shall fear no more nor be dismayed."—Jer. 23: 1, 2, 4.

LAYING ON OF HANDS OF THE PRESBYTERY.

(1) "Neglect not the gift [endowment] that is in thee, which was given thee by prophecy [prediction], with the *laying* on *of the hands of the presbytery* [assembled elders]."—1 Tim. 4: 14.

(2) "Whom [the six deacons chosen by the Church] they set before the apostles: and when they had prayed, they *laid their hands upon them*."—Acts 6: 6.

(3) "In the Church [*Ecclesia*] that was at Antioch, . . . the holy Spirit said, Separate me Barnabas and Saul for the

work whereunto I have called them. And when they had fasted and prayed and *laid their hands on them*, they sent them away."—Acts 13: 1-3.

(4) "*Lay hands* hastily on no man, and be not partaker of other men's sins."— 1 Tim. 5: 22.

(5) "And when Paul had *laid his hands upon them*, the holy Spirit came on them; and they spake with tongues, and prophesied [preached]."—Acts 19: 6.

(6) Then *laid they* [the apostles] *their hands* on them, and they received the holy Spirit."—Acts 8: 17-19.

(7) "Stir up the gift of God that is in thee, by the *laying on of my hands*."—2 Tim. 1: 6.

We thus aggregate the inspired testimony respecting laying on of hands in the *Ecclesia* of the New Creation. In the last three (5, 6, 7,) the reference to the imparting of the "gifts" common in the early Church is evident. Apostolic hands were thus laid on all consecrated believers and some one or more gifts followed,—"tongues," etc. "A measure of the Spirit is given to every man to profit withal."* The first four texts (1, 2, 3, 4) may be grouped together as of one general teaching; namely, as a mark of approval or indorsement;—but not as a sign of permission or authorization.

(1) Timothy, Paul's adopted "son" in the ministry, had already been baptized and had already received a gift of the holy Spirit at the hands of the Apostle Paul (see 7) when he went with Paul to Jerusalem. (Acts 21: 15-19.) Doubtless, there and then "James and all the elders," apostolic-elders, recognizing Timothy's devotion and close affiliation with Paul, unitedly blessed him, laying their hands upon him by way of indorsement; and the account implies that they did this, not according to a usual custom nor to all of Paul's companions, but "by prophecy";—indicating that they were led to do it by some prediction by, or instruction from, the Lord.

(2) These deacons were not commissioned, or authorized to preach, by the apostles' laying hands on them, for they were not elected to be preachers, but to serve tables; and, anyway, they already, by virtue of their anointing of the holy Spirit, had full authority to preach to the extent of their talents and opportunity. And

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*See Volume V., Chap. viii.

without any mention of license, or permission, or other ordination from anybody, we find Stephen, one of these deacons, preaching so zealously that he was the first after the Master to seal his testimony with his blood. This laying on of hands evidently signified merely the apostolic approval and blessing.

(3) The laying on of hands on Paul and Barnabas could not have been a permission to preach; for they were already recognized as elders and had been teaching in the Antioch Church for over a year. Besides, they had both been preaching elsewhere, previously. (Compare Acts 9: 20-29; 11: 26.) This laying on of hands could only mean the *indorsement of the missionary work* about to be undertaken by Paul and Barnabas;—that the Antioch *Ecclesia* joined in the mission with them and probably defrayed their expenses.

(4) Here the Apostle intimates that a laying on of Timothy's hands upon a fellow-laborer in the vineyard would signify his approval, or indorsement: so that if the man turned out poorly in any respect, Timothy would share in his demerit. He must, so far as possible, make sure that he did not give his influence to introduce one who would do injury to the Lord's sheep, either morally or doctrinally.

No risk should be run; caution should be exercised either in giving a letter of recommendation or a public indorsement in the form of a public God-speed. The same advice is still appropriate to all of the Lord's people in proportion to the degree of their influence. Nothing in this, however, implied that any were dependent upon Timothy's indorsement before they would have the right to preach: that right according to ability being granted by the Lord to all who receive the holy Spirit of anointing.

A PAID MINISTRY?

The custom of a paid ministry, now so general and considered by many unavoidable and indispensable, was not the usage of the early Church. Our Lord and his chosen twelve were, so far as we are able to judge from the inspired records, poor,—except, perhaps, James and John and Matthew. Accustomed to voluntary giving to the Levites, the Jews evidently extended this usage to everything religious that appealed to them as being of God. The disciples had a general treasurer, Judas (John 12: 6; 13: 29), and evidently never lacked; though it is equally evident that they never *solicited alms.* Not a hint of the kind is even suggested in the record of our Lord's words. He trusted to the Father's provision, and certain honorable women ministered unto him (and his) of their abundance.—See Matt. 27: 55, 56; Luke 8: 2, 3.

Had our Lord's sermons and parables been interlarded with appeals for money, it would have sapped their life. Nothing appeals to us more than does the evident unselfishness of the Master and all his specially chosen ones, Judas being the only exception, and his avarice cost him his fall. (John 12: 5, 6.) The love of money and show and the begging system of Babylon today is much against its powerful influence; and the absence of this spirit amongst the Lord's faithful now, as at the first advent, tells much in their favor with those who study them as living epistles, not fully appreciating their teachings. In a most remarkable manner the Lord has provided thus far for his "harvest" work without one solitary appeal being made for money; and we trust it will never be otherwise; believing that this is the Lord's mind.

Let those ambitious for this world's luxuries and wealth seek them in the fields of trade or in the lucrative professions; but let none become ministers of the Gospel of Christ from any other motive than love for God and for his Truth and for his brethren: a love that will rejoice in sacrificing ease and wealth and honor of men — not grudgingly, but heartily. But alas! nominal Christianity has grown great and worldly, and her servants are honored with the titles Reverend, Very Reverend, Most Reverend and Doctor of Divinity; and with these honors and titles go salaries,—not according to the minister's needs, but on the commercial basis of his ability to attract large congregations and wealthy people. The natural result has followed—"The priests thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the Lord and say, Is not the Lord among us? None evil can come upon us." "His watchmen are blind: they are all ignorant, they are all D—— D——s, they cannot bark; dreaming or talking in their sleep; lazy, loving slumber [ease]. Yea, they are greedy dogs which can never have enough; and they are shepherds that cannot understand: they all look to their own way [welfare], every one for his gain from his own quarter [denomination]." "They shall gather to themselves teachers having ears itching [for praise of men]; and they shall turn their ears from the Truth and shall be turned unto fables."—Isa. 56: 10, 11; Micah 3: 11; Phil. 3: 2; 2 Tim. 4: 3, 4.

Some may reason that both extremes ought to be avoided—large salaries and no salaries—and may call to mind the Lord's words, "The laborer is worthy of his hire;" and the Apostle's words, "If we have sown unto you spiritual things, is it a great thing if we reap your carnal things?" Yet we must remember that even these strongest statements of Scripture refer not to princely salaries, but to bare necessities. This the Apostle illustrates by the quotation, "Thou shalt not muzzle the ox that treadeth out the corn." The ox was to be free to provide for his necessities, but no more. The Apostle has given us the keynote of his own successful ministry, saying: "I will not be burdensome to you: for I seek not yours, but you. . . . And I will very gladly spend and be spent for you; though the more abundantly I love you the less I be loved."—2 Cor. 12: 14, 15.

Following in the footsteps of Jesus will not lead us in the direction of salaries: neither will the footsteps of his chief apostle, Paul. The latter, after showing that to ask earthly remuneration for spiritual services would in no sense violate justice, tells us of his own course in the matter in these words:—

"I have coveted no man's silver or gold or apparel. Yea, yourselves know that these [my] hands have ministered unto my

necessities, and to them that were with me. I have shewed you all things, how that so laboring ye ought to support the weak, and to remember the words of our Lord Jesus, how he said, It is more blessed to give than to receive."—Acts 20: 33-35.

"*We have not used this right [over you to require temporal things in exchange for spiritual]: but we bear all things that we may cause no hindrance to the gospel of Christ.*" (*1 Cor. 9: 12.*) "*When I was present with you and wanted, I was chargeable to no man: for that which was lacking to me the brethren which came from Macedonia [voluntarily] supplied.*"—2 Cor. 11: 9.

Our liberties are just the same as were those of the apostles in these respects; and fidelity to the cause should lead us to follow their steps in this as in all matters. The Lord, the apostles, and their associates, who traveled and gave their entire time to the ministry of the truth, did accept voluntary contributions from the brethren to meet their expenses; and, as already intimated, the laying on of the hands of the Antioch Church upon Paul and Barnabas, when they were about to start on their first missionary tour, seems to have implied that the Church became responsible for their expenses, and correspondingly participated in their work; just as now we all join, as the *Watch Tower Bible and Tract Society*, in sending forth "Pilgrims," becoming responsible for their expenses.

There is no intimation, direct or indirect, that the elders serving the Church at home received either salary or expense money; and we believe that it will generally be found advantageous to each local Church to use the voluntary services of its own members—few or many, great or insignificant. This Scriptural method is spiritually healthful: it tends to draw out all the various members in the exercise of their spiritual gifts, and leads all to look more to the Lord as the real Shepherd, than does the hiring method. As the number of qualified teachers increases, let the example of the Antioch Church be imitated;—let some be sent forth as missionaries, colporteurs, pilgrims, etc.

Nevertheless, if any congregation considers that its field of usefulness is a large one and that a brother could advantageously give his entire time to ministering to it and to mission work, and if they *voluntarily* tender him money sufficient for his expenses, we know of no Scripture that would forbid its acceptance. But both the serving Elder and the supporting *Ecclesia* should see to it that the amount provided is not more than *reasonable living expenses* for the servant and those properly dependent on him. And both should see also that *all* the members of the *Ecclesia* be exercised, and particularly such as possess qualifications for eldership; otherwise the spirit of Babylon, churchianity, will be sure to develop.

DISCIPLINE IN THE ECCLESIA.

—Matt. 18:15-18.—

The administration of discipline is not the function of the elders only, but of the entire Church. If one appears to be in error or in sin, his supposed wrong should be pointed out to the erring one only by the one he has injured, or by the member first discovering the wrong. If the reproved one fails to clear himself, and *continues* in the error or sin, then two or three brethren without previous prejudice should be asked to hear the matter and advise the disputants. (Elders they may or may not be, but their eldership would add no force or authority in the case except as their judgment might be the riper and their influence the more potent.) If this committee decide unanimously with either party, the other should acquiesce and the matter be wholly at an end—correction, or restitution, so far as possible, being promptly made. If either of the original disputants still persists in the wrong course, the one who made the original charge or one of those called in committee or, preferably, all of these together, *may* then (but not sooner) exercise their privilege of bringing the matter before the *Ecclesia*, the body, the Church. Thus it is evident that the Elders were in no sense to be judges of the members;—hearing and judgment were left to the local body, or Church.

The two preliminary steps (above mentioned) having been taken, the facts being certified to the elders, it would be their duty to call a general meeting of the

Ecclesia, or consecrated body, as a *court*,—to hear the case in all of its particulars, and in the name and reverence of its Head to render a decision. And the matter should be so clear, and the condemned should have such generous treatment, that the decision would be a unanimous one, or nearly so. Thus the peace and oneness of the body (the *Ecclesia*) would be preserved. Repentance even up to the moment of the Church's condemnation is possible. Nay, to secure repentance and reform is the very object of every step of these proceedings—to reclaim the transgressor; his *punishment* not at all the object. Punishment is not ours but God's: "Vengeance is mine, I will repay, saith the Lord." (Rom. 12: 19.) Should the wrong-doer repent at any step in this proceeding, it should be a cause of thanksgiving and rejoicing to all who possess the Lord's Spirit, and no others are members of his body.—Rom. 8: 9.

Indeed, even if the transgressor refuse to hear (obey) the decision of the entire Church, no punishment is to be inflicted or even attempted. What then? Merely the Church is to withdraw from him its fellowship and any and all signs or manifestations of brotherhood. Thenceforth the offender is to be treated "*as* a heathen man and a publican."—Matt. 18: 17.

At no time in these proceedings are the faults or failings of the offender to be made public property—scandalizing him and the Church, and the Lord, the Head of the Church. Nor is he to be harshly spoken of even after the separation; just as we are not to berate, or rail against, heathen men and publicans, but are to "speak evil of no man" and to "do good unto all men." (Titus 3: 2; Gal. 6: 10.) Love is the quality which insists on the strictest obedience to these last two requirements to "all men": how much more will love insist that a "brother," a fellow-member in the *Ecclesia*, the body of Christ, shall not only not be injured by false or garbled statements, but that, additionally, his weaknesses or blunders or sins be carefully covered, not from the unsympathetic world only, but also from "the household of faith" and from even the Church,—until the final step of "telling it to the Church" should be found absolutely necessary. At every step the spirit of love will hope that the wrong-doer is laboring under some misapprehensions, and will be praying for wisdom and grace to turn a sinner from the error of his way and thus (possibly) to save a soul from death.—James 5: 20.

Oh, that the holy Spirit, the spirit of love, might dwell in every member of the Ecclesia so richly that it would give pain to hear a defamatory tale about any one, and especially about a fellow-member! This would at once eliminate one-half the friction, or more. Nor would the following of the above procedure, outlined by our Lord, lead to *frequent* church trials: rather, while removing the ground for animosities, it would inculcate a respect for the judgment of the Church as being the judgment of the Lord, and the voice of the Church would be heard and obeyed accordingly. Furthermore, with order and love thus prevailing we may be sure that each would seek as far as possible to "mind his own business" and not attempt to reprove his brother or correct him, or bring the matter before a committee or the Church, unless the matter were one of some importance as concerned himself or the Church or the Truth.

Unquestionably, the majority of the Church troubles (and society and family troubles as well) spring not from a desire to wrong, nor even from a wrong unintentionally committed, but from misunderstandings and, at least, partial misinterpretations of intentions or motives. The tongue is the general mischief-maker; and it is part of the spirit of a sound mind, therefore, to set a guard upon the lips as well as upon the heart, from which proceed the ungenerous sentiments which, the lips expressing, set fire to evil passions and often injure many. The New Creation—the Church—has strict instructions from their Lord and Head on this important subject. His spirit of love is to fill them as they go *alone*, privately, to the injuring person without previous conference or talking with anyone. They go not to make him (or her) *ashamed of his conduct*, nor to berate him or otherwise punish, but to secure a cessation of the wrong and, if possible, some recompense for injury already received. Telling others of the wrong, first or afterward, is unkind, unloving,—contrary to the Word and Spirit of our Head. Not even to ask *advice* should the matter be told: we have the Lord's *advice* and should follow it. If the case be a peculiar one, the wisest of the elders should be asked for advice along the lines of a hypothetical case, so as not to disclose the real trouble and wrong-doer.

Unless the trouble is serious, the matter ought to stop with the personal appeal to the erring one, whether he hears or forbears to hear—to yield. But if the second step be deemed necessary, no explanation of the trouble should be made to those asked to confer until they gather in the presence of the accuser and the accused. Thus slanderous "talk" will be avoided and the committee of brethren will come to the case unbiased and be the better able to counsel both parties wisely; for the trouble may be on both sides or, possibly, wholly on the side of the accuser. At all events, the accused will be favorably impressed by such fair treatment and will be much more likely to yield to such counselors if his course seems to them also to be wrong. But whether the one deemed by the committee to be in error shall yield or not, the whole matter is still strictly private, and not a mention of it should be made to anyone until, if thought sufficiently important, it is brought before the Church, and passed upon finally. Then for the first time it is common property to the saints only, and in proportion as they are *saints* they will desire to say no more than necessary to anyone respecting the weaknesses or sins of anybody.*

In carrying out the findings of the Church court, the matter rests with each individual; hence, each must discern the justice of the decision for himself. The penalty of withdrawal of fellowship is designed to be a correction in righteousness, and is of the Lord's prescribing. It is to serve as a protection to the Church, to separate those who walk disorderly, not after the spirit of love. It is not to be esteemed a perpetual separation. but merely until the reproved one shall recognize and acknowledge his wrong and to the extent of his ability make amends.

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*Additionally see Chap. ix.—"If thy brother trespass against thee."

ACCUSATIONS AGAINST ELDERS.

"Against an Elder receive not an accusation, except at the mouth of two or three witnesses."—1 Tim. 5: 19, R. V.

The Apostle in this statement recognizes two principles. (1) That an Elder has already been recognized by the congregation as possessing a good and noble character, and as being specially earnest for the Truth, and devoted to God. (2) That such persons, by reason of their prominence in the Church, would be marked by the Adversary as special objects for his attacks —objects of envy, malice, hatred and strife on the part of some, even as our Lord forewarned—"Marvel not if the world hate you;" " ye know that it hated me before it hated you;" "If they have called the Master of the house Beelzebub, how much more shall they call them of his household!" (Matt. 10: 25; 1 Jno. 3: 13; Jno. 15: 18.) The more faithful and capable the brother, the more nearly a copy of his Master, the more proper his choice as an Elder; and the more faithful the Elder, the more sure he will be to have as enemies,—not Satan and his messengers only, but as many also as Satan can delude and mislead.

These reasons should guarantee an Elder against condemnation on the word of any one person, if otherwise his life appeared consistent. As for hearsay or rumor, they were not to be considered at all; because no true yokefellow, cognizant of the Lord's rule (Matt. 18: 15), would circulate rumors or have confidence in the word of those who would thus disregard the Master's directions. To be heard at all, the accusers must profess to have been *witnesses*. And even if two or more witnesses made charges there would be no other way of hearing the case than that already defined. Any one person charging wrong against the Elder, should, after personal conference failing, have taken with him two or three others who would thus become *witnesses* to the contumacy. Then the matter, still unamended, might be brought by Timothy or anyone before the Church, etc.

Indeed, this accusation before two or three witnesses, being the requirement as respects all of the members, leaves room for the supposition that the Apostle was merely claiming that an Elder should have every right and privilege guaranteed to any of the brethren. It may be that some were inclined to hold that since an Elder must be "well reported," not only in the Church, but out of it, an Elder should be arraigned upon the slightest charges, because of his influential position. But the Apostle's words settle it that an Elder's opportunities must equal those of others.

This matter of *witnesses* needs to be deeply engraved on the mind of every New Creature. What others claim to know and what they slanderously tell is not even to be heeded—not to be received. If two or three, following the Lord's directions, bring charges against anyone—not backbitingly and slanderously but as instructed—before the Church, they are not even then to be believed; but then will be the proper time for the Church to *hear* the matter--hear both sides, in each other's presence; and then give a godly decision and admonition, so phrased as to help the wrong-doer back to righteousness and not to push him off into outer darkness.

MISTAKEN CALLS TO PREACH.

A considerable number of people declare that they received of the Lord a *call* to preach the Gospel; perhaps they add in the next breath that they never knew why, or that they are aware that they have no special qualifications for the service, or that circumstances have always seemed to hinder them from responding to the call. Questioning them respecting the nature of the "call," develops the fact that it was merely an imagination or conjecture. One felt *impressed* at some time in his experience (perhaps before becoming a Christian at all) that he ought to devote himself to God and his service, and his highest ideal of God's service was drawn from his nominal church experiences, represented in the preacher whose services his family attended. Another felt his organ of approbativeness impressed, and said to himself—How I would like to be able to wear the cloth and receive the respect and titles and salary of a preacher—even a second or third-rate one. If possessed of large self-esteem, too, he probably felt still further impressed that as the chosen apostles were "untalented and ignorant men," so, possibly, God had him specially in mind because of his lack of talent and education. God has favored many such, and his cause as well, in not opening the way to their ambitions, misconstrued to be his call to preach.

As already pointed out, every member of the New Creation is *called to preach;* not by his ambitions or imaginations, but by the Word, which calls upon all who receive the grace of God not in vain to "*show forth the praises* of him who has called us out of darkness into his marvelous light." (1 Pet. 2:9.) This call includes, therefore, all begotten of the spirit of the Truth—male and female, bond and free, rich and poor, educated and uneducated—black, brown, red, yellow and white. What further commission is needed than this—"He hath put a new song into my mouth,"—even "the loving kindness of Jehovah"?—Psa. 40: 3; 107: 43.

True, the Lord did *specially choose* and specially call the twelve apostles for a special work; true also he has proposed that in so far as his people will hearken to his words he will "*set* the various members in the body" as pleases him—some to one service and some to another, "to every man according to his several ability." (Matt. 25: 15.) But he clearly shows us that many will seek to "*set*" themselves as teachers; that it is the duty of the Church to look continually to him as their true Head and Leader, and not to favor the self-seeking ambitious brethren; that neglect of this duty will mean neglect of his words; deficiency, therefore, of love and obedience; and will surely be to the spiritual disadvantage of such an *Ecclesia,* as well as to the disadvantage of the self-set teacher.

The Lord's rule on this subject is clearly set forth to be—"He that humbleth himself shall be exalted; and he that exalteth himself shall be abased." (Luke 14: 11.) The Church is to follow this rule, this mind of the Spirit, in all matters in which she shall seek to know and obey her Lord. The Lord's method is to advance only him whose zeal and faithfulness and patient perseverance in well-doing has shown itself in little things. "He that is faithful in that which is least is faithful also in much." (Luke 16: 10.) "Thou hast been faithful over a few things: I will make thee ruler over many things." (Matt. 25: 21, 23.) There is always plenty of room at the bottom of the ladder of honor. Whosoever wills, need not for long be without opportunities for serving the Lord, the Truth and the brethren in humble ways which the proud-spirited will disdain and neglect, looking for service more honorable in the sight of men. The faithful will rejoice in any service, and to them the Lord will open wider and yet wider doors of opportunity. Thus his will, exemplifying the wisdom from above, is to be carefully followed by every member of the New Creation;—especially in his vote, in his stretching forth of his hand as a member of the body of Christ to express the will of the Head.

A self-seeking brother should be passed by, however capable; and a less capable, but humble, brother should be chosen for Elder. So gentle a reproof should be beneficial to all—even though not one word be uttered respecting the reasons governing. And in the case of a capable Elder giving evidence of a dictatorial spirit, or inclining to regard himself as above the Church and of a separate class, or implying a divine right to teach not coming through the *Ecclesia* (Church), it would be a kindness as well as a duty to such a one to drop him to some less prominent part of the service or from all special services for a time, until he shall take this gentle reproof and recover himself from the snare of the Adversary.

All are to remember that, like other faculties, *ambition* is necessary in the Church as well as in the world; but that in the New Creation it must not be a selfish ambition to be something great and prominent, but a loving ambition to serve the Lord and his people, even the very humblest. We all know how ambition led to Satan's fall—from the favor and service of God to the position of an enemy of his Creator and an opponent of all his righteous regulations. Similarly, all who adopt his course, saying, "I will ascend above the stars of God [I will *set* myself above others of the sons of God], I will be as the Most High—[a ruler amongst them, a usurper of divine authority without divine appointment, and contrary to the divine regulation]," are sure to suffer divine disapprobation, and proportionate alienation from the Lord. And the influence of such, like Satan's, is sure to be injurious. As Satan would be an unsafe teacher, so are all who have his disposition sure to lead into darkness for light; because they are not in the proper attitude to receive the light and be used as messengers of it to others.

Whenever, therefore, any brother feels sure that he is called to preach in some public capacity when no door of service has been opened to him in the appointed manner,—if he is inclined to force himself upon the Church, without its almost unanimous request,—or if having been chosen to the position of a leader or Elder he seeks to hold the position and consider it his by right, without regular votes of the Church from time to time requesting his service continued, we may set it down either that the brother has not noted the proprieties of the case, or that he has the wrong, self-seeking spirit unsuitable to any service in the *Ecclesia.* In either event it will be the proper course to make a *change* at the first proper occasion for holding an election: and, as already suggested, the first Sunday of a year or in a quarter would be an appropriate time easily remembered.

"WARN THEM THAT ARE UNRULY."

"*We export you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all ti: see that none render evil for evil unto any, but ever follow that which is good, both among yourselves and to all men.*" —1 Thess. 5:14, 15.

This exhortation is not to elders, but to the entire Church, including the elders. It takes cognizance of the fact that although the entire Church, as God's New Creation, has a perfect standing before him as New Creatures in Christ Jesus, nevertheless each and all of them have their imperfections according to the flesh. It shows, further, what we all recognize; *viz.*, that there are differences in the degrees and in the kinds of our fleshly imperfections; so that, as in children of an earthly family different dispositions require different treatment by the parents, much more in the family of God there are such wide differences of disposition as to require special consideration one for the other. To take notice of each other's imperfections, from the standpoint of criticism, would be to do ourselves much injury, cultivating in our hearts a fault-finding disposition, keenly awake to the weaknesses and imperfections of others, and proportionately, perhaps, inclined to be blind to our own defects. Such criticism is entirely foreign to the spirit and intention of the Apostle's exhortation.

Those are addressed who have been begotten of the spirit of the truth, the spirit of holiness, the spirit of humility, the spirit of love. Such as are thus growing in the graces of the Spirit, will fear and criticize chiefly their own defects; while their love for others will lead them to make as many mental excuses and allowances for them as possible. But while this spirit of love is properly condoning the offenses and weaknesses of the brethren, it is to be on the alert, nevertheless, to do them good—not by bickering, strife, contention, chiding, fault-finding and slandering one another, but in a manner that Love, the Golden Rule, would approve. With gentleness, meekness, long-suffering and patience, it will seek to make allowance for each other's weaknesses, and at the same time to help each other out of them, each remembering his own weaknesses of some kind.

The *unruly* are not to be comforted and supported and encouraged in their wrong way; but in kindness, in love, they are to be admonished that God is a God of order; and that in proportion as we would grow in his likeness and favor we must observe rules of order. They should be admonished that nothing is further from the divine arrangement than anarchy; and that as even worldly people recognize the principle that the worst form of government imaginable is preferable to anarchy, so much the more should God's people, who have received the spirit of a sound mind, the holy Spirit, recognize this same principle in the Church; and the Apostle exhorts us to submit ourselves one to the other, for the sake of the general interests of the Lord's cause. If we were all perfect, and our judgment of the Lord's will perfect, we would all think exactly the same—there would be no particular necessity for submitting one to another; but since our judgments differ, it is necessary that each consider the other and the other's standpoint of observation and judgment, and that each seek to yield something in the interest of general peace—yea, to yield everything so as to preserve the unity of the Spirit in the bonds of peace in the body of Christ, except where principle would be infringed by such a course.

The unruly or disorderly are not entirely to blame for their condition, perhaps. Many people are born disorderly and inclined to be so in their dress and in all their affairs in life. Disorderliness, therefore, is a part of their weakness, which should be thought of sympathetically, kindly, but, nevertheless, should not be permitted to do injury to the Church of God, to hinder its usefulness, to prevent its coöperation in the study and service of the Truth. It is not the will of God that his people should have that meekness which would amount to weakness in dealing with disorderly persons. Kindly, lovingly, but firmly, they should be shown that, as order is heaven's first law, so it must be highly esteemed amongst those who are heavenly-minded; and that it would be sinful for the congregation to permit one or two or more of its members to do violence to the divine regulations, as expressed in the Word of God and as generally understood by the congregation with which he is associated.

ADMONISHING NOT A GENERAL ORDER.

It would be a great mistake, however, to suppose that the Apostle, in using this general language to the Church, meant that every individual of the Church was to do such admonishing. To admonish wisely, helpfully, is a very delicate matter indeed, and remarkably few have a talent for it. The election of elders on the part of congregations is understood to signify the election of those of the number possessed of the largest measure of spiritual development, combined with natural qualifications to constitute them the representatives of the congregation, not only in respect to the leading of meetings, etc., but also in respect to keeping order in the meetings and admonishing unruly ones wisely, kindly, firmly. That this is the Apostle's thought is clearly shown in the two preceding verses, in which he says:—

"We beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their works' sake. And be at peace amongst yourselves."—1 Thess. 5: 12, 13.

If divine wisdom has been properly sought and properly exercised in the choosing of elders of a congregation, it follows that those thus chosen were very highly esteemed; and since novices are not to be chosen, it follows that these were appreciated and selected for their works' sake, because it was discerned by the brethren that they had a considerable measure of the holy spirit of love and wisdom and meekness, besides certain natural gifts and qualifications for this service. To "be at peace amongst yourselves," as the Apostle exhorts, would mean that, having chosen these elders to be the representatives of the congregation, the body in general would *look to them to perform the service to which they were chosen*, and would not attempt to take it each upon himself to be a reprover, or admonisher, etc. Indeed, as we have already seen, the Lord's people are not to judge one another personally; and only the congregation as a whole may exclude one of the number from the fellowship and privileges of the meeting. And this, we have seen, can come only after the various steps of a more private kind have been taken—after all efforts to bring about reform have proved unavailing, and the interests of the Church in general are seriously threatened by the wrong course of the offender. But in the text before us the Apostle exhorts that the congregation shall "know"—that is, recognize, look to—those whom they have chosen as their representatives, and expect them to keep guard over the interests of the Church, and to do the admonishing of the unruly, up to the point where matters would be serious enough to bring them before the Church as a court.

PUBLIC REBUKES RARE.

This admonishing, under some circumstances, might need to be done publicly before the congregation, as the Apostle suggests to Timothy: "Them that sin [publicly] rebuke before all, that others also may fear." (1 Tim. 5:20.) Such a public rebuke necessarily implies a *public sin of a grievous nature*. For any comparatively slight deviation from rules of order the elders, under the law of love, the Golden Rule, should certainly "consider one another to provoke unto love and to good works," and so considering they would know that a word in private would probably be much more helpful to the individual than a public rebuke, which might cut or wound or injure a sensitive nature where such wounding was entirely unnecessary, and where love would have prompted a different course. But even though an Elder should rebuke a grievous sin publicly, it should be done, nevertheless, lovingly, and with a desire that the reproved one might be corrected and helped back, and not with a desire to make him odious and to cast him forth. Nor, indeed, does it come within the Elder's province to rebuke any to the extent of debarring them from the privileges of the congregation. Rebuke to this extent, as we have just seen, can proceed only from the Church as a whole, and that after a full hearing of the case, in which the accused one has full opportunity for either defending himself or amending his ways and being forgiven. The Church, the *Ecclesia*, the consecrated of the Lord, are, as a whole, his representatives, and the Elder is merely the Church's representative—the Church's best conception of the Lord's choice. The Church, therefore, and not the elders, constitute the court of last resort in all such matters; hence, an elder's course is always subject to review or correction by the Church, according to the united judgment of the Lord's will.

While considering this phase of the subject, we might pause a moment to inquire the extent to which the Church, directly or indirectly, or through its elders, is to exercise this duty of admonishing the disorderly, and of eventually excluding them from the assembly. It is not within the power of the Church to exclude permanently. The brother who, having offended either a brother member or the whole Church body, returns again and says, "I repent of my wrong course, and promise my best endeavors to do right in the future," or the equivalent of this, is to be forgiven—fully, freely—as heartily as we hope the Lord will forgive the trespasses of all. No one but the Lord has the power or authority to cut off any individual everlastingly—the power to sever a branch from the Vine. We are informed that there is a sin unto death, for which it is useless to pray (1 John 5: 16); and we are to expect that such a wilful sin as would thus bring the penalty of the Second Death would be so open, so flagrant, as to be readily discerned by those who are in fellowship with the Lord. We are not to judge of any by what is in their hearts, for we cannot read their hearts; but if they commit wilful sin unto death it will surely become manifest outwardly—by their lips, if they are doctrinal transgressions, denying the precious blood of atonement; or by their immoralities, if they have turned to walk after the flesh, "like the sow that is washed, to her wallowing in the mire." It is respecting such as these, referred to in Heb. 6: 4-8; 10: 26-31, that the Apostle warns us to have no dealings whatever—not to eat with them, not to receive them into our houses, and not to bid them God-speed (2 John 9-11); because those who would affiliate with them or bid them God-speed would be accounted as taking their places as enemies of God, and as partaking of the evil deeds or evil doctrines, as the case might be.

But in respect to others, who "walk disorderly," the regulation is very different. Such an excluded brother or sister should not be treated as an enemy, nor thought of as such; but as an erring brother, as the Apostle says further on in this same epistle, "If any man obey not our word by this epistle [if he be disorderly, unwilling to submit himself to sound reasoning and loving, generous rules of order] note that man, and have no company with him, to the end that he may be ashamed; yet count him not as an enemy, but admonish him as a brother." (2 Thess. 3:14, 15.) Such a case as this would imply some open, public opposition on the part of the brother to the rules of order laid down by the Apostle, as the Lord's mouthpiece; and such a public opposition to right principles should be rebuked by the congregation, should they decide that the brother is so out of order that he needs admonishing; and if he do not consent to the form of sound words, sent us by our Lord through the Apostle, he should be considered as so out of accord as to make it no longer proper that he should have the fellowship of the brethren until he would consent to these reasonable requirements. He should not be passed by on the street unnoticed by the brethren, but be treated courteously. The exclusion should be merely from the privileges of the assembly and from any special brotherly associations, etc., peculiar to the faithful. This is implied also in our Lord's words, "Let him be unto thee as an heathen man and a publican." Our Lord did not mean that we should do injury to a heathen man or a publican, nor treat either in any manner unkindly; but merely that we should not fellowship such as *brethren*, nor seek their confidences, nor as New Creatures give them ours. The household of faith is to be cemented and bound together with mutual love and sympathy, and expressions of these in various ways. It is from the lack of these privileges and blessings that the excluded brother is caused to suffer, until he feels that he must reform his ways and return to the family gathering.

There is a suggestion in this respect to warmth, to cordiality, to true brotherliness, that should prevail amongst those who are members of the Lord's body.

"COMFORT THE FEEBLE-MINDED."

Continuing our examination of the Apostle's words in our text, we note that the Church is to comfort the feeble-minded. We thus have notice that the reception of the holy Spirit does not transform our mortal bodies so as to entirely overcome their weaknesses. There are some with feeble minds, as there are others with feeble bodies, and each needs sympathy along the line of his own weakness. The feeble minds were not to be miraculously cured; nor should we expect that because the minds of some are feeble and unable to grasp all the lengths, and breadths, and heights, and depths of the divine plan that, therefore, they are not of the body. On the contrary, as the Lord is not seeking for his Church merely those who are of fine physical development, strong and robust, so likewise he is not seeking merely those who are strong and robust in mind, and able to reason and analyze thoroughly, completely, every feature of the divine plan. There will be in the body some who will be thus qualified, but others are feeble-minded, and do not come up even to the average standard of knowledge. What comfort should we give to these? We answer that the elders, in their presentations of the Truth, and all of the Church in their relationship one with the other, should comfort these, not necessarily in pointing out their feebleness and condoning the same, but rather along general lines,—not expecting the same degree of proficiency and intellectual discernment in the members of the family of God. None should claim that those who have such disabilities are, therefore, not of the body.

The lesson is much the same if we accept the revised reading, "Comfort the faint-hearted." Some naturally lack courage and combativeness, and with ever so good will and ever so loyal hearts cannot, to the same degree as others of the body, "be strong in the Lord," nor "fight the good fight of faith" in the open. The Lord, however, must see their will, their intention, to be courageous and loyal, and so should the brethren—if they are to attain the rank of overcomers.

All should recognize that the Lord's judgment of his people is according to their hearts, and that if these feeble-minded or faint-hearted ones have had a sufficiency of mind and will to grasp the fundamentals of the divine plan of redemption through Christ Jesus, and their own justification in God's sight through faith in the Redeemer, and if on this basis they have made a full consecration of their all to the Lord, they are to be treated in every way so as to permit them to feel that they are fully and thoroughly members of the body of Christ; and that the fact that they cannot expound or cannot perhaps with clearness discern every feature of the divine plan intellectually, and defend the same as courageously as others, is not to be esteemed as impugning their acceptance with the Lord. They should be encouraged to press along the line of self-sacrifice in the divine service, doing such things as their hands find to do, to the glory of the Lord and to the blessing of his people,—comforted with the thought that in due time all who abide in Christ and cultivate the fruits of his Spirit and walk in his steps of sacrifice will have new bodies with perfect capacity, in which all the members shall be able to know as they are known;—and that meantime the Lord assures us that his strength is shown the more fully in our weakness.

"SUPPORT THE WEAK."

This implies that there are some in the Church weaker than others; not merely physically weaker, but weaker spiritually—in the sense of having human organisms depraved in such a manner that they, as New Creatures, find greater difficulty in growth and spiritual development. Such are not to be rejected from the body, but, on the contrary, we are to understand that if the Lord counted them worthy of a knowledge of his grace, it means that he is able to bring them off conquerors through him who loved us and bought us with his precious blood. They are to be supported with such promises as the Scriptures afford,—to the effect that when we are weak in ourselves we may be strong in the Lord and in the power of his might, by casting all our care upon him, and by faith laying hold upon his grace; that in the hour of weakness and temptation they will find fulfilled the promise, "My grace is sufficient for thee; my strength is made perfect in weakness." The entire congregation can assist in this comforting and supporting, though, of course, the elders have a special charge and responsibility toward these, because they are the chosen representatives of the Church, and, hence, of the Lord. The Apostle, speaking of the various members of the body, after telling of pastors and teachers, speaks of "helps." (1 Cor. 12: 28.) Evidently the Lord's good pleasure would be that each member of the Church should seek to occupy such a place of helpfulness, not only helping the elders chosen as the representatives of the Church, but also helping one another, doing good unto all men as we have opportunity, but especially to the household of fai

"PATIENT TOWARD ALL."

In obeying this exhortation to exercise patience toward each other under all circumstances, the New Creatures will find that they are not only exercising the proper attitude toward each other, but that they are cultivating in themselves one of the grandest graces of the holy Spirit—patience. Patience is a grace of the Spirit which will find abundant opportunity for exercise in all of life's affairs, toward those outside the Church as well as toward those within it; and it is well that we remember that the whole world has a *claim* upon our patience. We discern this only as we get clear views of the groaning creation's condition, revealed to us through the Scriptures. Therein we see the story of the fall, and how all have been injured by it. Therein we see God's patience toward sinners and his wonderful love in their redemption, and in the provisions he has made, not only for the blessing and uplifting of his Church out of the miry clay and out of the horrible pit of sin and death, but glorious provisions also for the whole world of mankind. In it, too, we see that the great difficulty with the world is that they are under the delusions of our Adversary, "the god of this world," who now blinds and deceives them.—2 Cor. 4:4.

Surely this knowledge should give us patience! And if we have patience with the world, much more should we have patience with those who are no longer of the world, but who have by God's grace come under the conditions of his forgiveness in Christ Jesus, have been adopted into his family, and are now seeking to walk in his steps. What loving and long-suffering patience we *should* have toward these fellow-disciples, members of the Lord's body! Surely we *could* have nothing else than patience toward these; and surely our Lord and Master would specially disapprove and in some manner rebuke impatience toward any of them. Furthermore, we have great need of patience even in dealing with ourselves under present distress and weaknesses and battles with the world, the flesh and the Adversary. Learning to appreciate these facts will help to make us more patient toward all.

"SEE THAT NONE RENDER EVIL FOR EVIL."

This is more than an individual *advice:* it is an injunction, addressed to the Church as a whole, and is applicable to each congregation of the Lord's people. It implies that if some of the household of faith are disposed to take vengeance, to retaliate, to render evil for evil, either upon brother members or upon those outside, that the Church will not be acting the part of a busybody in taking notice of such a course. It is the duty of the Church to *see* to this. "*See* that no man render evil for evil," means, give attention to it that this proper spirit is observed in your midst amongst the brethren. If, therefore, the elders should learn of such occasions as would be covered by this injunction, it would be their duty kindly to admonish the brothers or the sisters respecting the Word of the Lord; and, if they will not hear, it would be the duty of the former to bring the matter before the congregation, etc., etc. And here is the Church's commission to take cognizance of such an improper course on the part of any. Not only are we thus to see to one another, and to look out for each other with kindly interest, to note that backward steps are not taken, but we are to see to it that, on the contrary, all follow after that which is good. We should rejoice in and commend every evidence of progress in a right way, giving it our support as individuals and as congregations of the Lord's people. By thus doing, as the Apostle suggests, we may rejoice evermore, and with good cause; for so helping one another the body of Christ will make increase of itself in love, growing more and more in the likeness of the Head, and becoming more and more fit for joint-heirship with him in the Kingdom.

"LET US CONSIDER ONE ANOTHER TO PROVOKE UNTO LOVE AND TO GOOD WORKS"

—HEB. 10: 24.—

What a loving and beautiful thought is here expressed! While others consider their fellows to fault-find or discourage, or selfishly to take advantage of their weaknesses, the New Creation is to do the reverse;—to study carefully each other's dispositions with a view to avoiding the saying or doing of things which would unnecessarily wound, stir up anger, etc., but with a view to provoking them to love and good conduct.

And why not? Is not the whole attitude of the world, the flesh and the devil provocative of envy, selfishness, jealousy, and full of evil enticement to sin, of thought, word and deed? Why, then, should not the New Creatures of the Christ body not only abstain from such provocations toward themselves and others, but engage in provoking or inciting in the reverse direction—toward love and good works? Surely this, like every admonition and exhortation of God's Word, is reasonable as well as profitable.

THE ASSEMBLING OF OURSELVES."

"*Not forsaking the assembling of ourselves together, as the custom of some is, but exhorting one another, and so much the more as ye see the day drawing on.*"—Heb. 10: 25.

The Lord's injunction, through the Apostle, respecting the assembling of his people, is in full accord with his own words, "Where two or three of you are met in my name, there am I in the midst." (Matt. 18: 20.) The object of these gatherings is clearly indicated; they are for mutual advancement in spiritual things—opportunities for provoking or inciting each other unto more and more love for the Lord and for each other, and to increased good works of every kind that would glorify our Father, that would bless the brotherhood, and that would do good unto all men as we have opportunity. If he who says, I love God, yet hateth his brother, knows not what he says, and deceives himself (1 John 4: 20), similarly mistaken, we believe, are those who say, I long to be with the Lord and to enjoy his blessing and fellowship, if they meantime neglect opportunities to meet with the brethren, and do not enjoy their company and fellowship.

It is in the nature of things that each human being must seek some companionship; and experience attests the truthfulness of the proverb, that "Birds of a feather flock together." If, therefore, the fellowship of the spiritually minded is not appreciated, longed for and sought after, if we do not improve opportunities to enjoy it, we may be sure these are unhealthy indications as respects our spiritual condition. The natural man loves and enjoys natural fellowship and companionship, and plans and arranges with his associates in respect to business matters and pleasures, even though their common worldly hopes and plans are very limited indeed as compared with the exceeding great and precious hopes of the New Creation. As our minds become transformed by the renewing of the holy Spirit, our appetite for fellowship is not destroyed, but merely turned into new channels, where we find a wonderful field for fellowship, investigation, discussion and enjoyment—the history of sin and the groaning creation, past and present,—God's record of the redemption and the coming deliverance of the groaning creation;—our high calling to joint-heirship with the Lord;—the evidences that our deliverance is drawing nigh, etc. What an abundant field for thought, for study, for fellowship and communion!

No wonder we say that the one who is unappreciative of the privilege of meeting with others for the discussion of these subjects is spiritually sick, in some respects, whether he is able to diagnose his own ailment or not. It may be that he is diseased with a kind of spiritual pride and self-sufficiency, which leads him to say to himself, I need not go to the common school of Christ, to be taught with his other followers; I will take private lessons from the Lord at home, and he will teach me separately, and deeper and more spiritual lessons. Quite a few seem to be afflicted with this spiritual egotism—to imagine themselves better than others of the Lord's brethren, and that he would depart from his usual custom and from the lines marked out in his Word, to serve them in a peculiar manner, just because they think more highly of themselves than they ought to think, and because they request it. Such brethren should remember that they have not one solitary promise of the Lord of a blessing so long as they are in this attitude of heart and conduct. On the contrary, "the Lord resisteth the proud and showeth his favors to the humble." The Lord blesses those who hear and obey his instructions, saying, "If ye love me, keep my commandments." To those who are in a right attitude of heart it is quite sufficient that the Lord has enjoined that we come together in his name; and that he has promised special blessings to so few as even two or three obeying him, and that the Church is representatively his body, and is to be prospered by "that which every joint supplieth," and to edify itself and to "build one another up," as members in all the graces and fruits of the Spirit. Sometimes the difficulty is not purely a spiritual egotism, but partially a neglect of the Word of God and a leaning to human understanding, supposing that the promise, "they shall be all taught of God," implies an individual teaching, separate the one from the other. The customs of the apostles and their teachings, and the experience of the Lord's people, are all contrary to such a thought.

However, on the other hand, we are not to crave merely numbers and show and popularity, but are to remember that the Lord's promised blessing is to "two or three *of you;*" and, again, through the Apostle, the exhortation is to "the assembling of *ourselves* together." It is not a sectarian spirit that the Lord and the Apostle inculcate here, when they intimate that the assemblies are not to be worldly assemblies, in which the Lord's people are to mingle, but Christian assemblies,—assemblies of those who know of God's grace and who have accepted of the same by a full consecration of themselves to him and his service. The worldly are not to be urged to come to these meetings. They are not of *you*, even as "Ye are not of the world"; and if they were attracted, either by music or other features, the spirit of the injunction would be lost, for where worldliness would abound, and a desire to please and to attract the worldly, very speedily the proper object of the meeting would be lost sight of. That proper object is explained to be "the building up of *yourselves* in the most holy faith," "edifying *one another*," "inciting *one another* to love and to good works."—Jude 20; 1 Thess. 5: 11; Heb. 10: 24.

Let the *evilly disposed* flock together, if they will; let the *morally disposed* flock together with their kind; and let the Spirit-begotten ones *assemble themselves* and proceed along the lines laid down in the Lord's Word for their edification. But if they neglect this, let the blame for unfavorable consequences not be attached to the Head of the Church nor to the faithful apostles, who clearly emphasized the proper course and exemplified it in their own conduct.

This does not mean that outsiders are to be forbidden entrance to the meetings of the Church, if they are interested enough to desire to come in and "behold your order," and be blessed by your holy conversation, exhortations to good works, and love, and exposition of the divine Word of promise, etc. The Apostle intimates this very clearly in 1 Cor. 14:24. The point we are making is that "assembling ourselves" is not an assemblage of unbelievers, where endeavors are made constantly to break the hearts of sinners. The sinner should be free to attend, but should be letalone to see the order and love prevailing amongst the Lord's consecrated ones, that thus even though he comprehend only in part, he may be reproved of his sins by discerning the spirit of holiness and purity in the Church, and may be convinced respecting his errors of doctrine by beholding the order and symmetry of the truth which prevails amongst the Lord's people.—Compare 1 Cor. 14:23-26.

This brings to a consideration of the general

CHARACTER OF THE MEETINGS

of the Lord's people. We remark, first of all, that on this subject, as on others, the Lord's people are left without cast-iron laws and regulations—left free to adapt themselves to the changing conditions of time and country, left free in the exercise of the spirit of a sound mind, left free to seek the wisdom that cometh from above, and to manifest the degree of their attainment of the Lord's character-likeness under the discipline of the Law of Love. That Law of Love will be sure to urge modesty as respects all innovations or changes from the customs of the early Church; it will be sure to hesitate to make radical changes except as it shall discern their necessity, and even then will seek to keep close within the spirit of every admonition and instruction and practice of the early Church.

In the early Church we have the example of the apostles as special teachers. We have the example of the elders, doing pastoral work, evangelistic work, and prophesying or public speaking; and from one illustration, given with particularity in 1 Cor. 14, we may judge that each member of the Church was encouraged by the apostles to stir up whatever talent and gift he might possess, to glorify the Lord and to serve the brethren;—thus to exercise himself and to grow strong in the Lord and in the Truth, helping others and being helped in turn by others. This account of an ordinary Church meeting in the Apostle's day could not be followed fully and in detail today, because of the peculiar "gifts of the Spirit" temporarily bestowed upon the early Church for the convincing of outsiders, as well as for personal encouragement at a time when, without these gifts, it would have been impossible for any of the number to be edified or profited to any extent. Nevertheless, we can draw from this early custom, approved by the Apostle, certain valuable and helpful lessons, which can be appropriated by the little companies of the Lord's people everywhere, according to circumstances.

The chief lesson is that of mutual helpfulness, "building one another up in the most holy faith." It was not the custom for one or even several of the elders to preach regularly, nor to do or attempt to do all the edifying or building up. It was the custom for each member to do his part, the parts of the elders being more important according to their abilities and gifts; and we can see that this would be a very helpful arrangement and bring a blessing not only to those who heard, but also to all participating. And who does not know that even the poorest speaker or the most illiterate person may, if his heart be full of love for the Lord and devotion to him, communicate thoughts which will be precious to all who may hear. The class of meetings here described by the Apostle evidently was a sample of the majority of meetings held by the Church. The account shows that it was a mixed meeting, at which, adapting the account to present times, one might exhort, another might expound, another might offer prayer, another propose a hymn, another read a poem which seemed to fit his sentiments and experiences, in harmony with the topic of the meeting; another might quote some Scriptures bearing on the topic under discussion, and thus the Lord might use each and all of these members of the Church in mutual edification, mutual upbuilding.

It is not our thought that there never was preaching in the early Church. On the contrary, we find that wherever the apostles went they were considered specially able expounders of the Word of God, who would be present probably but a short time, and during the period of their presence, it is likely, they did nearly all of the public speaking, though we doubt not that other social meetings, open to all, were held as well. This same practice respecting apostolic preaching was no doubt followed by others who were not apostles; as, for instance, Barnabas, Timothy, Apollos, Titus, etc.; and the same liberties were enjoyed also by some who misused them and exercised quite an influence for evil—Hymenæus and Philetus and others.

Where the Lord has laid down no positive law it would be inappropriate for us or for others to fix a law. We offer, however, some suggestions, viz., that there are certain spiritual needs of the Church which require ministering to:—

(1) *Instruction* is necessary—in the more purely prophetical matters and also in the moral doctrines, and in respect to the development of the Christian graces.

(2) Because of more or less differing methods in the use of language, and because of more or less obtuseness of mind and varying degrees of spiritual perception, as between those who are babes in Christ and those who are more mature in knowledge and in grace, it is advisable that opportunities be afforded at which each will be encouraged to express his understanding of the things which he has learned, either through reading or hearing, to the intent that if his understanding of these things be defective it may be corrected by the statements of others on the subject.

(3) There should be frequent regular meetings at which reasonably full opportunities would be given to anyone to present what he might believe to be a different view of truth from that perhaps generally held and approved by the *Ecclesia*.

(4) There should be not only devotional services connected with all meetings of the Lord's people, but experience shows the profitableness of *each one*, in the hearing of his brethren, *confessing with his mouth*, either in testimony or in prayer, his devotion to the Lord.

DOCTRINE STILL NECESSARY.

Respecting the first proposition: We are living in a time when doctrines in general are being sneered at, and when quite a good many claim that doctrine and faith are of no value in comparison to works and morals. We cannot agree with this, because we find it entirely out of accord with the divine Word, in which faith is placed first and works second. It is our faith that is accepted of the Lord, and according to our faith he will reward us, though he will properly expect that a good faith will bring forth as many good works as the weaknesses of the earthen vessel will permit. This is the rule of faith everywhere laid down in the Scriptures. "Without faith it is impossible to please God." "This is the victory that overcometh the world, even our faith." (Heb. 11: 6; 1 John 5: 4.) No man can properly be an overcomer, therefore, unless he exercise faith in God and in his promises; and in order to exercise faith in the promises of God he must understand them; and this opportunity and ability to grow strong in faith will be in proportion to his understanding of the divine plan of the ages, and the exceeding great and precious promises connected therewith. Hence, doctrine — instruction — is important, not merely for the knowledge which God's people are to have and to enjoy above and beyond the knowledge of the world in things pertaining to God, but especially because of the influence which this knowledge will exercise upon all hopes and aims and conduct. "He that hath this hope in him purifieth himself" (1 John 3: 3) is a Scriptural expression which fully coincides with the foregoing statements. He who would endeavor to purify himself, to cleanse his conduct, must, to be successful, begin as the Scriptures begin, with the heart, and must progress, using, for a cleansing, the inspired promises. And this means a knowledge of the doctrines of Christ.

It is appropriate, however, that we clearly distinguish and differentiate between the doctrines of Christ and the doctrines of men. The doctrines of Christ are those which he himself and his inspired apostles have set before us in the New Testament. The doctrines of men are represented in the creeds of men, many of which are grossly and seriously at variance with the doctrines of the Lord, and all of them in disagreement with each other. Moreover, it is not sufficient that we be indoctrinated once; for, as the Apostle intimates, we receive the treasures of God's grace into poor earthen vessels which are very leaky; and hence, if we cease to receive we will cease to have; for which cause it is necessary that we have "line upon line, precept upon precept," and that we continually renew and review our study of the divine plan of the ages, using whatever helps and assistances divine providence supplies, seeking so far as possible to obey the Apostle's injunction to be—"not forgetful hearers, but doers of the work," and thus "doers of the Word."—James 1: 22-25.

Our second proposition is one that may not at once be so fully appreciated as the first. It is apt to be the thought of many, if not of all, that those who can express the truth most clearly, most fluently, most accurately, should be the only ones to express it, and that the others should keep silence and hear and learn. This thought is right in many respects. It is not our suggestion that any should be put to teach or be looked up to as teachers, or their words received as instruction, who are incapable of giving instruction, and who do not clearly apprehend the divine plan. But there is a great difference between setting such to teach—as in the case of elders—and having a meeting at which all members of the New Creation would have an opportunity of *briefly expressing themselves or asking questions*, with the understanding that their questions or doubts or expressions are not upheld by the Church as being the sentiments of the company. At such meetings wrong ideas may possibly be set forth in the form of questions—not with an intention of teaching these opinions, nor with the purpose of enforcing them, but with a view to having them criticized if they need criticism, or approved if worthy of commendation; but such opportunities should be sanctioned only in the presence of some one advanced in the Truth and able to give a Scriptural reason for his faith, and to show the way of the Lord more perfectly. Is it asked, What advantage could come from such a course? We reply that we have frequently seen the advantages demonstrated. It is often difficult—sometimes impossible—to state matters in the simplest and most direct manner; and it is equally impossible for all minds, however honest, to grasp a subject with an equal degree of clearness from the same illustration. Hence the value of questions, and of a variety of presentations of the same truth, as illustrated in our Lord's parables, which present subjects from various standpoints, affording a more complete and harmonious view of the whole. So, too, we have noticed that the blundering and somewhat bungling statement of a truth may, at times, effect an entrance into some minds where a more sound and more logical statement had failed—the incompetence of the speaker matching in some respects the lower plane of reason and judgment in the hearer. We are to rejoice if the Gospel is preached and finds a lodgment in hungry hearts, whatever the channel, as the Apostle explains,—"some even preach Christ of contention and vainglory." We can only rejoice if some are brought to a proper knowledge of the Lord, even though we must greatly regret the improper motives of the presentation; or, as in the other case, the imperfection of the presentation. It is the Lord and the Truth and the brethren that we love and desire to serve; and, hence, we must rejoice in anything which brings the desired results, and should make our arrangements so as not to interfere with this, which we recognize to be a fact. This does not signify that the illogical and incompetent should be *set* to teach in the Church, nor that we should imagine that the illogical presentations would be the most successful in general. Quite the contrary. Nevertheless, we are not *wholly to ignore* that which we see is sometimes a channel of blessing to some minds and which has the backing of primitive Church usage.

In support of our third proposition: No matter how confident we are that we have the truth, it would certainly be unwise for us so to shut and lock the door of interrogation and contrary expressions as thoroughly to exclude all that might be considered error by the leader of the meeting or by the entire congregation. One limitation alone should prevail to a thorough exclusion; viz., that the gatherings of the New Creatures are not for the consideration of secular subjects, worldly sciences and philosophies, but solely for the study of the divine revelation; and in the study of the divine revelation the congregation should first, last and always recognize the difference between the foundation principles of the doctrines of Christ (which no member may change or alter, nor consent to have questioned) and the discussion of advanced doctrines, which must be fully in accord with the foundation principles. The latter should at all times have full, free opportunities to be heard, and there should be meetings at which they can be heard. This, however, does not mean that they should be heard over and over, and that some individual should be permitted to confuse and distract every meeting and every topic with some particular hobby. Let his hobby have a fair hearing and a fair discussion at an appropriate time, in the presence of some well versed in the Truth, and if ruled out by the congregation as unscriptural, and the promoter of the thought be not convinced of its unscripturalness, let him at least refrain from intruding the subject upon the notice of the Church for a long time,—perhaps a year,—when he might without impropriety request another hearing, which might or might not be granted, as the congregation should think the matter worthy or unworthy of hearing and investigation.

What we urge is, that unless there be some such vent, two dangers may be encountered: One, the danger of falling into the condition we see prevailing now in the nominal churches of Christendom, in which it is impossible to find access to their ears through their regular Church meetings, every avenue of approach being carefully guarded. The other danger is, that the individual having a theory which appeals to his judgment as truth—no matter how false and irrational it might be,—would never feel satisfied unless it should have a reasonable hearing, but would be continually obtruding the topic; whereas, after having been heard reasonably, even if not convinced of the error of his argument, he would be disarmed as respects the impropriety of intruding the matter upon those who have already heard and rejected his thought.

Our fourth proposition: Growth in knowledge is very liable to detract from devotion—strange as it may appear that it should be so. We find, our capacities so small, and our time for religious things so limited, that if attention be energetically directed in one channel it is apt to lead to dwarfing in other directions. The Christian is not to be all head and no heart, nor all heart and no head. The "spirit of a sound mind" directs us to cultivate all the fruits and graces which go to round out and complete a perfect character. The tendency of our day in all matters is in the opposite direction—to specialize. One workman does this part, another workman that part; so that now very few workmen understand a trade in full as in former times. The New Creature must resist this tendency, and must "make straight paths for his feet" accordingly; lest while cultivating one element of grace he falls into danger through the lack of the proper exercise of another God-given faculty or privilege.

The qualities of devotion are found in all mankind in a greater or less degree of development. These mental qualities are called veneration and spirituality, and they summon to their aid the organs of conscience, hope, tune, etc. If these be neglected, the result will be that interest in and love for the Truth will degenerate; so that instead of our hearts being led to the Lord with greater appreciation of his love, and with greater desire to please, honor and serve him, we will find the lower organs joining more in the controversy, taking the places of these higher ones, and the investigations will come to be more in the light of mental philosophies, into which will enter combativeness and destructiveness, ambition, strife and vainglory. The New Creation needs, therefore, not only to unite devotional services, prayer and praise, as a part of every meeting, but, we believe, needs in addition a special meeting of a devotional kind once a week, joined with which should be opportunities for testimony respecting Christian experiences;—not according to the usual custom of going back from one to twenty years or more to tell about a first conversion, etc., but an up-to-date testimony, referring specifically to the condition of the heart at the moment, and during the week intervening since the last meeting of a similar kind. Such up-to-date testimonies prove helpful to those who hear; sometimes encouraging them by the rehearsal of favorable experiences, and sometimes comforting them by the narration of trials, difficulties, perplexities, etc., because they thus discern that they are not alone in having trying experiences, and sometimes failures.

Thus all may learn more fully the meaning of the words of the Apostle, "Think it not strange concerning the fiery trial which shall try you, as though some strange thing happened unto you." (1 Pet. 4:12). They find that all who are the Lord's people have trials and difficulties, and each learns thus to sympathize with the other; and as the bond of sympathy grows the spirit of helpfulness grows. and the spirit of love—the holy Spirit. Such mid-week meetings could advantageously have a topic suggested at the previous Sunday gathering; and this topic being before the minds of the class should inspire each to mark the passing experiences of life, and to make note of them, especially along the line of the particular topic for the week. Undoubtedly every Christian has an abundance of opportunities for noting the lessons and experiences of life along various lines every week; but the majority, not thinking, not noticing, permit these valuable lessons to flow past them unrecognized, and learn chiefly from the larger and more bitter experiences of life what they might better have learned by taking heed to the Lord's daily dealings with them through his providences.

To illustrate: Suppose that the topic for the week had been, "The peace of God," from the text, "The peace of God, which passeth all understanding, shall keep [guard in] your hearts." (Phil. 4: 7.) Each of the brotherhood should take notice during the week to what extent this Scripture found fulfilment in his own case; and what things seemed to interrupt and prevent this ruling peace,—bringing in disquiet, discontent. These experiences and the lessons drawn from them, told by those in the group more expert, and by those less expert (male and female) would not only bring to each other's attention their own experiences during the fore part of the week, but in the after part would add to their own experiences the lessons and experiences of others, thus broadening their sympathies and leading them more and more to discern the beauties of peace in contrast with strife;—the blessing of the peace of God in the heart; and how it is possible to have this peace even when surrounded by turmoil and confusion or distressing conditions over which we have no control. The devotional feature of these meetings will add to their profit. He who realizes most keenly his own defects, and who is most earnestly striving to grow in the graces of the Spirit, will be the most earnest in his devotions to the Lord and in his desires to please him and to partake more and more of his holy Spirit.*

In these meetings, as in all others, it is apparent that the greatest good can be accomplished by preserving order;—not to the extent of destroying the life and liberty of the meeting, but to the proper extent of best preserving its liberty, without anarchy or disorder, under wise, loving, gentle restraint. For instance: The character of the meeting should be understood in advance; and it would be the duty of the leader to hold it, with reasonable, loving laxity, to its specified and agreed-upon purpose. It should be understood that these are not general question-meetings, nor meetings for discussion, nor for preaching; that other meetings are provided, and that those who wish are welcome to attend them; but that these meetings have a limited scope. To keep the meeting thus properly in line, and to avoid private discussions or replies of one individual to another, the leader—being the one chosen to represent the whole—should be the only one to reply or to criticize others—and then only when *necessary*. It is his bounden duty to see that some testimonies are not so lengthy as to be tedious and hinder others from having opportunity, and that the meeting is not prolonged beyond its reasonable, agreed-upon, length. All these things devolving upon the leader, imply that he should be an Elder in the Church. A novice of insufficient experience would be apt, even with the best of intentions, to be either too lax or too rigid in applying principles to such an occasion;—he might either spoil the meetings with too great leniency, or offend some worthy brother or sister by an unwisely expressed correction and application of proper rules. Moreover, the leader of such a meeting should be an Elder, or one competent to hold the position of an Elder in the Church, so that he might have a sufficiency of knowledge of the Word, and experience in grace and teaching ability to be able to give a word of encouragement or counsel or helpful advice *in response* to the various testimonies as presented. For "A word in due season, how good it is!"—how much more helpful, often, than a whole discourse under other conditions.—Prov. 15: 23.

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*There are six meetings of the character here described held by the Allegheny Church every Wednesday evening. They are held in various localities convenient to the little groups who constitute them, and vary in attendance from seven to thirty-five. The Sunday afternoon lesson constitutes the topic for the week following.

Although in the foregoing we have indicated various interests that should be provided for in the meetings, we have described particularly only the last—which, by the way, we consider one of the most important of all; the one meeting most helpful in spiritual growth. Let us now glance at what might be good arrangements respecting other meetings. These would differ according to the circumstances, conditions, and numbers constituting the gathering—the *Ecclesia*, the body. If the number were fifty or so, and if some of the number were particularly talented in public speaking and clear exposition of the Truth, we advise that one preaching service in the week might generally be advantageous—especially as the meeting to which friends, neighbors or others might be invited. But if in the Lord's providence none of the company are specially qualified for the presentation of a connected, logical, reasonable discourse on some Scriptural topic, we believe it would be better that this form of meeting be not attempted, or that the time be divided between several possessed of some ability to treat a Scriptural subject thus connectedly in public, the topic being the same and the brethren taking turns in leading off. Or such elders might alternate, one this Sunday, another next, and so on, or two this Sunday, two next, and so on. It would appear that the best interests of the whole Church are conserved by the bringing forward and granting opportunities to *all* the brethren *in proportion* to their ability,—always estimating that humility and clearness in the Truth are absolutely the primary essentials,—not flourish and oratory.

But the most important meeting in our judgment, the most helpful, next to the devotional meeting first described, is one in which the whole company of believers take part under sometimes one chairman, or leader, and sometimes another. For these meetings either a topic or a text of Scripture may be taken up for discussion, and the leader, looking over the subject in advance, should be intrusted with authority to divide it amongst leading brethren, if possible appointing them their parts a week in advance, that they may come to the meeting prepared to offer suggestions, each along the line of his own particular department of the topic. These principal participants in the examination of the subject (perhaps two, or perhaps a half dozen, or more, as the number of competent persons, the size of the congregation, and the weight of the topic might demand) will find the wide margin Bibles with the references to DAWNS and TOWERS, and the Topical Indexes, very helpful. Let them either present the matter in their own language, or find special extracts from DAWNS, TOWERS, etc., right to the point, which they might read in connection with some appropriate remarks.

When the meeting has been opened by praise and prayer, the topics may be called for in their proper turn by the Chairman; and after each appointed speaker has presented his findings on his phase of the subject it should be open to the entire class for questions and expressions, either in harmony with, or in opposition to, what has already been presented by the leading speaker on the topic. If the class appear disinclined to discuss, and need drawing out, the Chairman should do this by skilful questions. The Chairman only should address the speakers or attempt to *answer* or harmonize their declarations; though, of course, he may call upon any speaker for a further explanation of his position or reasons. The speakers should all address their remarks to the Chairman and never to each other, and thus danger of personality and wrangling may be avoided. The Chairman should take no other part than as above in connection with the discussion, but should be able at the close to draw together the various findings, briefly summarizing the whole subject from his own standpoint, before closing the session with praise and thanksgiving.

Each point may be gone through with, and the entire subject be well ventilated and investigated, so that it will be clearly discerned by all. Or, in some of the more complex subjects, the Chairman might better sum up and give his views at the close of the examination of each topic. We know of no better kind of meeting than this for a thorough study of the divine Word. We consider it much more advantageous usually than regular preaching for the majority of gatherings of the Lord's people.

A meeting of this kind includes all the features covered by the suggestions numbered 1, 2 and 3, foregoing. As respects the first, those who are assigned the leading parts have full opportunity for the exercise of whatever abilities they possess. In regard to the second point, all have an opportunity of taking part, asking questions, offering suggestions, etc., following each of the leading speakers on the several points. And as to the third point, it also is accommodated by such a meeting as this, because the topics for each week should preferably be decided on by the whole class, and not by the leader, and at least a week ahead of their discussion.

Anyone in attendance at such a class should have the privilege of presenting his question or topic, and the spirit of love and sympathy and helpfulness and consideration pervading all should be such that all proper topics would be accorded a respectful hearing. And in the case of a special request for a topic supposed to be contrary to the general views of the congregation, yet fully within the lines of the foundation principles of the Gospel, the person desirous of having the subject discussed should be granted a reasonable time for the presentation, and should be the chief speaker for the occasion, his time possibly being limited, say, to thirty minutes or more or less, according to the importance of the topic and the interest of the class in it. Following his presentation the question should be open for discussion by the others of the class, the propounder of the question having a few minutes granted him subsequently for a brief answer to any objections brought forward by others, the Chairman having the final word in closing the meeting.

Another kind of meeting which has proven very advantageous in the study of the Word is known as a "Dawn Circle for Bible study." These are not merely reading circles, but a systematic study of the divine plan in all its phases, taken up item by item. The several volumes of MILLENNIAL DAWN, treating the subjects, as they do, in a connected and consecutive order, constitute (with the Bible) text books for these Bible studies; but in order to the profit of these classes it is necessary that the leader and the class should clearly differentiate between reading and studying. So far as the reading is concerned, all of the dear friends can as well, or perhaps better, do their reading by themselves at home. The object of these studies is to take up a certain portion of each topic as presented in one or more paragraphs, and to discuss it thoroughly between themselves, calling up collateral passages of Scripture, etc., and thoroughly ventilating the matter, and, if possible, getting each member of the class to give an expression of his thought respecting the particular matter under consideration, proceeding then to the next topic. Some of these Dawn Circles have taken a year or two for the study of a single volume of MILLENNIAL DAWN—and that to great interest and profit.*

"LET EVERY MAN BE FULLY PERSUADED IN HIS OWN MIND."

—ROM. 14:5.—

All logical minds delight in reaching a *decision*, if possible, respecting every item of truth; and this the Apostle declares should be striven for by each member of the Church for himself—"in his own mind." It is a common mistake, however, to attempt to apply this personally good rule to a Church or to a class in Bible-study—to attempt to force all to *decide* on exactly the same conclusion respecting the meaning of the Lord's Word. It is proper that we should wish that all might "see eye to eye"; but it is not reasonable to expect it when we know that all are fallen from perfection, not only of body, but also of mind, and that these deflections are in various directions, as shown by the various shapes of head to be found in any gathering of people. Our various kinds and degrees of education are important factors also in assisting or hindering one-ness of view.

But does not the Apostle intimate that we should all mind the same things?—and that we will be all taught of God so that we will all have the spirit of a sound mind?—and that we should expect to grow in grace and knowledge, building one another up in the most holy faith?

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*There are six meetings of this kind in connection with the Allegheny Church, held in various localities, and on evenings most convenient for the friends attending each. They are led by various brethren-elders.

Yes, all this is true; but it is not intimated that it will all be attained in one meeting. The Lord's people not only have differently developed heads, and differences in experience or education, but they are additionally of different ages as New Creatures—babes, youths, matured. It must not surprise us, therefore, if some are slower than others to comprehend and, hence, slower to be fully persuaded in their own minds respecting some of "the deep things of God." They must grasp the *fundamentals*—that all were sinners; that Christ Jesus, our Leader, *redeemed* us by his sacrifice finished at Calvary that we are now in the School of Christ to be taught and fitted for the Kingdom and its service; and that none enter this School except upon full consecration of their all to the Lord. These things all must see and fully and always assent to, else we could not recognize them as even baby brothers in the New Creation; but we have all need of patience with each other, and forbearance with each other's peculiarities—and behind these must be *love,* increasing every grace of the Spirit as we attain more and more nearly to its fulness.

This being so, all questions, all answers all remarks—in meetings where several participate—should be *for* the entire company present (and not personal to any one or any number), and should, therefore, be *addressed to the Chairman,* who represents all—except when the Chairman may for convenience request the speaker to face and address the audience direct. Hence, too, after having expressed his own view, each is quietly to hear the views of others and not feel called to debate or restate his already stated position. Having used his opportunity, each is to trust to the Lord to guide and teach and show the truth, and should not insist that all must be *made to see* every item as he sees it, nor even as the majority view it. "On essentials, unity; on non-essentials, charity," is the proper rule to be followed.

We agree, however, that every item of truth is important, and that the smallest item of error is injurious, and that the Lord's people should pray and strive for unity in knowledge; but we must not hope to attain this by force. Unity of spirit on the first basic principles of truth is the important thing; and where this is maintained we may be confident that our Lord will *guide* all possessing it into all truth due and necessary to him. It is in this connection that the leaders of the Lord's flock need special wisdom and love and force of character and clearness in the Truth, so that at the conclusion of each meeting he who has led may be able to summarize the Scriptural findings and leave all minds under their blessed influence—expressing himself clearly, positively, lovingly—but never dogmatically, except upon the foundation principles.

FUNERAL SERVICES.

On funeral occasions, when more or less of solemnity prevails amongst the friends in attendance, the cold and silent corpse, the wounded hearts and tearful eyes, the crape, etc., all help to impress the general lesson that death is not the friend of mankind, but its enemy. Such occasions, therefore, are very favorable to the presentation of the Truth, and should be improved. Many now interested in Present Truth received their first clear impressions of it from a funeral discourse. Besides, many will attend and listen on such an occasion who would be too prejudiced, too fearful of opposing the wishes of their friends, to attend any of the regular ministries of the Truth. Accordingly, we advise that such opportunities be used as effectively as circumstances will permit. Where the deceased is a believer, and his family are in opposition, he should make a dying request that some one representing the Truth address the mourners on the occasion of his funeral. If the deceased be a child, and the parents are both in the Truth, there would be no question respecting the matter; but if only one of them were in sympathy and the other opposed, the responsibilities of the matter would rest with the father, though the wife would have a perfect right to present her view of the matter to her husband, and he should give her suggestions reasonable consideration—not, however, to the avoidance of his own responsibility to God as the head of the family.

In many of the little companies there are brethren quite qualified to make an interesting and profitable discourse suitable to such an occasion, without any suggestions from us or from anyone; but in the majority of the little groups of consecrated ones special talent for such a discourse is lacking, and it is for this reason that we offer some suggestions respecting a profitable method of conducting such services. The brother conducting the service would preferably be one not close of kin to the deceased; and yet if no other than one of close kin were available, there could be no impropriety in a son or a husband or a father conducting the service. Unless quite conversant with public speaking, and familiar with the subject, his better plan might be to adapt to his particular use and the occasion the suggestions below given —writing them in manuscript form, from which he would read to the assembled friends. The writing should be in a very plain hand or by typewriter, and should be read over several times aloud before attempting to deliver it in public, so that the delivery might be as smooth and distinct and easily understood as possible. We would suggest further that if no brother be found competent for the occasion there would be no impropriety in such a reading by a sister,—wearing some kind of a head-covering.

We offer the following suggestions for the conduct of the service and for an address at the funeral of a brother in the Lord:

(1) Commence service by the singing of some appropriate hymn to a moderately slow tune—"Rock of Ages," "Nearer, my God, to Thee," "Lead, Kindly Light," "Many Sleep, but not Forever," or other.

(2) If any of the family be members of denominational churches, and desire their minister to be assigned some part in the service, this would be the most appropriate place to have him either read a few verses of Scripture on the resurrection, or offer a prayer, or both.

If there be no such request, omit this (2), and pass from (1) to (3).

(3) SUGGESTIVE OUTLINE OF FUNERAL DISCOURSE.

Dear Friends: We are met together to offer a tribute of respect to the memory of our friend and Brother, whose earthly remains we are about to commit to the tomb—dust to dust, ashes to ashes. Notwithstanding the fact that there is nothing more common in the world than dying, and its attendant processes of sickness and pain and sorrow, we, nevertheless, find it impossible, as intelligent beings, to get accustomed to such painful breakings of ties of friendship, of home, of love, of brotherhood. Salve the sore as we will it is still painful, even though, as the Apostle declares, we, as Christians, "sorrow not as others who have no hope." And what could be more appropriate here today than an examination of this good hope, set before us in the Gospel as the balm of Gilead, which is able to heal earth's sorrows as nothing else can do.

However, before considering the hopes set before us in the Gospel—the hope of a resurrection of the dead, the hope of a future life in a much more happy condition than the present one—we are not improperly met with the question, Why should we need such a hope? Why should we not rather be spared from death than be given a hope of resurrection from the dead? Why does God permit us to live but a few short days or years, and they full of trouble? and why are we then cut off, as the grass that withereth? and why are the heart-strings broken, and the home and family arrangements disordered by this great enemy of our race, death, which, during the past six thousand years has slain, it is estimated, over fifty thousand millions of our human race, our brethren according to the flesh—children of Adam? To thoughtful minds there is no more interesting question than this conceivable.

Infidelity tells us that being merely the highest grade of animals we are born and live and die as does the brute beast, and that there is no future life provided for us.

But while shuddering at such a thought, and unable to prove to the contrary by any experience of our own, we, as children of God, have heard our Father's Word "speaking peace through Jesus Christ our Lord." The message of peace, which our dear Redeemer gives us as his followers, is not a denial of the facts of the case, not a declaration that there is no pain, no sorrow, and no death, but the reverse of this. He declares, "I am the resurrection and the life." He tells us again that "all that are in their graves shall hear his voice and shall come forth." Ah! this contradiction of the voice of infidelity is sweet to us! It brings hope, and hope brings peace in proportion as we learn to know and to trust the Father and also the Son, whose words we have heard, and who is carrying out the Father's gracious plans.

But if the Lord thus purposes a resurrection, and if the message of the resurrection brings peace and rest and hope, is it not still proper for us to inquire, Why should God first turn man to destruction and then later on, by a resurrection, say to mankind, in the language of the Psalmist (Ps. 90: 3.) "Return ye children of men?" Why not have kept them alive? Why not hinder sorrow, pain and death? We answer that the Scriptures, and the Scriptures alone, give us the explanation of present conditions: nothing else throws the slightest light upon the subject. Their testimony is that God originally created our race perfect, upright, in his own image and likeness, and that through disobedience our first parents fell from that noble estate—came under the penalty of sin, which is *death,*—and that this penalty for sin which was pronounced against father Adam involves his entire race in a natural way. The momentum of sin increased with human generations, and sickness, pain and death were proportionately hastened.

We have all been mistaught that the wages of father Adam's sin, the curse, the penalty, was to be eternal torment; that we and all mankind inherited that indescribable penalty as the result of original sin; and that only such as become followers of Jesus, consecrated saints, would escape that eternal torment. But we find, dear friends, that God's Word supports no such unreasonable, unjust and unloving plan, and that the Scriptures quite clearly state, to the contrary, that the wages of sin is *death*, that eternal life is the *gift* of God, and that none can have this *gift* except those who become vitally united to God's dear Son. Hence, we see that since the wicked will not be granted eternal life they could not suffer eternal misery. The Scriptural declaration is very plain and very reasonable: "All the wicked will God *destroy*."—Psa. 145: 20.

Note how clearly this was stated to father Adam when he was put on trial, the very time and place above all others where we should look for a statement from our heavenly Father respecting what would be the penalty of his righteous wrath. The statement is that the Lord made bountiful provision for our first parents in the various life-giving fruit-trees of Paradise, and merely tested them along the lines of obedience by prohibiting them from eating or even tasting or touching the fruit of one particular tree. It was this disobedience that brought exclusion from Paradise—exclusion from the trees (grove) of life, and, hence, gradually brought the dying conditions which still prevail, and that increasingly; for all are aware that the average of human life today is very much shorter than that of father Adam, who "*livednine hundred and thirty years*."

The Lord's words as presented in Genesis are, "In the day that thou eatest thereof thou shalt surely die." This "day," the Apostle Peter explains to us, was a day of the Lord, respecting which he says, "Be not ignorant, brethren, concerning this one thing, that *a day with the Lord is as a thousand years*;" and it was within this "day" that Adam died, and none of his posterity have ever lived out an entire thousand-year day. After Adam had transgressed, the Lord's words of condemnation show very clearly that he had no thought of tormenting his creatures, and that the curse extended no farther than to the destruction of the present life and the incidental tribulations connected with the dying condition. The Lord's expression of the curse to Adam was, "In the sweat of thy face shalt thou eat bread, until thou art returned unto the ground, for out of it wast thou taken; for dust thou art, and unto dust shalt thou return."—Gen. 2: 17; 3: 19; 2 Pet. 3: 8.

It is certainly a great cause for rejoicing to realize that the terrible doctrine of eternal torment, with its infliction, not only upon our first parents, but upon all of their race, all of their children, is a false doctrine which came to us not from the Bible, but from the "dark ages." It is not in the Lord's declaration in any sense of the word. Hear the Apostle Paul's explanation of the matter, in full accord with the account in Genesis. He says (Rom. 5: 12): "By one man sin entered into the world, and death by [as a result of] sin, and thus death passed upon all men, because all are sinners." What could be more reasonable or sensible or more satisfactory than this divine explanation of death?—that it is the result of sin; that our father Adam, when on trial, lost all of his rights and privileges by disobedience and came under this curse of sickness and pain, sorrow and trouble and dying; and that we, without having any trial (it being useless to try us who have inherited sinful propensities and weaknesses) are sharers of this same divine sentence against sin; viz, *death*,—and are as a race gradually going down in weakness, sickness, pain and trouble, into the tomb?

The explanation is satisfactory to our judgments, and it accounts for the fact that the infant of but an hour or a day or a week or a month shares in the pain and dying process as well as those who live a few years longer and participate personally in the transgression of the laws of righteousness. "I was born in sin, shapen in iniquity; in sin did my mother conceive me," is the Scriptural declaration on this point. "All have sinned, and come short of the glory of God."

But now, where is the hope? What help can there be for such a sad condition of things? What can be done for those who are now suffering, sorrowing and dying, the world over,—and what can be done for the fifty thousand millions who have already gone down into the prison-house of death? We answer that they can certainly do nothing for themselves. Six thousand years of human endeavor to lift itself out of sickness, pain and death has proven, unquestionably, the utter baselessness of any hope of that kind. Those who exercise hope must do so by looking unto the Lord, the God of our salvation. He has proposed a salvation, and the Bible is the revelation of the glorious plan of the ages which God is accomplishing step by step. The first step was that of redemption, the payment of the penalty that was against us—the death penalty. It was paid by our Lord Jesus, who "died, the just for the unjust, that he might bring us unto God." None of the condemned race could so much as redeem himself, and hence, surely—as the prophet pointed out"—None could give to God a ransom for his brother." But man's extremity became God's opportunity, and he sent Jesus, who gave for us his *unimpaired life*, his life that was "holy, harmless separate from sinners," separate from the dying race. This life God accepts as the corresponding price and offset to the condemned life of father Adam; and thus it avails for all of us who are of Adam's children, because we were not condemned on *our own* account, but "byone man's disobedience"; hence, God can be just and can release us through the obedience and ransom of one—Jesus Christ, our Lord. Of him it is written that he "gave himself a ransom for all, to be testified in due time."—1 Tim. 2:6.

Let us notice, dear friends, while passing, that our Lord Jesus did not redeem merely the Church; but, as the Scriptures clearly declare, "He is the propitiation [satisfaction] for our sins [the Church's sins], and not for ours only, but also for the sins of the whole world."—(1 John 2:2.) Here, thank God! we have the basis for the good hope which, as the Apostle suggests, enables us to sorrow not as others who have no hope, or who have but a flimsy hope, not based upon the positive declarations of God's Word.

But, says one, It is long since Jesus died. Why is it that sin and death are still permitted to reign and to swallow up the human family? We answer that God delayed the sending of the *sacrifice* for four thousand years, and still delays to send the blessing secured by it which must ultimately result—which blessing will be sure in God's "due time." The object in the delay, as explained by the Scriptures, is twofold:

First, to permit of the birth of a sufficient number of the human family properly to fill or populate the whole earth, when it shall be brought to the perfection of Eden, and as a whole be the Paradise of God restored on a larger and grander scale. These during the present time gain a certain amount of experience with sin and death, and learn a part of a very important lesson; viz., the exceeding sinfulness of sin and its undesirability. As soon as the Lord's time shall come, which we believe is not far distant, he will fulfil his promise and establish his Kingdom in the world, which will bind Satan, restrain all the powers and influences now working toward sin and death, and cause the knowledge of the Lord to fill the whole earth. Thus Christ will bless the human family and lift it up, step by step, toward the grand perfection in which it was created—in the image of God as represented in father Adam. This period of blessing is called the Millennial Kingdom, and it was for it that the Lord taught us to pray, "Thy Kingdom come; thy will be done on earth as it is done in heaven." It will require all of this thousand-year day of blessing and restitution to establish righteousness on a firm basis in the earth, and to test the world of mankind—to ascertain who of mankind, by obedience to Christ, may be accounted worthy of eternal life; and who under full knowledge, because of preference for sin, will be sentenced to the Second Death—"everlasting destruction from the presence of the Lord and from the glory of his power." These blessings of the Millennial age apply, not only to the sixteen hundred millions now living on the earth, but also to the fifty thousand millions who have gone into the tomb, the great prison-house of death, from which our Lord Jesus will call them forth to those Kingdom opportunities; as he declares, "I have the keys of death and of the tomb."—Rev. 1 : 18.

Secondly, dear friends, the Lord has delayed bringing in the general blessing and opportunities for the world, since our Lord redeemed us, in order that during this Gospel age he might gather out from amongst mankind, whom he has redeemed, a "little flock," an "elect" class, disciples, footstep followers, saints, holy ones. He is seeking thus "a peculiar people," "a Royal Priesthood," to be associated with himself in that Millennial Kingdom;—not to have part with the world in restitution to earthly conditions, however perfect and grand and glorious, and to an Edenic home, however desirable, but to a still higher favor, to be like their Lord—spirit beings, partakers of the divine nature, far above angels, principalities and powers, and sharers of his glory. What a wonderful hope is this, and how inspiring to the hearts of everyone who has heard the invitation and who has become a disciple, a follower of Jesus, and is seeking to walk in his steps, as he has set us an example! What a blessing it will be to attain to such glory, honor and immortality as is offered to the Church in the First Resurrection! and what a grand privilege it will be to be associated with our Lord in dispensing the divine favors to the entire groaning creation, and bidding whomsoever will, to Come to the water of life, and partake thereof freely! Yes; then, in the Kingdom, the Spirit and the Bride will say "Come" (for there will be a Bride then, the marriage of the Lamb taking place in the end of this Gospel age), "and whosoever will, may take of the water of life freely." (Rev. 22: 17.) Are not these two good reasons why God delayed giving the blessing as soon as the redemption sacrifice at Calvary was finished? Surely we may rejoice in the delay, and in our consequent opportunity to be called and to make our calling and election sure.

Such, dear friends, is a brief statement of the glorious hopes which animated our dear brother whose memory we honor today. These hopes were as an anchor to his soul, which enabled him to stand firmly on the Lord's side and to cast in his lot with those who confess the Master, and who seek to take up their cross daily in following him. He had noble qualities, which doubtless many of you recognized; but we are not basing our hopes and joys on his account on the supposition that he was perfect; but on our knowledge that Christ Jesus was his perfect Redeemer, and that he trusted in him; and that whosoever trusts in him will never be put to shame, but will eventually be brought off conqueror. No doubt our dear brother had estimable qualities which we all might copy, but we do not need to take any earthly pattern. God himself has given us in his Son a glorious example, which we all, like our dear brother, are to endeavor to copy. We do well not to look at each other, but at the perfect copy, Jesus. We do well to overlook natural blemishes, which all mankind have through the fall, and to remember that all these are covered, for such as are the Lord's followers, by the robe of his righteousness, so that they are "accepted in the Beloved."

Finally, dear friends, let us learn a lesson of the brevity of present life; and that while God has great blessings in store for the world, we who have already heard of his grace and salvation in Jesus have special privileges, special opportunities, and correspondingly special responsibilities in connection with our knowledge. As the Apostle declares, "He that hath this hope in him purifieth himself, even as he is pure." If we expect to be with the Lord and to share his glory and to be associates in his work in the future, we know that it will mean that our characters must be transformed, that our hearts must be renewed, that we must become not only pure in heart—that is, in intention, in will, in purpose, toward God, but, so far as possible, in word and in deed also—as nearly as the new mind may be able, under various circumstances, to control these bodies, imperfect through the fall. We are to remember not only to abide in Jesus and under the robe of his merit, but also to cultivate in our hearts more and more the graces of his Spirit; and good resolutions are a great aid in this direction. Let us, therefore, resolve afresh under these solemn circumstances and with these solemn, yet joyful thoughts before our minds, that as for us we will henceforth endeavor to walk more closely in the Master's footsteps and to let the light of his truth and grace more and more shine out through our lives. Let us endeavor that the world shall be better and happier for each day that we live in it, and that so far as possible we will glorify God in our bodies and spirits which are his. Amen.

(4) The discourse may be followed with prayer, which should be either by the speaker himself or by some competent brother in the Truth. An outside minister should never be called upon to pray *after* the discourse. He would be tolerably certain to pray to men and not to God, and to try to destroy in the minds of the audience whatever good effect had been produced by the discourse. In the prayer the Lord should be specially thanked for his grace in Christ Jesus, and his blessing should be asked upon all present, and particularly upon the bereaved ones in the family connection.

(5) The service may be appropriately closed with a verse or two of a suitable hymn, such as previously suggested.

(6) We advocate merely a few words of prayer at the grave-side after the lowering of the coffin.

VARIATIONS IN THE DISCOURSE, TO SUIT VARYING CIRCUMSTANCES.

The above discourse would, of course, be equally appropriate to a sister, by substituting the word "Sister" for "Brother"; but in the case of a worldly person or one not professing full consecration to the Lord, there would be need to make several amendments, such as will readily suggest themselves to any person competent to deliver such a discourse.

In the case of a child, whether of believing or unbelieving parentage, the discourse might be varied to suit; the deceased being referred to as "our young friend, cut down in the bud of manhood or womanhood by the scythe of the grim reaper, death"; or, if a babe, the text might be taken, "Refrain thy voice from weeping and thine eyes from tears, for thy works shall be rewarded, saith the Lord; and they shall *come again from the land of the enemy*." (Jer. 31: 15-17.) In such a case it would be appropriate to emphasize the fact, that none will dispute, that children of immature years could not commit sin unto death, and that thus the Scriptural declaration is verified, that it was by one man's disobedience, and not by universal disobedience, that sin entered into the world, with death as its result or penalty.

TITHES, COLLECTIONS, ETC.

So far as we are aware, none of the little companies of the Lord's people "of this way" (Acts 22: 4) take up public collections. We have from the first advocated the avoidance of public collections, not because we believe that there would be anything sinful in the procedure, and not because there is anything in the Scriptures to condemn it, but because the money question has been made so prominent throughout Christendom by all denominations that, in our opinion, its total avoidance would be to the Lord's glory. People who all their lives have been dunned for money are rapidly coming to believe that a great deal of the preaching and teaching, etc., is done for revenue—if not for revenue only or chiefly, at least for revenue in a considerable measure.

Not only do the Scriptures intimate that the majority of the Lord's faithful will be of the poor of, this world, but our experience attests the same,—that there are not many rich, not many great, not many noble, but "chiefly the poor of this world, rich in faith." Some of these, we are sure, coming into meetings where Present Truth is advocated, feel a sense of relief in the absence of the worldly, money-grabbing spirit; and in some instances, at least, this feature has commended the Truth to them. Those whose eyes become opened to the light of Present Truth become possessed of a zeal and an energy in the service of the Truth, and so great a desire to let their light shine to the glory of the Father and of the Son, that many lukewarm Christians are inclined to say, What is the motive? What is the object? How will it pay you, or what will it advantage you, that you should seek to interest me—that you should loan me books or spend your time in endeavoring to draw my attention to these Bible themes, as you see them? Coming to the meetings, and finding that even the usual collections and money-duns are absent, these inquirers are the more thoroughly convinced that it has been *Love*, for the Lord and for his Truth and for his flock, that has inspired the efforts made to bring the Truth within their reach. Even though somewhat inclined to be prejudiced against the Truth, these evidences of sincerity and of a God-like spirit of benevolence and generosity commend themselves as being the emanations of the Spirit of the Lord, the spirit of love.

But while advocating this principle, and commending it most heartily to all of the Lord's people everywhere, it is our duty, on the other hand, to call attention to the fact that however ignoble and selfish and miserly any might be at the time of his acceptance of the Lord and consecration to him, he could not remain identified with "the Church whose names are written in heaven," and with the Lord, the Head of that Church, without to a considerable degree gaining a victory over his selfish disposition. We well know that selfishness and stinginess are foreign to the Spirit of our heavenly Father and our Lord Jesus, and must, therefore, be foreign to all who will be ultimately recognized as children of their Father,—all of whom must have the family likeness, the chief characteristic of which is love—benevolence. If, by heredity or unfortunate environment and education, the spirit of meanness has become largely developed in the mortal flesh of any who have been accepted as probationary members of the New Creation, he will find a warfare shortly along this very line. As the Apostle intimates, the mind of the flesh will war against the mind of the spirit, the New Creature, and the mind of the New Creature must gain the victory if it would ultimately attain the coveted position amongst the overcomers. Selfishness and meanness are to be overcome; godliness and liberality and generosity, both of heart and deed, are to be diligently cultivated. Such may, even to their dying day, be obliged to struggle with the flesh, but there must be no question about the attitude of the mind, the new will; and those who know them best will surely perceive in their conduct evidences of the victory of the new mind over the fleshly and selfish mind.

Our thought, therefore, in connection with the avoidance of collections and all financial questions in the assemblies of the Church is not to discourage giving. So far as our observation goes, those who give to the Lord most abundantly, most heartily, most cheerfully, are the most blessed of him in spiritual matters. It will be observed that we are not limiting this expression, "The Lord loveth a cheerful giver," to monetary gifts; but are including in it all the gifts and sacrifices which the Lord's people are privileged to present on the altar of sacrifice, and which God informs us he is pleased to accept through the merit of our dear Redeemer. Indeed, wherever and whenever the question has been presented to us,—Should I best pursue such a course of business, and thus be enabled to give largely of the product of my hands and brain for the spread of the truth? or should I better be content with less ability and service in this direction, by taking another course which would enable me to give more of my time and personality to the interests of the Truth and its promulgation amongst friends and neighbors, etc.?—our answer universally has been that we should consider that our time and influence given to the service of the Truth are still more appreciated in the Lord's sight than gifts of money.

Hence, if one found himself possessed of a talent for presenting the Truth, and also a talent for legitimate money-making, our advice would be that he should preferably exercise the money-getting talent to a limited degree only, so as to give as much time and attention and energy as possible to the exercise of his still higher talent of ministering the Truth. And this would apply in considerable degree also to the ministries of the Truth through the printed page, colporteuring, etc.

"It is more blessed to give than to receive," is an axiom which all of the Lord's people who have reached any good degree of development in divine likeness can well appreciate. God is the great Giver—he is continually giving. The whole creation in its every department is the result of this benevolence on God's part. He gave his Only Begotten Son, with the life, the pleasures, the blessings of intimate association with him. He has given to the angelic sons of God innumerable blessings. He bestowed upon our race, in the person of father Adam, the blessing of life, and the teeming blessings of this world, which, even in their present fallen and degraded condition, are wonderful. He not only provided us with our senses, by which we might notice pleasant odors, pleasant flavors, beautiful colors and combinations of them, etc., etc., but he has provided in nature wonderfully, bountifully, for the gratification of these tastes: in fruit and flower, gem and starry sky, he has been lavish in bestowing his bounties upon natural man.

And when we contemplate the blessings God has in reservation for the "little flock" of the New Creation, as revealed to us in his Word, we acknowledge that they are exceedingly abundant, more than we could have asked or thought. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath in reservation for them that love him; but God hath revealed them unto us by his Spirit." Benevolence, therefore, or giving, assisting, blessing others, is a part of the God-likeness. What wonder, then, that we should appreciate giving as being superior to receiving?

In proportion as we learn to appreciate the spiritual things, and in proportion as we have fellowship with the Lord, and become partakers of his Spirit, and in proportion as that spirit of love and bounty and generosity is shed abroad in our hearts—in the same proportion we find ourselves delighting to do good unto all men—especially to the household of faith. Love in us, as in our heavenly Father, seeketh not merely her own interest and welfare, but is continually on the alert to notice how blessings may be conferred also upon others; how the lives of others may be brightened and cheered; how they may be comforted in their sorrows and assisted in their necessities. Indeed, it is in proportion as this new mind is shed abroad in us, in proportion as we become transformed by the renewing of our minds, and changed from glory to glory, that we come to appreciate the great work that God has mapped out for us in the future—the God-like work of blessing all the families of the earth, of being his agents in the distribution of the heavenly bounties which he has provided for all who will come into accord with him. The New Creatures, therefore, find that in proportion as they grow in grace they come rather, while still appreciating the personal glories promised, to think more particularly of the privileges which will be theirs through joint-heirship with their Lord, of ministering restitution and all of its multitudinous blessings to the poor groaning creation;—lifting as many of them as will up to the human perfection from which all fell in Adam.

This spirit of love, this desire to give, this desire to assist others, as it grows in our hearts in the present time, leads us not only to generosity of thought respecting others, but also to generosity of conduct—to willingness to sacrifice our time and influence for the sake of others; so that they may be blessed with the light of Present Truth, as we have been blessed by it. And this same spirit leads us, if we have not the talent for teaching or expounding, to seek to use our talent of time and opportunity for distribution of tracts, etc., accompanied by a word in season, however brief. And it leads us further, if we have also the money talent, to use it in the Lord's service, for the promulgation of the Gospel. Indeed, we believe that the Lord appreciates today, as much as ever he did, the spirit which was in the poor widow who cast two mites into the Lord's treasury, and whose self-denial, as exhibited in this small offering, our Lord declared placed her, in his estimation, and, therefore, in the estimation of the Father, as a giver on the very highest plane—after his own heart: "She of her penury hath cast in all the living that she had." (Luke 21: 4.) In her way, therefore, she was doing for the general cause much along the same line that our Lord himself was doing. He was giving, not merely a living, but laying down life itself, daily, hourly, in the service of others; and finally at Calvary, in the fullest and completest sense, he finished the work.

We have been inclined to wonder why our Lord did not in some degree caution the poor widow that she had done more than her duty; that if she had only two mites she should have kept them both, or at least one of them, for her own necessities. Had it been anyone else than the Lord or one of the apostles who noted this transaction and commended it, without expressing a word of caution in connection with it, we would have felt perfectly free to have added that word of caution. But, on the whole, we presume that very few require caution along the line of self-preservation. Very few require to be cautioned against giving all of their living. There may be some; but we are sure it would be true with those few, as with the poor widow, that the Lord would make up to them in some manner for what we would be inclined to consider their over-generosity. We are quite confident that it is better they should err on that side of the question than that they should err on the opposite side. "There is that scattereth and yet increaseth [if the increase come not in natural things it surely will come in spiritual matters], and there is that withholdeth more than is meet [those that are over-careful, over-cautious, penurious, overly conservative], but it tendeth to poverty [sometimes to financial poverty, but always, surely, to spiritual poverty]."—Prov. 11: 24.

Since the Lord has placed no law upon his people in respect to their benevolences, but has left the matter open to those who have consecrated *their all* to him, it is evident that he intends that their consecration shall be measured by their subsequent conduct—their sacrifices, their self-denials. The question, then, properly comes before each of us individually, To what extent should I give of my time, of my influence, of my money, to the Lord? We answer that if the inquiry comes from one who has made a *full* consecration of himself, and has become a New Creature, there can be but one answer; viz., that he has nothing *to give*—he has already *given* all that he has to the Lord. If he kept anything back then he did not make a full consecration, and he may be sure that he has not been fully accepted of the Lord.

But, admitting that we have given all to the Lord, how shall we determine the divine will respecting our carrying out of this gift? We answer that each one is to consider himself as appointed by the Lord the *steward* of his own time, influence, money, etc., and each is to seek to use these talents to the best of his ability, to the Master's glory. And since he is granted the privilege of the throne of grace, this would mean that if he is in doubt respecting the use of these talents, he may ask of God who giveth his wisdom liberally to him that asketh, and upbraideth not. Guided by this wisdom from above, in proportion as his love and zeal for the Lord grow day by day through a knowledge of the Truth and the attainment of its spirit, he will find himself giving more and more of time, more and more of his influence, and more and more of such means as are at his command, for the service of the Truth;—and planning, additionally, how he may curtail the various personal and family obligations so as to be able to increase his offerings and sacrifices.

As is well known, God instituted with the Jews a tithing system, under which the one-tenth of all the increase of wealth, whether of grain or vegetables or herds or flocks or money, was set apart for sacred uses as the Lord's, to be used only for sacred purposes. But this was an arrangement only for "the house of *servants*." The Lord has left "the house of *sons*" without any such law or regulation. Does this imply that he expects less from the sons than from the servants? Nay, verily; the son who would be less interested in the father's business than the servant would be unworthy his place as a son, and would certainly lose it;—another would be found possessed of more of the true spirit of sonship. In the case of the house of sons, not merely *one-tenth* but *everything* is consecrated, sacrificed, and *all* is to be used as opportunity indicates to us as possible services to the Lord and to his cause. Thus we are to proceed continually, laying down our lives, our all, in the service of the Truth.*

The Apostle draws this lesson to our attention in his letter to the Philippians (4: 17): assuring them that their voluntary gifts were both useful and appreciated, he adds,—"Not because I desired a gift; but I desired fruit that might abound to your account." He knew that so surely as they had been begotten of the holy Spirit it would begin to bring forth a fruitage of good works and benevolences; and that the more these benevolences were in evidence, the more he had demonstration of their spiritual growth, which was the thing he really desired. And so it is today. The Lord informs us that all the gold and silver are his, and the cattle upon a thousand hills. He really needs none of our efforts, none of our money; but because it will be to our advantage, and assist in our development, he permits his work to be in such a condition that it will have need of all the efforts of those who are truly his, and of all the means which they will be prompted to use in their efforts to glorify him.

How gracious is this arrangement! What blessings these privileges have already brought to the Lord's dear people! We doubt not that they will continue with us to the end of our race-course;—to the intent that we may all have the blessed privilege of rendering our talents, whatever they may be, in the Lord's service. So then we urge that, after the example of the poor widow and her two mites, there are none so poor that they cannot show the Lord their desire of heart. Our Lord's estimate seems to be, as expressed in one place, that he that is faithful in a few things will be faithful in larger and greater opportunities; and to such it is that he will be inclined to give, not only the larger opportunities of the future, but the larger opportunities also of the present time.

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*The obligations of the consecrated to their families, and how this has to do with the devotion of their *all* to the Lord, is considered in Chap. xiii.

Our advice is that the money question be left, so far as possible (and that we believe is *altogether*), out of consideration in the general meetings of the Church. We advise that the Spirit of the Lord be cultivated, and that as it richly dwells within, each will be anxious to do his share toward meeting, not only the current expenses of the Church—rent, perhaps, or other expenses—but he will be anxious also to do what he can in respect to the extending of the light which is blessing his own soul, to others who yet sit in darkness. We advise along this same line that money be not solicited from outsiders, though we know of no reason why money tendered by outsiders should ever be refused. It would, at least, be an indication of their sympathy, and no doubt would bring them eventually, either in the present or in the coming life, some recognition and reward from him who declared that even a cup of cold water given to one of his disciples in his name would by no means fail of its reward. —Matt. 10: 42; Mark 9: 41.

* * *

"E'en through harsh noises of our day,
A low, sweet prelude finds its way;
Through clouds of doubts and creeds of fear,
A light is breaking calm and clear.

"They needs must grope who cannot see,
The blade before the ear must be;
As ye are feeling I have felt,
And where ye dwell I too have dwelt."

IF I COULD KNOW.

"If I could only surely know
That all these things that tire me so
Were noticed by my Lord—
The pang that cuts me like a knife,
The noise, the weariness, the strife,
And all the nameless ills of life—
What peace it would afford!

"I wonder if he really shares
In all these little human cares,
This mighty King of kings!—
If he who guides through boundless space
Each radiant planet in its place,
Can have the condescending grace
To mind these petty things.

"It seems to me, if sure of this,
Blent with each ill would come such bliss
That I might covet pain,
And deem whatever brought to me
The blessed thought of Deity
And sense of Christ's sweet sympathy
Not loss, but richest gain.

'Dear Lord, my heart shall no more doubt
That thou dost compass me about
With sympathy divine.
The Love for me once crucified
Is not the love to leave my side.
But waiteth ever to divide
Each smallest care of mine."

STUDY VII.

THE LAW OF THE NEW CREATION.

THE GIVING OF A LAW IMPLIES ABILITY TO KEEP THAT LAW.—THE DIVINE LAW AS ORIGINALLY WRITTEN.—A LAW OF LIFE COULD NOT BE GIVEN TO THE FALLEN RACE.—REDEMPTION NOT OF LAW, BUT OF GRACE.—LAW COVENANT FULFILLED AND NEW COVENANT SEALED BY THE ONE SACRIFICE OF CHRIST.—SINAITIC LAW TO FLESHLY ISRAEL ONLY.—THE LAW OF THE NEW COVENANT.—THE COMMANDMENT UNDER WHICH THE SAINTS ARE DEVELOPED.—NEW CREATION SEPARATE AND DISTINCT IN DIVINE RELATION AND IN COVENANT.—GROWTH IN APPRECIATION OF THE PERFECT LAW.—RUNNING FOR THE MARK AND STANDING FAST THEREAT.—THE GOLDEN RULE.—THE PERFECT LAW OF LIBERTY.

THE giving of a law by any competent authority implies an ability on the part of the recipient to keep that law, or some arrangement for the condoning of offenses under it. The giving of a law presupposes the possibility of its violation, and, hence, a law always has penalties attached to it. In the case of father Adam, who, we are told, was created in the image and likeness of God, and upon whom came a sentence or curse because of disobedience to the divine will, we reason backward that a law must have been given him, and that it was sufficiently explicit, otherwise he could not have been justly condemned as a transgressor by his Creator. We are distinctly told that the sin of Eden was disobedience to a divine command. The justice of the sentence of death which came upon Adam, and through him in a natural way extended to his posterity, implied his comprehension of the law he was under, and that he knowingly transgressed it; otherwise the fault would have been with the law-giver. That Adam was in a condition to receive the divine law, and to obey it, is evidenced also by the fact that there was no provision for the condoning of that law—no mediator—but as the result of the violation the full penalty came upon him.

We have no record to the effect that the Creator presented to father Adam and mother Eve a code of laws written in stone or otherwise; and such a codification of laws being common to-day, because of human weaknesses, many are unable to see in what manner the perfect Adam possessed a perfect law, under which he was tried and, through failure, condemned. It is a mistake to suppose that laws must be written externally—upon paper, stone, etc.—and not to realize that a still higher form of writing the divine law would be in the creation of man so in harmony with the principles of righteousness that it would be proper to say that the divine law—an appreciation of right and wrong—was written in the perfect organism. In this manner God's law is written in his own being and in that of all the angelic hosts, and thus, also, the divine law was written in the very constitution of Adam and Eve. They were not prone to sin. They were, instead, inclined to righteousness. They were righteous, surrounded by righteous and perfect conditions, and conscious of their obligations to their Creator, and aware of their responsibilities to obey his every command; and they knew, not vaguely, but precisely, what he had commanded. They were, therefore, without excuse in their transgression. Mercy might make apologies for them, claiming their inexperience, etc., in respect to the penalties; but the fact that they may not have fully comprehended what constituted the penalties for sin does not alter the other fact that they knew the right course from the wrong one. They knew that it was right to obey God and wrong to disobey him,—entirely apart from an appreciation of what calamities would follow the disobedience. The Apostle confirms the Genesis account in all these particulars, saying that, "Adam was not deceived"—that he committed transgression knowingly, wilfully, and that he thus brought upon himself the curse, or sentence of wilful sin, which his Creator had previously declared, viz., death.

As we look about us to-day we find that the world in general has lost to a considerable extent this original likeness of God in which our first parents were created—they have lost much more than intuitive appreciation of right and wrong. The divine law, once clearly and distinctly implanted in the human nature, has been, in a very large measure, effaced during the past six thousand years of the "reign of sin and death." God, through his communications with some of the human family, has to a considerable extent revived the original law in many hearts, retracing more or less deeply the various features of righteousness; and yet, even amongst the most civilized and most Christianized, none dare trust, unqualifiedly, his own judgment of right and wrong on various questions. We therefore still need to have set before us certain divine standards to which we can go, and according to which we can correct our estimates of right and wrong, and bring them nearer and nearer to the divine mark. Nevertheless, even amongst the most degraded peoples of the heathen world, we frequently find elements of conscience, and certain more or less crude conceptions of right and wrong. These are the warped and twisted remnants of the original law of man's being, in harmony with which he was originally created an "image of God." The Apostle refers to this condition of things amongst the heathen, saying, "Their thoughts the meanwhile accusing or excusing one another." He declares that they thus "show the work of the law written in their hearts"—remnants of the original law, fragmentary proofs that it once was innate in humanity.—Rom. 2: 15.

There are amongst men laws for criminals and laws for those who are not criminals—(1) laws of citizenship, which guarantee life, peace, liberty, etc., to the obedient, and which correspondingly threaten violators with a loss of liberty, privileges, etc., in prison. (2) Laws governing convicts with more extreme severity, unless a course of moderation is pursued; but in no sense of the word offering them liberties.

So it is also with the divine law. We have, first, the original law under which Adam was placed on trial. He had privileges and blessings to begin with—life, peace, happiness, and every needful thing. These it guaranteed him so long as he would remain obedient to his Creator: and a death penalty was attached to disobedience:—"Dying thou shalt die;" and this penalty extended in a natural way to his posterity. Hence, from the time of Adam's transgression, he was a culprit, a convict, deprived of life-hopes previously enjoyed; deprived of his Eden home; deprived of his former fellowship with his Creator. The unprepared earth was his great penitentiary, and the tomb his perpetual prison. The law which reigned over him previously had now come to an end, in the sense that it no longer held out to him any hopes or prospects of life, but had already sentenced him to death. He was no longer under the law of life, nor were any of his children born under that law of life, or with any hope or prospect of attaining everlasting life: they were all prisoners. Sin and death were, figuratively speaking, their captors and tormentors and prison-keepers.

But if the original law could no longer operate toward them, but had already expressed its vengeance against them, they found themselves, nevertheless, under certain natural laws. They found a law operating in their prison condition by which every violation of their consciences, every plunge deeper into that which they recognized as sin, brought degradation and death the more swiftly to them; and the more carefully they sought to follow that which they recognized as right, the more favorable did they find their imprisoned condition to be, although nothing even hinted at any release.

The Apostle suggests that it was not possible that God should give to our fallen race a law of life. They were justly sentenced, and so long as that *sentence* remained no law could be given them the keeping of which would secure them release from death. Before any such law of life could be given to the human family, the sentence of the first law must be met, and its curse or condemnation must be lifted; *then* other arrangements might be made, including offers of eternal life upon conditions;—but not until that atonement for the first transgression, and that cancellation of its sentence, had been effected. The Lord gave intimations of his intention to effect some such atonement for sin, in order to give to mankind another opportunity for eternal life, instead of the one given to father Adam and lost by him for himself and for all of his posterity. But the divine promises were extremely vague, merely enough for a basis of hope; hence, the human family as prisoners under the control of Sin and Death are, on the strength of the divine promises, spoken of as "prisoners of hope."

One of these intimations of an atonement, etc., was given in the Lord's words at the time of pronouncing the sentence, when he declared that the seed of the woman should ultimately bruise the serpent's head. (Gen. 3: 15.) In this dark and figurative language the Lord spoke of the reversal of the powers of evil; of a victory that should come through, as well as to, the Adamic family. This seed of the woman, as we are all aware, reached fulfilment in Christ. Four thousand years after the degradation God sent forth his Son, "born of a woman," and thus a member of, and identified with, the condemned race, "that he by the grace of God should taste *death* for every man"—should meet the *penalty* for every man, should roll back from every man the *curse*, or sentence of death—should grant to every man, therefore, such a judicial standing as would permit again that a law of life might be given—the keeping of which would bring a reward of life eternal.

But before the time came for God to send forth his Son, and to accomplish through him the redemption of the race from the curse of death, he had a certain peculiar dealing with Abraham and his family, known subsequently as the Israelites. First of all, to Abraham, Isaac and Jacob God gave promises of more or less explicitness, informing them of his benevolent intentions to bless all the families of the earth. Such a message to come from the great Judge who had condemned the race meant much: it meant either the violation of Justice, in the lifting of the curse, or sentence, or else that the great Supreme Court of the Universe had a plan by which it could be just and, nevertheless, exercise mercy toward such members of the race as should show themselves worthy of it, by coming into harmony with his righteous arrangements. The Patriarchs rejoiced in these promises, and more or less clearly realized a future life by a resurrection of the dead, which should be profitable not only to them and to their posterity, but which should mean eventually a blessing to every creature of the race.

It was in view of this promise to Abraham that the Lord placed a special Law upon his children, the Israelites, at Mount Sinai. That Law was the basis of a Covenant with them. If they would keep that Law, then all the promises should be theirs. That Law was recognized as being perfect, just and good in all of its particulars; but because the Israelites were fallen, depraved, imperfect, it was, therefore, necessary, first, that a mediator should be appointed, viz., Moses; and, secondly, that a means should be found by which the transgressions of the people against this Law could be typically remitted once every year, and they be thus permitted to continue in their efforts to keep the Law from generation to generation. The institution of this mediatorship of Moses and of the typical sacrifices for sins, etc., all show that the people to whom this Covenant and Law were given were recognized as being incapable of absolute obedience to it. This shows sharply in contrast with the original giving of the Law in Eden, where no mediator was provided and no arrangement made for weaknesses of the flesh. This fact alone tells us, in unquestionable language, that the first Adam was perfect in his Creator's image and likeness, and that he was capable of absolute obedience to the divine Law. It tells us that the race had, in the interim, fallen greatly; because the arrangements made in connection with the Mosaic law were such as befitted fallen, depraved men.

Moreover, we have the Apostle's assurance that no Jew except our Lord Jesus ever did keep the Law, and that only Jesus, therefore, has gained, or could have gained, the rewards of that Law Covenant made with Israel. The Apostle's words are, "By the deeds of the Law shall no flesh be justified in his sight." That Law, therefore, served the double purpose (1) of showing that none of the fallen race could keep the divine Law or could be acceptable in God's sight; and (2) it declared our Lord Jesus to be perfect, in that he kept the Law which no imperfect person could keep. In thus keeping the Law he became the sole heir of the Covenant made with Abraham. He was thus designated the foretold Seed of Abraham, in whom all the families of the earth would be blessed. That Covenant, reaching its fulfilment thus in Christ Jesus, terminated, so far as the promised seed of blessing was concerned. Nevertheless, as we look back carefully at the promise, we find that in some respects, at least, it was double—that it included a spiritual seed and also an earthly seed, as implied in the promise: "Thy seed shall be *as* the stars of heaven, and *as* the sand of the sea."—Gen. 22: 17.

Our Lord Jesus, having fulfilled the Covenant, has the entire matter of the blessing of the families of the earth at his disposal; but according to the divine plan, under which he is operating and will operate, he will eventually be pleased to use some of the earthly seed, natural Israel, as his earthly instruments or agents in this work of blessing. Hence, the Covenant as respects Israel after the flesh is not entirely set aside; but, as the Apostle declares, a blessing awaits natural Israel after the establishment of the Heavenly Kingdom at the second advent of the Lord. The Apostle's words are, "The gifts and callings of God are without repentance." "As touching the election they are beloved for the fathers' sakes." "Through your [the Church's] mercy they also may obtain mercy." "God hath concluded them all in unbelief, that he might have mercy upon all." The intimation is that the Deliverer who shall come out of Zion for the blessing of the whole world of mankind will turn away ungodliness from Jacob first, and that thus Jacob, —Israel after the flesh,—may coöperate eventually in the blessing of the world."—Rom. 11: 26–32.

We see, then, that up to our Lord's first advent the world was without law, except the general law of nature—the law of our fallen and imprisoned condition; the law which declares that we may hasten our troubles, though it be not in our power to escape them; the law which declares that while death is sure under the original sentence, and while we cannot hope to escape from it, we may, nevertheless, to some extent delay its execution for a time, and somewhat mollify its rigors. We have seen that the only other Law or Covenant was that given to Israel, respecting which Moses so expressly declares that it did not belong to other peoples or nations, saying, "The Lord made not this Covenant with our fathers, but with us, even us, who are all of us here alive this day." (Deut. 5:3.) We have seen that so far from that Law justifying the Israelite, and so far from their gaining the blessings of the Covenant attached to that Law, they all failed except one—the man Christ Jesus, our Lord and Redeemer. Let us now trace the matter further, and perceive how the divine Law is now operating.

Our Lord Jesus kept—that is, fulfilled—the Sinaitic statement of the divine Law by his death. A summary of the requirements of the Sinaitic Law is, "Thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy being, and with all thy strength; and thou shalt love thy neighbor as thyself." The heavenly Father so arranged matters that his well-beloved Son, having left the glory of the spiritual condition, and become a perfect man amongst imperfect men, first of all appreciated the Father's will—that he should become man's redeemer. This was not made compulsory, and he was quite at liberty, if he chose, to please himself; but in so doing he would not have been fulfilling the Law, which declares that all under it must love God supremely—more than they love themselves—and must so delight to do the divine will that they would gladly sacrifice their own wills, yea, life itself.

This is implied in the words, "Thou shalt love the Lord with all thy heart and mind and being and strength."

Such a love for God would not hesitate to lay down life, being, strength, a willing sacrifice to the divine plan. And so, as the Apostle declares, being found in fashion as a man, and realizing clearly the divine program, our Lord Jesus gave himself unreservedly to be man's sacrifice. Yes! it is declared that he did it joyfully, as we read, "I delight to do thy will, O my God; thy law is within my heart." (Psa. 40: 8.) Love to men, with whom he had become related by his earthly birth, was also a factor in the case; yet to have loved them as himself would not have implied self-sacrifice on their behalf. Such a sacrifice was loving men more than himself. It was obedience to the first part of this Law that involved the sacrifice of the man Christ Jesus. All this we see, then, was incidental to the keeping of the Law Covenant, for he was born under the Law Covenant, and obligated to all of its conditions. He could not have become the heir of the Abrahamic promise except by this obedience, even unto death.

But another thing was accomplished by his death—another thing besides his proving himself worthy to be the promised Seed of Abraham, competent and worthy to bless the world. That other thing was the *redemption* of Adam and his race from the original death sentence. In the divine arrangement the two things were effected simultaneously—by the same sacrifice; nevertheless, we need to distinguish clearly between the two. Our Lord not only *fulfilled* the Law Covenant in his obedience unto death, but, additionally, by the divine arrangement, he *suretied* a New Covenant by the same death. The Law Covenant, as we have seen, proved his personal worthiness, but the New Covenant relates to mankind. The death sentence was upon the race, and permanent blessing could not have come to the race except, first of all, that original sentence had been met and canceled. Not until then could anyone bless the race or have authority to bless it and lift it out of death up to life; because up to that time the divine sentence of death was against it, and God could by no means clear the guilty at the expense of his own Law. How beautiful the divine economy which, in the one act, not only tested the Redeemer as to his worthiness to be the deliverer and uplifter of the race, but paid the ransom for father Adam and thus, incidentally, for all of his children, who, in a natural way, had shared his entail of sin and death! We have already treated this subject, and will not here* go into it in further detail.

Our study here is respecting the divine Law. We have seen that the Sinaitic Law extended only to the natural posterity of Abraham; that the remainder of the world was left without God, without hope, without incentives, without encouragements, without promises—aliens, strangers, foreigners. (Eph 2: 12.) We see that the Sinaitic Covenant is at an end as respects the great test and its prize. We have also seen that a new Covenant has been suretied (Heb. 7:22), made efficacious by the blood of Christ; and we now inquire whether or not this New Covenant has gone into force, and if so, whether or not a new Law accompanies it, as the Sinaitic Law accompanied the Law Covenant. We answer that the New Covenant has not gone into effect, so far as the world is concerned; that it will not go into effect fully and completely until the second advent of Christ; and that, as we have just seen, Israel after the flesh will be amongst the first of mankind to profit by the New Covenant.

The New Covenant will not only speak peace as respects the original curse, and declare it fully met by the Redeemer, and that all coming unto the Father through him may by a possible obedience have restitution from the original condemnation, but it will, moreover, speak mercy toward fleshly Israel, additionally condemned under the Law Covenant. It will make known to every creature that not only has redemption been provided as concerns the sins that are past, but that all the weaknesses and imperfections under which the race still labors will be condoned, and that they will be treated henceforth according to what they actually are, and will be helped by the laws of Christ's Mediatorial Kingdom to rise more and more out of present conditions of mental, moral and physical death, up, up, up, to the full perfection of human nature, in which they will be able to stand trial before the Almighty, and able to demonstrate character and worthiness of eternal life under the laws of his Kingdom. This new Covenant, therefore, includes *all* the mercy and favor of God intended for the whole world of mankind during the Millennial age. It is the Covenant of forgiveness and blessing and restitution to all those who, when their eyes and ears shall be opened, shall avail themselves of this grace of God in Christ Jesus.

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*See Vol. V., Chaps. xiv., xv.

THE LAW OF THE NEW COVENANT.

There will be a Law conjoined to that New Covenant. It will be the same Law of God which changes not, but which has had various more or less explicit statements at different times. It will still be the Law that declares divine opposition to sin, and divine favor and blessing for the righteous. This absolute standard will always be before the world during the Millennial age, and each will be required to come as nearly up to the perfect standard as possible; but *allowances* will be made for each who is endeavoring to obey, according to the measure of his weakness which, under those blessed restitution conditions, will be gradually disappearing, as step by step he advances in obedience. Thus it is written, "This is the Covenant that I will make with the house of Israel after those days, saith the Lord; I will put my Laws in their mind, and in their hearts will I write them; . . . and their sins and their iniquities will I remember no more."—Heb. 8: 10; Jer. 31: 33, 34.

Here we have the blotting out of past sins and iniquities, a gradual work during the Millennial age; and here, also, we have the gradual work of retracing, re-writing, the divine Law in the hearts of men—of whomsoever will. This re-writing of the divine Law in the characters of men is simply another method of telling us of the "restitution of all things which God hath spoken by the mouth of all the holy prophets," to be accomplished in that great day of the reign of Christ. And we are not to forget the explicit statement,—"It shall come to pass that the soul that will not obey that Prophet [the soul that will not submit itself to this re-writing of the divine Law in its character] will be cut off from amongst the people."—Acts 3: 23.

But now let us come back: We have been considering the operation of the New Covenant during the Millennial age—during the time when he who redeemed the world will be exercising his power and authority as the great Prophet, the great Teacher, blessing the world by restitution processes, re-writing in the hearts of men the divine character. Now, however, we inquire respecting the interim—between the cancellation of the Law Covenant in its fulfilment in Christ Jesus our Lord, and the inauguration of the New Covenant conditions of the Millennial age—what about this interim? Is there any Covenant in operation here? and if so, is there any Law connected with it? We answer, that during this interim of the Gospel age the Lord is selecting the members of the New Creation, and that a Covenant is now in force, in operation, and that it has a Law. In order to appreciate this we must remember the Apostle's words, "The Law was added because of transgression, until the promised Seed should come." The Law Covenant given at Sinai, then, we see was an addition to a previous Covenant; and looking back we see that the Abrahamic Covenant was the original one, and that it had stood for four hundred and thirty years before the Law Covenant was *added*. The Apostle calls attention to this, saying that "the Law, which was four hundred and thirty years after," could not disannul the original Covenant or make it ineffective.—Gal. 3: 19, 17.

Thus we see that when the Law Covenant was fulfilled by our Lord Jesus it left the original Abrahamic Covenant just as it was before the Law Covenant was added. This Abrahamic Covenant is the one under which the New Creation is being developed. That Abrahamic promise or Covenant reads, "In thee and in thy Seed shall

all the families of the earth be blessed." The Apostle explains that this Seed of Abraham referred to in the promise is Christ—Christ Jesus our Lord; and he adds, "If ye be Christ's [if ye become members in particular of the body of Christ] then are ye Abraham's seed, and heirs according to the promise" or Covenant.—Gal. 3: 16, 29.

Now, then, we have our bearings, for again the Apostle says, "Ye, brethren, as Isaac was, are the children of promise"—in a totally different sense than were the Jews under the Law. He points out clearly the distinction between this spiritual Israel and natural Israel, telling us that the children of Jacob according to the flesh are not the children of Abraham meant in the promise; but that the children of faith are counted for the Seed. He explains that Abraham typified the heavenly Father; that Sarah, his wife, typified this original Covenant, from which so much blessing ultimately is to proceed; but that as Sarah was barren for a time, and failed to bring forth the seed of promise, just so God's Covenant was barren for nearly two thousand years, and only began to bring forth the Seed of promise in our Lord's resurrection from the dead. There the Head of the Seed of Abraham was born, and ultimately the entire body of Christ, the antitypical Isaac, will be *delivered* ("born from the dead") into the spiritual condition. Then the Seed having come, the promise, or Covenant, will have its fulfilment,—all the families of the earth will be blessed.

It was during the barrenness of this, the original Covenant, that another Covenant was *added*, viz., the Sinaitic or Jewish Covenant, or Law Covenant. It brought forth children,—a fleshly seed, not according to the promise, not suitable to fulfil the original promise. The Apostle points out that this Law Covenant was typified by Sarah's maid, Hagar, and that the Jews under that Law Covenant were typified by Ishmael, her son; and that as God said that the son of the bondwoman (Hagar) should not be heir with the son of the free woman (Sarah) it meant antitypically that the Jew under the Law

Covenant would not inherit the original Abrahamic promise, which must go to the spiritual Seed. This is all beautifully and elaborately detailed by the Apostle in his letter to the Galatians. (Chap. iv.) The Apostle's argument is against the false teaching that Christians must become Jews, and come under the Mosaic Law in order to be inheritors under the original Abrahamic promise.

Paul shows that, on the contrary, all who are under the Law are in bondage, and that the spiritual Seed of Abraham must be free, as Isaac was,—as Ishmael was not. His argument further is that if any Gentile, not originally under the Law, shall put himself under the Sinaitic Law Covenant, he is thus separating himself from the true Seed of Abraham, and making himself an antitypical Ishmaelite. The Apostle's words are, "I, Paul, say unto you that if ye be circumcised, Christ shall profit you nothing; for I testify again to every man that is circumcised that he is a debtor to do the whole Law; Christ is become of no effect unto you, whosoever of you are justified by the Law—ye are fallen from grace." Opposing this, he urges those Jews who have become free from the bondage of the Law Covenant through the death of Christ, and those Gentiles who were never under the Law Covenant, but who have now accepted of Christ and the Grace Covenant, saying, "Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."—Gal. 5: 1-4.

We see, then, that it is the "New Creation," with Christ at its head, that constitutes the Seed of Abraham according to this original, or Abrahamic Covenant, and that is to bless the world through redemption and restitution. We are not surprised, either, that in the type, as in the figures used by the Lord and the Apostles, this New Creation is represented sometimes as *a man* of full stature—the head representing Christ Jesus, and the members representing the Church, members in particular of his body. (Eph. 4: 13; Col. 1: 18.) Thus, "Ye, brethren, as Isaac was, are the children of promise"—

members of the antitypical Isaac, of which Jesus is the Head. Our Lord also represents himself as the Bridegroom, and his faithful Church as his espoused, waiting for the marriage, that she may become the Bride. The Apostle uses the same figure, declaring, "I have espoused you as a chaste virgin unto one husband, which is Christ." (Rev. 21: 2; 2 Cor. 11: 2.) And this same figure of the marriage relationship between Christ and the Church is represented in the type also, for Abraham sent his servant, Eliezer (who typified the holy Spirit), to seek a bride for Isaac,—and Rebecca, gladly accepting the proffer, was guided ultimately to Isaac, and became his wife, even as we are called to be heirs of God and joint-heirs with Jesus Christ our Lord. in the inheritance incorruptible and undefiled, and that fadeth not away. Whichever of these pictures we examine, the lesson is the same—that the Christ, Head and body, Bridegroom and Bride, made one, is the heir of the Abrahamic Covenant, and all the promises and good things included therein.

The Apostle declares that Mount Sinai and the earthly Jerusalem symbolized and typified natural Israel, who failed to attain to the spiritual blessing. The remnant of natural Israel, found worthy of the spiritual blessing, were separated from Israel after the flesh, and became members of the true Israel of God, joint-heirs with the risen Christ in the heavenly things which God hath still in reservation for them that love him; and both that remnant from fleshly Israel, and the others of the same spiritual class which God has since called from the Gentiles, have higher symbols than Sinai and Jerusalem; viz., Mount Zion and the heavenly Jerusalem, whose symbolical picture in glory is furnished to us in Revelation 21.

Having clearly established the fact that the New Creation is in the divine arrangement and covenants separate and distinct, not only from the world in general, but also separate and distinct from fleshly Israel, and having established also the fact that the New Creation is not under the Sinai or Law Covenant, but under the original Covenant, we inquire, What Law, then, is connected with the Abrahamic Covenant; what Law is over the New Creation? The Apostle answers, saying, "Ye are not under the Law, but under grace." What! Is it possible? Are the New Creatures in Christ Jesus not placed under any Law of commandments? Are not the Ten Commandments of the Decalogue binding upon these? In reply, we ask another question: Were the Ten Commandments binding upon Abraham or upon Isaac? If the reply is, No, that they were not given to them, and that, therefore, they were not under that Law, our answer is that neither were those commandments given to the New Creation; and that all who come into relationship with God as members of the spiritual class called "the Body of Christ" and "New Creatures in Christ Jesus" are free from condemnation and free from the Law Covenant.

The position of this New Creation toward God, toward his Law, etc. is separate and distinct from that of others. They have a new and reckoned standing with God—by faith—a standing of justification or reckoned rightness, as we have already seen. This reckoned rightness, imputed to them through the merit of Christ's sacrifice, not only covers the imperfections of the past, but continues with them, a covering and justifying robe of righteousness, through whose merit every unwilful defect and blemish of word, thought or deed is covered. As New Creatures, they are all figuratively clothed in white raiment—the righteousness of the saints, the imputed righteousness of the Redeemer, their Head. These New Creatures are accepted to their standing and relationship as members of the Body of Christ upon their profession of Love. The declaration of their consecration is that they so appreciate God's mercy and grace, manifested in the death of his Son, and their justification through him, and so *love* the Giver of all their favors, that they have pleasure in presenting their bodies living sacrifices, in harmony with the divine invitation.

This consecration, or sacrifice of earthly interests and hopes and aims and ambitions, is prompted, not by fear nor by selfish love of reward, but by a pure love—by appreciation of the divine love, and a responsive love which desires to manifest itself toward God and in cooperation with all of his wonderful plan. These confessions of love and devotion being accepted by the Lord, his Spirit is imparted, and such are counted as sons of God, begotten of the holy Spirit. "Beloved, now are we the sons of God; and it doth not yet appear what we shall be [how much of a change we shall experience when we shall receive the new resurrection bodies, which the Lord has promised us], but we know that when he shall appear we shall be like him, for we shall see him as he is [and this thought is satisfactory to us]."—1 John 3: 2.

Has the heavenly Father put his angelic sons under the Sinaitic Law? Does he warn them that they shall have no other gods; that they shall not make images and worship them; that they shall not covet, nor steal, nor bear false witness, nor murder, etc? We answer, No; assuredly he has not put such a law upon his angelic sons. Then why should we expect that such a law would be given to the New Creation? Has not the heavenly Father accepted these New Creatures as his sons? and has he not given them of his Spirit, and could it be necessary to give such laws to those who have received the holy Spirit as instead of their own natural selfish disposition, or will? We can see the appropriateness of putting servants under laws, because they are not vitally interested in the general welfare, and may not have the spirit or disposition of their master in full; but supposing a perfect master and supposing perfect sons, thoroughly infused with his spirit, and delighting to do his will, and rejoicing to be co-workers with him in all of his gracious plans, how could it be necessary for such a father to put such sons under such laws?

"Moses verily was faithful as a servant over all his house," and that household of servants was properly under the Mosaic law, "added because of transgression, until the promised Seed should come." Jesus, according to the flesh, made himself of no reputation, and became a bondman, a servant, under the Law, that he might demonstrate not only that the Law was just, but might demonstrate also his own perfection according to the flesh, and that he might redeem the world. It was when he arose from the dead, and became "the first-born from the dead," that he became the first-born of many brethren—the Head of the New Creation. According to the flesh he was under the Law, but the New Creature, the risen Lord, is not under the Law, and he it is who has become the Head of the new house of sons; "Christ as a Son, over his own house [of sons], whose house are we if we hold fast," etc. And although we are still *in* the flesh, as New Creatures, we are not *of* the flesh, and are not treated as though we were flesh—not treated of God as the remainder of the world is treated; but as New Creatures, who for the time being are sojourning in the flesh as in a tabernacle or tent, waiting for the adoption, to wit, the deliverance of our entire body, to be with and like our already glorified Head. "Ye are not [considered of God as being] in the flesh, but in the spirit, if so be that the spirit of Christ dwell in you."—Rom. 8: 8, 9.

None can realize this subject clearly except they take this, the divine standpoint, in viewing it. These New Creatures, all begotten of the holy Spirit, could not think of having any other god than one; they could not think of making images or worshiping them; they could not think of blaspheming God's name; they could not think of stealing from others—very much would they prefer to give; they could not think of bearing false witness against another—much rather would the love which is in them seek to cover and to hide the blemishes, not only of the brethren, but of the world in general; they could not think of killing a fellow-creature—much rather would they give life to others and that more abundantly;—yea, their holy spirit would prompt them rather to lay down their lives for the brethren, as the same holy Spirit prompted the Captain of our salvation to give himself a ransom for all. Do we not see, then, that if God had given a law to the New Creation, to the house of sons, such as he gave to the house of servants, it would have been entirely a misfit,—wholly unsuitable?

The members of this "house of sons" could not be amenable to such a law without losing the holy Spirit, without ceasing to be of the New Creation; "For if any man have not the *spirit* [mind, disposition] of Christ he is none of his."—Rom. 8: 9.

But how can these New Creatures be without a law—without some regulations? We answer that the highest statement of the divine Law is Love. God's commands are so comprehensive, so searching, so dividing between the joints and the marrow, that they cannot be fulfilled in the complete, absolute sense except by Love. If we could suppose every item of the Law performed strictly, and yet the *spirit* of loving devotion to God absent, the divine Law would not be satisfied. On the contrary, Love is the fulfilling of the Law, and where Love reigns every item and every feature of the divine arrangement will be sought after and heartily obeyed to the best of the ability of the creature; not of constraint, but of joy, of love.

Such love for God and his righteousness the New Creation professed at consecration; and Love there became its Law, and it is firmly bound by that Law of Love—even unto death. Any failure to obey that Law is a violation, to that extent, of the Covenant relationship. As obedience to that Law of Love, to the extent of knowledge and ability, means self-sacrifice and victory over the spirit of the world and the weaknesses of the flesh and the oppositions of the Adversary—the Lord's grace compensating for unintentional blemishes, and bringing such off conquerors through his own name and merit—so, on the other hand, wilful disobedience to it, deliberate and persistent violation of this Law of Love, would mean a forfeiting of the spirit of adoption—would mean the quenching of the holy Spirit, would mean that the New Creature had died, *had ceased to be.*

The Apostle takes up this point of how grace compensates for all of our imperfections, and asks and answers a supposititious question, saying: "Shall we continue in sin that grace may abound? God forbid! How shall we who are dead to sin live any longer therein?" (Rom.

6: 1, 2.) In our acceptance of forgiveness in Christ, we professed that we were weary of sin, and that so far as our *wills* were concerned they had died to sin and had begun a new life of righteousness. As our alive-ness toward God and righteousness, as New Creatures, implied our death to sin, so if we should ever become alive to sin to the extent that our wills, our hearts, our love, would be for sin and unrighteousness, it would surely signify that we had died as New Creatures; that we were no longer to be reckoned of God or of his people as New Creatures in Christ Jesus, from whom old things have passed away, and to whom, so far as the will, at least, is concerned, all things have become new.

It is proper, however, that we pause here to notice a difference between such a mere stumbling of the flesh, and a *wilful* fall from grace, after we had tasted the good Word of God and the powers of the age to come, and become partakers of the holy Spirit,—a fall from which it would be impossible to be recovered. (Heb. 6:4-6; 10: 26.) We should clearly distinguish between these, for they are totally different. A stumbling of the flesh signifies merely that our mortal bodies were overtaken in a fault through weakness of heredity, or through besetment of the Adversary; but that the will, the heart, did not at all consent, or did not fully consent with the flesh. True, such stumblings are to be deplored, to be striven against, etc.; yet, by the grace of God, they sometimes become an assistance in character-development. We thus learn not to trust ourselves, not to boast of our own strength; but to realize that the victory that overcometh the world is obtained through faith; hence, when with sorrow the New Creature finds that to some extent his flesh has stumbled, he is to fortify along the line of weakness thus indicated, and to become stronger in the Lord and in the power of his might, and less liable to stumble again in connection with the same besetment.

Thus, step by step, we learn, as New Creatures, not to place our confidence in the flesh, but to look unto the Lord, from whom cometh our help in every time of need —remembering always that we are still New Creatures, and that because we are still abiding under the merit of Christ's sacrifice by faith, and still striving to fulfil our Covenant of Love unto self-sacrifice that, as the Master said, "The Father himself loveth you." We are to be of good courage, and to remember that the New Creature sinneth not,—that sin is not charged up to the New Creature, and that so long, therefore, as we are striving against sin no one can lay anything to the charge of God's elect,—because, "It is God that justifieth, . . . It was Christ that died."—Rom. 8: 33, 34.

GROWTH IN APPRECIATION OF THE PERFECT LAW.

While the Law of Love was the foundation of our Covenant with the Lord, under which we became New Creatures, nevertheless we did not at first fully comprehend that Law. We have since been in the school of Christ, learning the real meaning of Love in its fulness, in its completeness, growing in grace, and growing in knowledge, adding to our faith the various elements and qualities of love,—gentleness, patience, brotherly kindness, etc. We are being tested along the lines of Love, and our graduating examination will be specially on this point. Only those who attain the perfect Love, self-sacrificing Love, will be counted worthy to be of the New Creation, members of the body of Christ.

RUNNING FOR THE MARK, AND STANDING FAST THEREAT.

The Apostle, in another illustration, represents our present experiences as a race-course; and exhorts that we lay aside every weight and every besetting sin, every weakness of the flesh, and every earthly ambition, that we may run with patience the race set before us in the Gospel;—that we may attain unto the *mark* of the prize; and that having done all we should *stand*—faithful at that mark, complete in Christ. (Phil. 3: 13, 14; Heb. 12: 1; Eph. 6: 13.) This gives us the thought of a race-course, with its first, second, third and fourth quarter-marks, and the besetments and difficulties and oppositions and allurements en route, and of ourselves starting into this race, desiring to attain the mark of perfect Love;—knowing that unless we do attain that mark we will not be copies of God's dear Son, and cannot, therefore, in the largest sense please God; and hence cannot be joint-heirs with Jesus in the Kingdom. The whole race-course is Love, from gate to finish. As we enter the gate it is with grateful Love toward God for his favor toward us in Christ, in the forgiveness of our sins. It is this *duty-love* which at the beginning leads us to present our bodies living sacrifices. We say to ourselves that if God has done so much for us, we *ought* to show our appreciation: Christ laid down his life on our behalf, and we *ought* to lay down our lives for the brethren.

This ought-to, or duty-love, is quite proper, reasonable, true, but it is not sufficient. It must in turn lead us on to a still higher kind of Love, and by the time we have run to the first quarter mark, we still have duty-love, but beyond it have attained a love of appreciation. We learn better to appreciate divine Love—to see that God's Love was in no sense of the word selfish, but the outworking of his grand, noble character. We come to appreciate something of divine justice, divine wisdom, divine power, divine love; and as we behold these qualities of our Creator we come to love them, and thenceforth we practice righteousness, not merely because it is our duty, but because we love righteousness.

Pressing along the race-course still further, we attain to the second quarter-mark, and find that by this time we have not only learned to love righteousness, but proportionately are learning to hate sin: and we find in our hearts a growing sympathy with the divine program of rolling back the great wave of sin which has submerged the world and brought with it its wages of death. This second quarter-mark begets in us an energy, a "quickening," an activity for righteousness and against sin.

Our Love is growing, and we press along for the third quarter-mark. By the time we reach it, our duty-love, plus love for the principles of righteousness, has extended, not only to the divine character, and included dislike for every wicked thing doing injury to mankind, and contravening the divine character and plan, but at this mark we have attained a position of broader sympathy for others;—we begin to share God's sentiment, not only of opposition to sin, but also of love for, and sympathy with, all who are seeking the way of righteousness and holiness. By this time we are able to recognize the brethren in a somewhat different light than ever before. We can now see them as New Creatures, and differentiate between *them* and their mortal bodies, whose imperfections are obvious to us. We learn to love the brethren as New Creatures, and to sympathize with them in the various weaknesses, misjudgments, etc., of their flesh. So keen becomes our Love for them that we have pleasure in laying down our lives on their behalf—daily, hourly, sacrificing our own earthly interests or pleasures or conveniences, giving of our time, our influence, or what-not, to assist or serve them.

But still we press along the line and toward the "mark," for there is still a higher Love than this which we must attain,—the fourth and last quarter-mark—"the mark of the prize." What Love is this? How can it be greater than self-sacrificing love for the brethren, in full devotion to God and to the principles of righteousness and Love? We answer that still greater Love is the kind which the Lord has stipulated, when he says that we must learn to love even our enemies also. It was while we were enemies, aliens, strangers from God through wicked works, that "God so loved the world"; it was while we were yet sinners that he gave his Only Begotten Son on our behalf. This is the standard of *perfect love*, and we must not stop short of it. Whoever would be accepted of the Lord as a member of the New Creation in glory must attain to this love of enemies.

Not that he is to love his enemies *as* he loves the brethren, for this is not the pattern set us—God does not love his enemies *as* he loves his sons, his friends; and Jesus did not love his enemies *as* he loved his disciples. But God loved his enemies so as to be ready and willing to do for them whatever could be justly done; and Jesus loved his enemies so that he was heartily willing to do good to them—he bears no enmity or grudge toward them in return for their hatred, but is ready to pour out upon them in due time his Millennial blessings, that they may all come to the knowledge of the truth, and that even those who pierced him may look upon him and weep when God shall pour upon them the spirit of prayer and supplication, in due time. (Zech. 12:10.) We must have the love for enemies which our Lord describes, saying, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." (Matt. 5:44.) We must let no bitterness, animosity or rancor of any kind dwell in our hearts. They must be so full of Love that not even an enemy could stir up in our hearts an evil or malicious sentiment.

Oh, what long-suffering and brotherly kindness is implied in such an attainment of character as would find nothing, even in an enemy, to stir it to malice, hatred or strife! And this is the "mark" for which we are to run, as New Creatures. We have professed appreciation of this spirit of Love; we have professed devotion to it; we have consecrated our lives in accord with its principles; and now we are being tested to see to what extent our professions were truthful. The Lord very graciously gives us time to run this race, to develop this character. "He knoweth our frame, he remembereth that we are dust." Nevertheless, it is essential to us that we conform to these arrangements if we would be joint-heirs with God's dear Son, as members of the New Creation.

Our Lord Jesus, the Captain of our salvation, did not need to run this race; did not need to develop these various features of love; for being perfect he had these in perfection at the beginning of his career. His testing was whether or not he would stand firmly by these principles, characteristics, would continue to love God and righteousness supremely, and continue to love the brethren so as to lay down his life for them, and continue to love his enemies so as to delight to do them good; whether he would stand firm at the standard of perfect love. We know how he demonstrated his loyalty to Love in all its degrees, in that he laid down his life, not only for his friends, but also for his enemies, who crucified him. This experience also must be ours. We must *attain* to the standard of perfect Love in our hearts even though in our flesh we may not always be able fully to express the sentiments of our hearts.

Some may run the race very quickly;—passing one after another these quarter-mile marks, they may speedily reach the position of perfect Love. Others, imbued with less zeal, or looking less intently to the Author of our faith, make slower progress in the race, and for years content themselves with duty-love, or perhaps go a little further to love of the divine character and the principles of righteousness. Remarkably few have gone beyond this to attain further the love of the brethren, which would make them rejoice in self-denials, if thereby they might serve the household of faith; and still fewer have gone to the point of perfect Love,—love for their enemies, which would not only refrain from injuring them, by word or deed, but additionally would delight in their blessing. If the Lord has been very patient with us, giving us abundant opportunity to reach the "mark," we should rejoice in his compassion, and should be the more energetic now to attain to the "mark of the prize," remembering that the time is short, and that nothing less than this character of perfect Love will be accepted of the Father in the New Creation.

As our Lord was tested at the "mark" of perfect Love, so all of us are to be tested after we reach it. We are not, therefore, to expect to reach that "mark" merely with the last gasp of life; but as quickly as possible. The measure of our zeal and love will be indicated to God and to the brethren by the speed with which we attain to this "mark."

The Apostle's words, "Having done all, stand" (Eph. 6: 13), imply that after we have reached the "mark" of perfect Love there will still be plenty of trials for us—trials of faith, trials of patience, trials of all the various elements of Love. The world is not a friend to grace, to help us onward in the right direction; Satan is still our Adversary, and will be able to stir up plenty of opposition,—to force us back from the position attained. This is our testing. We must hold fast to all to which we attain; we must "press down upon the mark" until it shall cost us our earthly life—laying down our lives in God's service for the brethren, and in doing good unto all men as we have opportunity. "Faithful is he who called us," who promises us succor and every needed assistance in this way. His grace is sufficient for us.—1 Thess. 5: 24; 2 Cor. 12: 9.

This Law of Love, we have already seen, is the law of the angelic sons of God also—their obedience to the divine will and their harmony with each other being all based upon it. And although during the Millennial age laws and ordinances, regulations and exactions, will be laid upon the world of mankind to bring them forward under the blessed arrangements of the Millennial Kingdom, nevertheless those who, at the close of the Millennial age, shall be accounted worthy of *life everlasting*, we may be sure will have reached beyond mere obedience to laws and requirements,—will have written in their hearts the original Law of God, obedience, and the Law of Love, which is a part of the divine character. These restitution sons of God, on the human plane, then accepted of him, will also all have this spirit of Love, without which it would be impossible for them to be pleasing to God; for he seeketh such to worship him as worship him in spirit and in truth. Thus we see that while heaven as well as earth must have a law, and must require obedience to it, yet the divine standard of obedience is so far superior to our earthly and imperfect ideas and standards that the one word, Love, expresses the entire Law of God to which all of his sons on every plane of life will be subject. How wonderful and how glorious is the character and plan of our God! Love is the fulfilling of his Law, and we can conceive of no higher Law than this.

We have dealt with the subject thus far in the abstract. We want now to notice that the New Creation, while still tabernacling in the flesh, and subject more or less to its weaknesses, oppositions, etc., are to regulate themselves, their conduct toward each other and toward the world, by this Law of Love, the New Commandment, which the Lord gave to all those who become his followers. This has well been termed

THE GOLDEN RULE.

Gold, as we have already seen, is a symbol of that which is divine; hence, the Golden Rule is the divine rule, and, as we have just seen, the divine rule or law is Love. The nearest approach to this Law of Love that the natural man can really appreciate—the very highest standard known to the natural man, is "Thou shalt not do unto thy neighbor that which thou wouldst not have thy neighbor do unto thee." This is negative goodness, at very most; but the Golden Rule of Love, which the Lord gives to the New Creation now, and which no others than the New Creation can at present appreciate, or even understand, is of a positive kind:—"Do unto others as ye would that they should do unto you." This is positive goodness, living, active Love. If members of the New Creation fail at times to comply with every feature of this Golden Rule, the Law of their being, it must be to their serious regret and chagrin unless they are merely "babes" in the new way. And if any violation of this rule brings pain and regret, it is a sure sign that the violation was not wilful, not of the heart, not the New Creature's violation of principle, but, at most, a violation connived at or stumbled into by the flesh, contrary to the desires of the spirit or intention. However, in proportion as the new mind is alive toward God, and zealous to do his will, in that same proportion it will be quick, alert and energetic in guarding the "earthen vessel" in which it resides. It will put on the armor of God, that it may be able to fight a good warfare against the weaknesses of the flesh. It will insist that if an error has been committed, either in word or deed, a restitution, with good interest, shall, if possible, be quickly rendered; that thus the "earthen vessel," finding itself opposed and put to shame, may become less active in its opposition to the new mind.

This law of the New Creature affects his relationship to God. He recognizes the meaning of the expression, "Love the Lord with *all* thy heart, with *all* thy mind, with *all* thy being, with *all* thy strength." He finds no room for self here, except as self shall be fully in accord with God. This affects his relationship with the brethren, for how could he love God, whom he has not seen (except with the eye of faith), if he does not love the brethren who have God's Spirit, and whom he has seen with the natural sight? (1 John 4: 20, 21.) As he learns to consider carefully in his dealings with them, to do for them and toward them as he would that they should do for him and toward him, he finds that it effects a great transformation in life; that this is not at all the rule or law under which he himself and others have been accustomed to live, to think, to act, to speak.

He finds that as he would like brethren to act kindly toward him, and speak gently to him, so he should speak and act kindly and gently to them. As he would like to have them be patient with his imperfections and weaknesses, and to draw the mantle of charity over these human defects, so he should do toward them. He finds that as he would not like to have the brethren speak evil of him, even if the evil were true, so he should be kindly affectioned toward them, and "speak evil of no man," but "do good unto all men," especially to the household of faith. As he would not like to have others expect of him more than he could reasonably do, so he would not expect of others more than they could reasonably do. The same principle would operate also in respect to the world and its affairs. The whole course of life is thus gradually changed; and, as the Apostle suggests, this change comes in proportion as we "behold the glory of the Lord"—in proportion as we come to appreciate and learn to copy the grandeur of the divine character ruled by this Golden Rule of Love.—2 Cor. 3: 18.

As our new minds, new wills, begotten of the holy Spirit, develop, they are gradually "changed from glory to glory" of heart quality; and thus changed in our hearts, our minds, our wills, our intentions (and so far as possible also outwardly), we become fit or "meet," according to the divine promise, for the great and final resurrection *change*, when that which is sown in weakness and corruption shall be raised in power and glory, a spiritual New Creation,—the Christ of God. Various good and helpful advices, admonitions and suggestions are given us by the apostles and repeated and indorsed by various of the brethren, as profitable for reproof, for correction, etc.; yet, after all, the Law, the whole Law, under which the New Creation is placed by her Head, is this Law of Love, this Golden Rule. Rightly appreciated, it would mean that many things now done by the New Creation would be done no longer; and many things now neglected by them would be performed with zeal and assiduity.

THE PERFECT LAW OF LIBERTY.

If any were at first disposed to think of the New Creation as being left of the Lord too free, without proper restraints and rules, they undoubtedly experienced a change of mind as they came to see the lengths and breadths and general comprehensiveness of this Law of God, briefly summed up in this one word, Love. "A law of liberty," the Apostle calls it (Jas. 1:25); but God makes this law of liberty applicable only to the New Creation, begotten of his Spirit. It could be applicable to no others. Others are still under either the Mosaic Law, as servants not fit for "the liberty wherewith Christ makes free" the sons, or else they are under the condemnation of the original law—the condemnation of death, and as condemned sinners are still treated as strangers, aliens, and foreigners, who are without God and who have no hope in the world;—they do not even know of the grace of God which bringeth salvation eventually to the world in general, but which at present has been manifested only to a comparative few, the great mass being hindered by the Adversary from hearing the message of divine love and redemption. He blinds the minds and stops the ears of the majority of mankind with doctrines of devils, etc.—2 Cor. 4:4; 1 Tim. 4:1.

Liberty is not for the evilly disposed, as society witnesses when it imprisons them; and so the perfect Law of Liberty is not appropriate to the evilly disposed, but to the well disposed—*to the perfect.* The world will not be left to a Law of Love during the Millennium, but will be ruled with Justice and Mercy under a law of obedience to the Kingdom. Not until the close of the Kingdom (when the wilful evil-doers shall have been cut off in the Second Death) will the race—proved perfect and fully in accord with the divine standard—be put under the Law of Liberty—Love, and its Golden Rule. So long as they are minors they will be treated much as servants. (Heb. 13: 17.) The New Creation, now under the Law of Liberty, is so dealt with because to them "old things have passed away, all things have become new";—they now hate sin and love righteousness and use their liberty, not as an opportunity to gratify the flesh, but to mortify it—not to revel in sin, but to sacrifice earthly interests in coöperation with the Lord in putting away sin and ridding the world of it and its wages of death. Those begotten again to this new spirit or disposition—the Spirit of God—and who have become pupils in the school of Christ to learn of him and walk in his steps,—these, and these alone, can be safely put under the Law of Liberty. And if they lose the spirit of their adoption, they cease to be sons, cease to be under this Law of Liberty.

Those who now learn to use the liberty wherewith Christ makes free,—those who by consecration come under this perfect Law of Love, and who, under it, lay down their lives for the brethren and for the truth's sake, and for righteousness' sake—these faithful ones will be counted worthy to be the Lord's agents and joint-heirs with his Beloved Son in the great work of blessing the world. And how necessary this qualification for their work,—how necessary it evidently is that those who would be the teachers and helpers and judges and rulers of the world,—thus blessing all the families of the earth during the Millennial age,—should develop to the full and be tested in this qualification of Love, in order to be merciful and faithful Royal Priests!

STUDY VIII.

THE REST, OR SABBATH OF THE NEW CREATION.

Change of Divine Dealing Dates from the Cross.—The Apostles Preaching in Synagogues on Sabbath Day no Indorsement of Jewish Sabbath or System as Binding on the New Creation.—The Building in which One Preaches the Gospel does not Affect His Message.—Neither does the Day.—Origin of First Day of the Week as Christian Sabbath.—Its Observance Began Long Before the Time of Constantine.—Nearly All the Manifestations of the Risen Lord were Made on the First Day.—The General Observance of the First Day as a Sabbath a Matter for Gratitude.—It is not, However, of Divine Appointment.—France and the Number Seven.—Israel's Sabbath Typical.—When the Sabbath of the New Creation Began, and How it Continues.

OUR studies in the preceding chapter proved to us conclusively that there is no law to them that are in Christ Jesus outside the all-comprehensive Law of Love. We saw clearly and distinctly that the New Creation, Spiritual Israel, is in no sense of the word under the Law Covenant, "added because of transgression" four hundred and thirty years after the Covenant under which the New Creation is accepted in the Beloved. True, our Lord Jesus in the days of his flesh kept the seventh day of the week strictly in accordance with the Mosaic Law, though not in accordance with some of the perverted conceptions of the Scribes and Pharisees. This was because, according to the flesh, he was a Jew, born under the Mosaic Law, and, therefore, subject to its every requirement, which he fulfilled, as the Apostle declares, "nailing it to his cross";—thus making a full end of it as respected himself and as respected all Jews coming unto the Father through him. All Jews who have not accepted Christ are still bound by every provision and regulation of their Law Covenant, and, as the Apostle explains, they can get freed from it only by accepting

Christ as the end of the Law,—by believing.—Rom. 10:4.

As respects the Gentiles, we have already seen that they were never under the Mosaic Law, and, hence, could not be made free from it; and we have already seen that our Lord Jesus,—the New Creature, begotten at his baptism, and born of the Spirit in his resurrection,—was the antitypical Seed of Abraham, and heir of all the promises made to him; and that both Jews and Gentiles coming unto him by faith, and unto the Father through him, when begotten of the holy Spirit, are likewise counted as of the New Creation, and joint-heirs with Jesus in the Abrahamic Covenant, no member of which is under the added Mosaic, or Law Covenant. Hence, although the man Christ Jesus was under the Law, and under obligations to keep the seventh day as a part of the Law, such obligations to the Law ceased as respected his followers, as well as himself, as soon as he had died, making an end of the Law righteously, justly, to all Jews who accepted him, and who through him became with him dead to the Law Covenant, and alive to the Abrahamic Covenant.

It is not astonishing, however, that we find that even the apostles required some little time to grasp thoroughly the meaning of the change from the dispensation of the Law to the dispensation of Grace—the Gospel age. Likewise, we see that it required a number of years for them to realize fully that in the death of Christ the middle wall of partition was broken down as between Jews and Gentiles, and that henceforth Gentiles were not to be counted unclean, any more than Jews;—because Jesus Christ, by the grace of God, had tasted death for every man, and thenceforth whosoever would approach the Father, Jew or Gentile, might be accepted through him—accepted in the Beloved. Even years after the conference of the apostles, in which Peter and Paul testified of the grace of God bestowed upon the Gentiles, and gifts of the holy Spirit, miraculous tongues, etc., similar to those which witnessed the begetting of the Spirit upon the Jews, at Pentecost, we find Peter still hesitating, and yielding to the prejudices of the Jewish believers, to the extent that he withdrew from Gentile converts, still treating them as unclean. He thus brought upon himself a rebuke from the Apostle Paul, who evidently grasped the whole situation of the new dispensation with a much clearer vision than the other apostles. If an apostle thus needed a rebuke to help him over his racial prejudices, we may readily assume that the masses of believers (nearly all Jews) were for several years considerably confused respecting the completeness of the change of divine dealings which dated from the cross.

The custom of the Jews, not only in Palestine, but scattered throughout the world, included a Sabbath observance which, although not originally appointed to be anything else than a day of rest, or cessation from toil, very properly came to be used as a day for the reading of the Law and the prophets and for exhortation in the synagogues. It was a day in which business was suspended throughout Palestine; and, hence, Jewish converts coming into Christianity would very naturally gather themselves on the Sabbath for the study of the Law and the prophets, from the new standpoint of their fulfilment begun in Christ, and for exhorting one another to steadfastness, so much the more as they saw the day drawing on—the great day of the Lord, the Millennial day, "the times of restitution, *spoken by the mouth of all the holy prophets* since the world began." The apostles and evangelists who traveled outside of Palestine found the most hearing ears for the Gospel amongst the Jews who were already looking for the Messiah; and they found their best opportunity for reaching these at their usual seventh-day gatherings. Nor was there anything in the divine revelation to hinder them from preaching the Gospel message on the seventh day any more than on the first day, or on any other day of the week. We may be sure, indeed, that these early evangelists preached the Word incessantly, wherever they went and on all occasions, to whomsoever had an ear to hear.

The Apostle who declared that Christ made an end of the Law Covenant, nailing it to his cross, said not one word to the early Church, so far as the record shows, respecting any law or obligation to observe specially the seventh day of the week—or any other day of the week. On the contrary, they followed strictly the thought that the Church is a New Creation, under a new Mediator, and under the original Covenant; and that as such a house of sons the New Creation is not under the Law but under Grace. These inspired teachers distinctly pointed out in so many words the liberty of the New Creature; saying, "Let no man, therefore, judge you in meat or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath, which are a *shadow* of things to come, but the body [substance] is of Christ."—Col. 2: 16, 17.

They would have the Church understand that all the various ordinances respecting feasts and fasts and times and seasons and days were a part of the general typical system which God instituted with typical Israel, which were only *shadows* of better things coming after,—applicable to spiritual Israel. To the Jews these things were realities, fixed upon them and bound to them by divine decrees; to the New Creation they are shadows merely—lessons pointing us to the grand fulfilment, and nothing more. The fact that the apostles were willing to use the Sabbath day and the Jewish synagogues in connection with the promulgation of the Gospel of Christ, was in no sense an indorsement of the Jewish system and the Jewish Law as a rule or bondage upon the New Creation. We to-day, if granted the opportunity, would preach Christ in the Jewish synagogues not only on the first day of the week, but would gladly preach on the Jewish Sabbath, the seventh. Yea, we would be quite willing to preach Christ in a heathen temple and on a heathen holy day, but would not consider that in so doing we were indorsing either the heathen doctrines or the heathen holy day.

As respects the first day of the week, generally observed amongst Christians as a Sabbath or rest day, it is quite an error to claim that this day was sanctioned and made a Christian Sabbath by decrees of the Roman

Catholic Church. It is true, indeed, that in Constantine's time, more than two centuries after the apostles fell asleep, formalism had crept into the Church to a wonderful degree; that false teachers had gradually sought to bring the followers of the Lord into bondage to clericism; and that priestcraft and superstition were beginning to exercise a considerable influence. It is true that at this time a rule was promulgated amongst nominal Christians to the effect that they should observe the first day of the week for religious work, etc., and prohibiting manual labor, except in country districts, where the gathering of the crops might be considered a work of necessity. It is true that this small beginning of bondage and intimation that the first day of the week had, with the Christians, superseded the seventh day of the week of the Jews, gradually led more and more to the thought that every command of God to the Jews respecting the seventh day applied to the followers of Christ respecting the first day of the week.

But a proper observance of the first day of the week had its beginning long before Constantine's time—not as a bondage, but as a liberty, a privilege. The one fact that our Lord arose from the dead on the first day of the week would alone have made it a day to be celebrated amongst his followers as marking the revival of their hopes; but to this was added the fact that on the day of his resurrection he met with and expounded the Scriptures to his faithful, some of whom recalled the blessing afterward, saying: "Did not our hearts burn within us while he talked with us by the way and opened unto us the Scriptures?" (Luke 24:32.) It was all on the same first day of the week in which the two disciples met with him on their way to Emmaus that he was seen near the sepulchre by the two Marys, appeared to Mary Magdalene as the gardener, and made himself known at the general gathering of the apostles, etc. They waited an entire week for further manifestations from the risen Master, but none came until the following first day of the week, when again he appeared to the eleven. And thus, so far as we are aware, nearly all of our Lord's appearances to the brethren were on the first day of the week. It is not surprising, therefore, that without any command from the Lord or from any of the apostles, the early Church fell into the custom of meeting together on the first day of the week, as a commemoration of the joys begotten in them by our Lord's resurrection, and as a reminder, also, of how their hearts burned within them as he on that day of the week had opened unto them the Scriptures.

They even continued to commemorate the "breaking of the bread" together on this day,--not as the Passover Supper, or Lord's Supper, but as a reminder of how they were blessed at Emmaus, when he broke the bread to them and their eyes were opened and they knew him; and of how again they were blessed as he broke bread with them in the upper room, and gave them satisfactory proofs that he was indeed their risen Lord, though changed. (Luke 24: 30, 35, 41-43.) This breaking of bread, we read, was done with gladness and with joy;—not as a remembrancer of his death, but of his resurrection. It represented, not his broken body and shed blood, but the *refreshing truth* which he broke to them, and by which their hearts were fed on the joyful hopes of the future, guaranteed to them by his resurrection from the dead. (The "cup" is never mentioned in connection with these references to the "breaking of bread.") These gatherings of the first day of the week were occasions of joy;—rejoicing that the new order of things had been introduced by the resurrection of Jesus from the dead.

As gradually the Church became free from close association with Judaism, and particularly after the destruction of Jerusalem and the general disruption of the Jewish system, the influence of the seventh-day Sabbath waned, and more or less became attached to the first day of the week and the spiritual rest and refreshment of the New Creation, dating from our Lord's resurrection in glory, honor and immortality.

As for the heathen world in general, God has given them no special laws or commands; they have merely what remains of the original law written in their nature and greatly blurred, almost obliterated by sin and death. To this has been added only one other command—Repent! because a new opportunity for life has been provided (attainable now, or during the Millennium) and every wilful act and thought will have a bearing on the final issue of each case. But to those out of Christ no more than this message, Repent, is given. Only to the repentant does God speak further, as they have ears to hear and hearts to obey his will.

As for the nominal Christian millions of our day, they have failed not only to apprehend the real character of the grace of God and the present call of the New Creation, but have very generally failed, also, to understand the law of the New Creation, and have misinterpreted its liberties, its symbols, etc. Churchianity has gained and is teaching to the world false conceptions of baptism, of the Lord's Supper, etc., as well as false conceptions of the Sabbath and of the divine Law and Covenant with the New Creation. Evidently it was never intended of the Lord that nominal "Christendom" should understand or appreciate the truth on these subjects during the present time. As the Apostle has declared: "Eye hath not seen, neither hath ear heard, neither have entered into the heart of man [the natural man] the things which God hath in reservation for them that love him"—neither have they apprehended his will and plan respecting his "little flock." "But God hath revealed them [these things] unto us by his Spirit, for the Spirit searcheth all things, yea, the deep things of God [his good and acceptable and perfect will concerning us, now and hereafter]." Not appreciating the spirit of the High Calling, nor the perfect Law of Liberty appertaining to the elect;—not being able to appreciate these, because lacking the Spirit of the Lord, it is not surprising to us that forms and ceremonies, fast days, penances, restrictions of one kind and another, holy days and sabbath days, became manacles and chains upon nominal Christendom. Nor is it surprising that some of the Lord's true people, the "elect," the "little flock," subsequently became so entangled with this bondage as to be deprived of a large measure of the true liberty of the sons of God.

We are not making an argument against the observance of the first day of the week. On the contrary, we rejoice that under divine providence the day is so generally observed throughout the civilized world. By reason of its general observance the Lord's consecrated few have special advantages and privileges of which they might to a large extent be deprived were the observance of the day less general. The New Creation everywhere may surely rejoice greatly that they have the opportunity of setting apart one day in seven specially for worship, spiritual fellowship, etc. It would be a serious loss to all of God's faithful were the day to be dropped from general usage. For this reason, if for no other, it behooves all who are the Lord's, not only to use the day reverently, soberly and in spiritual exercise and pleasure, but, additionally, to cast their influence in favor of its observance—to seek that by no word or act of theirs its observance be slacked amongst people in general.

But as some are deluded into thinking that the seventh day of the Jewish Covenant extended to all men as a bondage, so others have come under a similar *bondage* to the first day—laboring under the delusion that by divine appointment it became clothed with the outward sanctity accorded the seventh day among the Jews under their Law Covenant as a "house of servants"—"under the Law" and not under Grace. Indeed many, not too religious themselves—professing no consecration—set great store by such observances, and would lose respect for professed children of God who neglected in any measure to utilize the first day of the week for worship and praise, or used it, on the contrary, for secular business. We advise, for all these reasons, that those who most clearly discern the liberty wherewith Christ makes free shall not misuse their liberty so as to stumble others; but use it rather as unto God and each other, for opportunities to grow in grace, knowledge, and all the fruits of the Spirit. We advise that within all reasonable bounds the Lord's consecrated people, and, so far as their influence extends, their families—not only the minor children, but the adult members also—should keep Sunday faithfully. All should be instructed respecting the appropriateness of such a day of worship and praise, and respecting also the necessity of a day of rest from physical toil, not only for the Church, but for the world.

While entirely free from the Jewish Law, we may, nevertheless, realize that since its provisions came from the Lord there is every probability that in addition to the typical significance of Israel's ordinances there was also a practical good connected with them. For instance, we may see a typical significance in the designation of certain animal foods as clean and fit for food, and of others as unclean and unfit for food; and although we may not understand just how or why some of these foods are unsanitary, unhealthful, we have every reason to believe that this is the case—for instance, swine, rabbits, eels, etc. We violate no law in eating these things, because we are not Jews; nevertheless, we should be rather suspicious of them, and rather on the alert to notice to what degree they are healthful or unhealthful; because we are bound to observe all laws of health, so far as we are able to discern them.

Similarly, we may see in the rest of one day in seven, provided for Israel, not only a typical teaching, but also a necessary provision for present human conditions. It is generally admitted, even by those who ignore the divine Word entirely, that a rest every seven days is advantageous, not only to the human kind, but also to the beasts of burden. Additionally, it is claimed by some that this law of the necessity for rest from continued work applies to some inanimate things. For instance, the rolling stock of railways, etc. We quote the following from the *London Express*, as illustrating this point. It says:—

"It may sound strange to hear persons talk about a 'tired steel axle,' or a 'fatigued iron rail,' but that sort of talk is heard along railways and in machine shops, and is considered correct. 'The idea of inanimate metal becoming weary!' may be your thought; but experts connected with the ways of machinery say that the work makes it tired, and that it needs rest, as you do. 'What caused the axle to break?' asked the traffic manager. 'Fatigue of metal,' answers the inspector. That answer is frequent, and often in accordance with the facts. At times an axle breaks or a wheel spreads, under much less than the usual strain, and the most careful examination possible will show no defect or weakness. This leads engineers to charge 'fatigue of metal' with the result. Sinews of steel can tire as well as muscles of brawn, and metal that does not have its rest will cease to do its work, and may cause great danger. At least, so the engineers say; and they assert that without rest the affinity of the molecules of metal for each other would become weakened, until the breaking point is reached. Then comes trouble."

In France, following the Commune and its period of infidelity, it was determined to obliterate the Sabbath period of the Bible—one day in seven—and instead to have one day in ten as a rest day; but this was found to work unsatisfactorily, and however much the French desired to count on the metrical system they soon discovered that Nature had a way of its own, and that Nature stamps the number 7 with its approval in some unaccountable manner. For instance, they found that the crisis of a fever would occur on the seventh day or the fourteenth day or the twenty-first day or the twenty-eighth day, and that if no favorable turn were had on or before the thirty-fifth day death usually resulted. They were unable to change this and to have the fevers reach a crisis on the decimal system.

So far, then, from advocating an abandonment of the Christian Sunday, we urge that it be retained as an advantage to the natural man as well as of spiritual advantage to the New Creation. We urge that nothing be done that would in any sense or degree break down or cast aside this great blessing which has come to us indirectly through the Jewish Law. True, we would be glad if all could recognize the day as one of *voluntary* devotion to the Lord; but since the majority cannot so discern it, we may as well as not permit them to rest under a harmless delusion on this subject—a delusion which may really be to their advantage.

The New Creation needs no special advice respecting the proper *use* of the day, realizing that their lives as a whole have been consecrated, devoted to the Lord and to his service. Walking not after the flesh but after the Spirit, they will be seeking specially to use such a favorable opportunity to glorify God in their bodies and spirits, which are his. Praise, thanksgiving, meditations, and exhortations in accord with the divine Word and plan, will be in order. Nor do we urge that the Lord's Day, or Sunday, must be used exclusively for religious worship. God has not so commanded, and no one else has the right to do so. However, where our heart is, where our sympathies and love are, there we will delight to be, and we may safely conclude that every member of the New Creation will find his chiefest joy, his chiefest pleasure, in fellowship and communion with the Lord and with the brethren, and that, consequently, he will very rarely forget to assemble himself with them, as the Scriptures exhort, but do not command.—Heb. 10: 25.

What we do voluntarily as unto the Lord, without being commanded, is all the more an evidence of our love and loyalty to him and his, and, undoubtedly, will be appreciated by him accordingly. Many of the members of the New Creation have children or wards under their care, and these should be rightly instructed respecting the proprieties of the day and its advantages, and the reasonable liberties they may enjoy. Nothing in the Word of God supports the tyrannical bondage which has found its way into Christian homes, under the name of the Puritanical Sabbath, according to which law a smile on this day would be a sin, and to kiss one's own child would be a crime, and to take a quiet walk, or to sit under the trees and consider Nature would be a desecration—even whilst looking up from Nature to Nature's God. It is well that in getting far away from this false conception we do not get to the other extreme, as do many, sanctioning hilarious conduct, playing of games, secular music, or labor of any sort which might be done on another day. The children of the New Creation should in every reasonable way reflect the spirit of a sound mind, which God has promised to their parents through the holy Spirit and by the Word of Truth. A rational, dignified keeping of the first day of the week as a day of rest, mental and moral improvement and social fellowship in the family and amongst members of the Lord's family—the New Creation—will surely bring blessing to all concerned.

Another potent consideration in regard to the keeping of Sunday is—the laws of the powers that be. In many States certain laws and regulations prevail respecting Sunday. The Lord's people are to be law-abiding,—not less, but more than others, in all matters which do not conflict with their consciences. If, therefore, two or three Sabbaths per week were commanded by civil law, the New Creation should observe them, and consider the arrangement a blessing, as increasing their opportunities for spiritual development. But since they would be of the world's appointment, and not of divine injunction, they need not feel bound to observe them *beyond* the world's estimate of the fulfilment of its laws, as indicated by their enforcement.

ISRAEL'S SABBATH TYPICAL.

We have already noticed that the Sabbath obligation of the Jewish Law announced at Sinai was given to no other nation than Israel, and consequently was obligatory upon no other people than the Jews. Its first observance recorded in the Scriptures was after the first feature of the Jewish Law—the Passover—had been instituted. After Israel had passed out of Egypt and had come into the wilderness, they got their first lesson in the observance of a day of rest in connection with the gathering of the manna, before they came to Mount Sinai, when the Decalogue was given. Nothing was said to Adam or Enoch or Noah or Abraham or Isaac or Jacob respecting the keeping of a Sabbath. Neither directly or indirectly is it mentioned. The only previous mention of the word "sabbath" at all is in connection with the account of the creation, where we are told that God rested on the seventh day, which, we have already seen, was not a 24-hour day but a seven-thousand-year day.

In giving the command of a seventh-day rest to Israel, God identified their keeping of a 24-hour period with his own rest on a larger and higher scale; and this leads us to infer that, aside from whatever blessing Israel obtained from a weekly rest, there was, additionally, a *typical* lesson in it for the New Creation; as indeed we find typical lessons in connection with every feature of that people and their Law.

The seventh day, the seventh month, and the seventh year were all prominent under the Law. The seventh day, as a period of cessation from toil, a period of physical rest; the seventh month as the one in which the atonement for sin was effected, that they might have rest from sin; and the seventh year, the one in which came release from bondage, servitude. In addition, as we have already seen,* the seventh year multiplied by itself (7 x 7=49) led up to the fiftieth or Jubilee Year, in which all mortgages, liens and judgments against persons and lands were canceled, and every family was permitted to return to its own estate—relieved from all the burdens of the previous errors, wrong-doings, etc. We have already seen that the antitype of Israel's Jubilee year will be the Millennial Kingdom, and its general "times of restitution of all things which God hath spoken by the mouth of all the holy prophets," the antitype being immensely larger than the type, and applicable to mankind in general.

Let us now notice particularly the typical seventh day. Like the seventh year it leads (7x7=49) to a fiftieth or Jubilee Day, which expresses the same thought as the seventh day; viz, *rest*, but emphasizes it.

What blessing to spiritual Israel, the New Creation, was typified by natural Israel's seventh day Sabbath, or rest? The Apostle answers this question (Heb. 4: 1–11), when he says, "Let us, therefore, fear lest a promise having been left us of entering into his rest [Sabbath] any of you should seem to come short of it. . . . For we which have believed do enter into rest [the keeping of the Sabbath]. . . . Seeing, therefore, it remaineth that some must enter therein, and that they to whom it was first preached entered not in because of unbelief . . . there remaineth, therefore, a rest to the people of God; for he that is entered into his rest, he also hath ceased from his own works, as God did from his. Let us labor, therefore, to enter into that rest, lest any man fall after the same example of unbelief." Here the Apostle sets before us a double lesson: (1) That it is our privilege now to enter into rest; and, as a matter of fact, all who have truly accepted the Lord, and are properly resting and trusting in him, are thus enjoying the antitypical Sabbath, or rest, at the present time—the rest of faith. (2) He also points us to the fact that in order to maintain this present rest, and to insure entrance into the eternal Sabbath "rest that remains for the people of God," the heavenly Kingdom, it will be necessary for us to abide in the Lord's favor—continually to exercise toward him faith and obedience.

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*Vol. II., Chap. vi.

It is not necessary to point out to the members of the New Creation when and how they entered into the rest of faith—when and how the peace of God, which passeth all understanding, began to rule in their hearts, and full confidence in him began to drive out fear and discontent. It started with our full acceptance of the Lord Jesus as the High Priest who made the sacrifice, by which our sins were covered by the imputed merit of the Redeemer, the Messiah; it increased as we recognized him as the Head of the New Creation, and heir of the Abrahamic promise, and ourselves as being called of God to be his joint-heirs in that Kingdom of blessing. The *perfect rest*, or Sabbath enjoyment, came when we submitted our *all* to the Lord, accepting joyfully his promised guidance through a "narrow way" to the Kingdom. There we *rested from our own works*, from all effort to justify ourselves; we confessed ourselves imperfect and unworthy of divine grace, and unable to make ourselves worthy. There we gratefully accepted divine mercy extended toward us in the redemption which is in Christ Jesus our Lord and the promised "grace to help in every time of need," and undertook to be disciples of Jesus—followers in his steps, "even unto death."

The Apostle declares that we entered into rest *as God rested* from his works. We have already seen that God rested from the creative work when he had finished it by making man in his own likeness. He has since permitted sin and death to mar his fair creation; yet has not raised his arm of power to prevent that work from going forward, nor to bind or restrain Satan, the great deceiver. God is resting, waiting,—leaving the entire matter for Messiah to accomplish. We enter by faith into God's rest when we discern Christ to be God's Anointed One, fully empowered to do this entire work, not for us (the New Creation, the members of his body) only, but a work of blessing and restitution for the world of mankind—for whomsoever will accept divine mercy through him.

We see clearly where our rest began, as individual members of the New Creation; but it will be profitable also if we glance backward and note the beginning of this rest as respects the New Creation as a whole. We see that the apostles enjoyed a measure of rest and trust while the Lord was with them in the flesh, but not the full rest. They rejoiced because the bridegroom was in their midst—rejoiced in him, though they understood not the lengths and breadths of his love and service. When the Master died, their rest and joy and peace were broken; and, in their own language, the cause for all their disappointment was, "We had trusted that it had been he which should have redeemed [delivered] Israel"—but they were disappointed. When he had risen from the dead, and appeared to them and proved his resurrection, their doubts and fears began to give way to hopes; but their joy and peace did not come back in full. They were in perplexity. They heard, however, and heeded his admonition to tarry at Jerusalem until they should be endued with power.

They waited in expectancy—how long? We answer that they waited for seven times seven days—forty-nine days, and the day following, the fiftieth day, the Jubilee Sabbath day, God fulfilled to them his gracious promise, and granted that those who had accepted Jesus should enter into his rest—the keeping of the higher Sabbath of the New Creation. They entered into his rest by receiving the Pentecostal blessing which spoke "peace through Jesus Christ,"—which informed them that although Jesus had died for sinners, and although ascended up on high and absent from their sight, yet he was approved of Jehovah, his sacrifice made acceptable for sin, and that they might thus *rest in the merit of the work which he had accomplished,*—rest assured that all God's promises would be yea and amen in and through him, rest assured of the forgiveness of their own sins and of their own acceptance with the Father. This assured them also that the exceeding great and precious promises centered in Jesus will all be accomplished, and that they shall share a glorious part when grace hath well refined their hearts—if they prove faithful to their part of the contract, and "make their calling and election sure" by abiding in Christ, by obedience to the divine will.

All of the New Creation, then, who have received the holy Spirit, have entered into the antitypical rest, and instead of keeping any longer a seventh day of physical rest, they now keep a perpetual rest of heart, of mind, of faith in the Son of God. Nevertheless, this rest of faith is not the end—not the full antitype. The grand "rest that remaineth for the people of God" will come at the end,—to all those who shall finish their course with joy. Meantime the *rest of faith* must continue, for it is our earnest, or assurance, of the rest beyond. Its maintenance will require not only obedience to the extent of ability in thought, word and deed, but also trust in the Lord's grace. Thus we may be strong in the Lord and in the power of his might, to walk in his footsteps. Our rest and trust must be that he is both able and willing to bring us off "more than conquerors," and grant us a share in the great work of the Antitypical Jubilee.

STUDY IX.

THE JUDGMENT OF THE NEW CREATION.

JEHOVAH THE GREAT JUDGE OF THE UNIVERSE.—ALL BLESSINGS, FAVORS, ETC., ARE FROM JEHOVAH, THROUGH THE SON.—THE NEW CREATION TO BE ASSOCIATES AND JOINT-HEIRS WITH CHRIST.—"ALL POWER IN HEAVEN AND IN EARTH IS GIVEN UNTO ME."—THE FATHER'S JUDGMENT TO CONDEMNATION OF MANKIND ALREADY EXPRESSED.—THE JUDGMENT DURING THE MILLENNIUM ONE OF MERCY AND ASSISTANCE.—THE FINAL EXECUTIVE JUDGMENT WILL BE JUSTICE WITHOUT MERCY.—JUDGMENT OF NEW CREATION DURING THE GOSPEL AGE.—NEW CREATION JUDGED BY THE PERFECT LAW OF LOVE.—THE SUPERVISION OF THE GLORIOUS HEAD OVER THE BODY.—"WITH WHAT JUDGMENT YE JUDGE, YE SHALL BE JUDGED."—WE SHOULD JUDGE OURSELVES PROPERLY.—"HE THAT JUDGETH ME IS THE LORD."—THE CHURCH SHOULD JUDGE SOME MATTERS.—"IF THY BROTHER TRESPASS AGAINST THEE."—FORGIVE SEVENTY TIMES SEVEN TIMES.—OFFENSES AGAINST THE CHURCH.—WE MUST ALL APPEAR BEFORE THE TRIBUNAL OF CHRIST.

WE have already seen* that the whole world of mankind was judged unworthy of everlasting life by the great Supreme Judge, Jehovah, when Adam, its progenitor, failed in trial. "By one man sin entered into the world, and death as the result [penalty, or sentence] of sin, and thus death passed upon all men, because all are sinners." (Rom. 5: 12.) Adam's failure and sentence to death sealed the same sentence upon all of his children. His fall, his blemish, his sin, extended in a natural way, and with increasing force and momentum, to his posterity. We have already seen that this sentence was in every way a just one, and hence irrevocable;—that the great Judge of the Universe, having justly determined man's unworthiness of everlasting life, could not reverse his own sentence, declare wrong to be right, and the unworthy to be worthy of lasting life. But we have seen, too, that he had compassion on us, and that in his gracious plan, framed before the foundation of the world, he contemplated and made provision for the redemption of the entire race,* in order to the granting of another trial, or judgment, to all its members;—providing also that his Beloved Son, whose redemptive work made at-one-ment possible, should be the Mediator of this new arrangement for blessing and uplifting our race. We have seen also that the period of this judging and uplifting of the obedient, is the Millennial age, set apart as the world's Day of Judgment, or day of trial, and is to give to each an opportunity, not only to come to a knowledge of the Lord and into harmony with him, but, additionally, to prove by loyalty and obedience their worthiness of life everlasting. We have the Apostle's words to this effect, "God hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained."†—Acts 17: 31.

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* Vol. I, Chap. vii

Beyond all question, Jehovah himself is the Supreme Judge, and his Law the supreme standard, according to which all decisions must be made respecting life eternal. Thus the Apostle refers to "God the Judge of all," and indicates that the Father is meant by referring in the same sentence to Jesus as the Mediator. (Heb. 12: 23, 24.) Again he says, "The Lord will judge his people," and "Vengeance is mine, I will repay, saith the Lord." (Rom. 12: 19; Heb. 10: 30.) In these quotations from the Old Testament (Psa. 50: 4; Deut. 32: 35, 36), the Lord referred to is Jehovah. Again, the Apostle says, "God shall judge the secrets of men ["the world"] by Jesus Christ." (Rom. 2: 16; 3: 6.) Jehovah was the original Law-giver and Judge, and will forever maintain this position and relationship to all of his creatures. His honor he will not give unto another. (Isa. 42: 8.) Likewise he points out to us in the Scriptures that he is the Shepherd of his people. "Jehovah is my Shepherd; I shall not want." (Psa. 23: 1.) Again he designates himself the Redeemer of his people: "All flesh shall know that I, Jehovah, am thy Savior and thy Redeemer." (Isa. 49: 26.) In the highest sense of the word Jehovah himself is the center of the entire plan of salvation and of its every feature; and any other view of the matter is a defective one.

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*Vol. V. †Vol. I., Chap. viii.

However, as it pleased the Father to create all things through the Son (John 1: 1),—so in all things it has pleased him to exalt our Lord Jesus as his honored instrument. From this standpoint we see that all blessing, all authority, all favors, proceed from the Father and by the Son, and that the New Creation, associated with the Son, are thus with him made ministers and joint-heirs of the grace of God.

In so complete a sense does the Heavenly Father "rest from his own work," and make use of the Son as his honored agent, that our dear Redeemer could say, "The Father judgeth no man, but hath committed all judgment unto the Son." (John. 5: 22.) Our Lord uttered these words before he had finished the work which the Father had given him to do at Calvary, but he spoke from the standpoint of that completed work; for, as we have already seen, his own testing as concerned his fitness for the work the Father had purposed was to be determined by his faithfulness even unto death. Thus he not only demonstrated his worthiness to be a faithful and merciful high-priest, but by his own blood suretied a New Covenant on behalf of mankind, and opened up the new way of life, and obtained "the keys of death and the grave"—the right to say to the prisoners in the great prison-house of death, "Come forth," and the right to bless and uplift so many as will obediently hear his voice. Strictly speaking, it was from the moment of our Lord's resurrection that the Father committed all *judgment* unto the Son, and then it was that he declared, "All power [authority] in heaven and in earth is given unto me" (Matt. 28: 18), and his first exercise of this authority was the commissioning of his apostles, as his representatives, to commence the work of gathering the members of the Bride class, the Church, the *Ecclesia*, his fellow members of the New Creation.

The Father's *judgment* respecting mankind had already been expressed, and had condemned all; and any further judgment on his part, under the laws of absolute righteousness, could be of no particular profit to any of the condemned race—all having "sinned and come short of the glory of God." "There is none righteous, no, not one;" and the divine standard accepts nothing short of absolute righteousness,—perfection. The divine arrangement, therefore, was that our Lord Jesus should be the Mediator, the go-between, the one who should satisfy justice and represent the fallen race, and the one to whom the Father's justice would look as the representative of man, and who would be accountable for the race. Jesus will occupy this mediatorial relationship between God and men until he shall have accomplished fully the intended work,—until he shall have brought back into full harmony with God every creature who, being brought to a knowledge of his Creator and his righteous laws, shall desire to be and to do in complete harmony therewith. More than this, his "all judgment" will include the execution of his findings, for he will not only reward the obedient, but shall "destroy those who corrupt the earth"—will destroy the wilful sinners, destroy from amongst the people all who will not hear his voice, his command, his instructions, putting down all sin and all insubordination, including even the last enemy—death.—1 Cor. 15: 25-28; Rev. 11: 18; 2 Thess. 2: 8; Heb. 2: 14.

This judging will be in part as Mediator during the Millennium—making allowances for the imperfections of humanity, and punishing and rewarding correctively—and in part as Jehovah's vicar, or representative, at the close of the Millennium;—bestowing the eternal rewards of everlasting life to those found worthy, and of everlasting destruction to those found unworthy. And this last executive judgment will be along lines of justice without mercy—the proper uses and purposes of mercy having been fulfilled by his Millennial reign, in which mercy and assistance shall be extended to every member of the race by their Redeemer. And the body of Christ, the Church, shall be associated with him in all the various features of the blessing, judging, ruling, correcting, etc., of the Millennial age of compassion and helpfulness;—and, possibly, also in the pronouncing and inflicting of the final rewards and punishments.

Before proceeding to notice particularly the *judgment* or trial of the New Creation during the Gospel age, prior to the Millennial Kingdom, we should impress deeply upon our minds the fact that all of these procedures, *judgments*, etc., are of the Father, though through the Son and through the Church; even as also we read respecting the resurrection of the dead, that God raised up from the dead our Lord Jesus by his own power, and that he also will raise us up; which statement we understand to be in full harmony with our Lord's declaration that "I will raise him up at the last day." "I will come again, and receive you unto myself." "I am the resurrection and the life."—1 Cor. 6: 14; John 6: 39; 14: 3; 11: 25.

The *judgment* or trial of the New Creation must take place during this Gospel age, before the Millennium shall have been fully introduced; because it is the New Creation Head and body, which is to do the work of the Millennial age. It is in harmony with this that the Lord declares that we "shall not come into condemnation [*krisis*, judgment] with the world [not share in the world's Millennial-day judgment or trial], but are [already] passed from death unto life [in advance of the world]," justified by faith and obedience as members of his body. (John 5: 24.) So, then, the present time, the present life, is to each of the consecrated ones his day of judgment, his day of trial, his day of testing—to determine whether or not he shall be accounted worthy of life under the terms of his call and consecration. The Apostle's words agree with this: "Judgment [*krima*, final decision] must begin with the house of God." (1 Pet. 4: 17.) As the Apostle suggests, it gives the New Creation an exalted idea of the divine requirements, or conditions for life everlasting, when they consider that those who have forsaken sin and who have set their hearts to know and to do the divine will need to pass through a time of trial to test them and to perfect character in them,—such as the Lord can approve.

WHO IS THE JUDGE OF THE NEW CREATION? AND WHAT IS THE LAW OR STANDARD BY WHICH IT IS BEING JUDGED?

We answer that we are being judged by our Heavenly Father's perfect Law of Love—that we were justified by him ("It is God that justifieth"), and that our consecration vows were made to him, and that the entire New Creation, Head as well as under-members, are amenable to the Father, as "God, the Judge of all." But this does not alter or interfere with what we have already seen respecting the Father's methods of dealing with us. When he deals with us and permits us to approach the throne of his heavenly grace, it is because he has made us acceptable in the Beloved—in our Lord and Head, under whose robe of righteousness, only, we can approach the Father or have his favor. Nevertheless, all power, all authority, is vested in the Son, as the Father's agent and representative, and hence we see that, although dealing directly with the Father, he grants us audience only through our Advocate—even as in an earthly court an attorney represents his client. The world will not have access to, or direct dealing with, the Father through an Advocate during the Millennial age, but will, on the contrary, deal directly with the Christ until its close, when the perfected ones shall be presented to the Father.

The New Creation are all begotten of the Father—his children, and not the children of Christ; and it is the Father who chastens every son whom he receiveth. It is also to the Father's throne of grace that we are specially instructed to pray,—the way to which has been opened up by Jesus our Redeemer. And yet, our Redeemer's words are true in the most absolute sense, "No man cometh unto the Father but by me." The relationship of the Lord Jesus to the Church is that of the Head to the body, and the Head takes cognizance of and judges or determines in respect to all the interests of the body, directing its course, correcting difficulties, relieving and bringing general aid and comfort, support and strength to every member using frequently fellow-members of the body as its ministers or servants. However, since every feature of this work is done in the Father's name, and by the Father's direction, it is properly considered as of the Father and by the Son.—1 Cor. 8: 6.

It is in accord with this that we read, also, "If ye call on the Father, who without respect of persons judgeth," etc. And again, "My Father is the husbandman: every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit he purgeth [pruneth] that it may bring forth more fruit." (1 Pet. 1: 17; John 15: 1, 2.) Nevertheless, that the mediation of our Head is fully recognized, and that these disciplines, prunings, etc., are accomplished in us and toward us through him, as the Father's agent, is manifested from the declaration of the same Apostle, "It is a fearful thing to fall into the hands of the living God." Thus he teaches us that we are not in the hands of the living God directly, nor directly under the ministrations of his inflexible Law. We are *in* Christ Jesus, covered by his merit, and dealt with through him as our Head and Master, under the merciful provisions of the Abrahamic Covenant, made operative toward us, by his blood.

THE SUPERVISION OF THE GLORIOUS HEAD OVER THE BODY.

We could not doubt the love and care of our glorified Head in respect to his Church—"body," "bride"—even if he had given us no explicit declaration on the subject. However, in his last message to his faithful, he very particularly shows that it is he who sits as the refiner and purifier of the antitypical Levites, including the Royal Priesthood. Hearken to his words to the seven churches of Asia Minor, representative of the seven epochs of the one Church's experience:—

"Remember therefore from whence thou art fallen, and repent, . . . else *I will come* upon thee quickly and remove thy candlestick." "Be thou faithful unto death, and

I will give thee a crown of life." "*I have* a few things against thee; . . . repent, or else *I will come* unto thee quickly and will fight against thee with the sword of my mouth." "To him that overcometh will *I give* to eat of the hidden manna." "*I have* a few things against thee, because thou sufferest that woman Jezebel. . . . *I gave* her space to repent. . . . *I will cast* her . . . into great tribulation, . . . and *I will kill* her children with death; and all the churches shall know that *I am he* that searcheth the reins and hearts: *and I will give unto every one of you* according to your works. . . . He that overcometh and keepeth my works unto the end, to him *will I give* power over the nations." "*I have not found* thy works perfect before God. . . . He that overcometh, . . . *I will not blot out* his name out of the book of life." "These things saith he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth." "Behold *I will make* them of the synagogue of Satan . . . to come to worship before thy feet, and to know that I have loved thee. Because thou hast kept the word of my patience, *I will also keep thee* from the hour of temptation, which shall come upon all the world." "Him that overcometh will *I make* a pillar in the temple of my God." "Because thou art lukewarm, and neither cold nor hot, *I will spew thee* out of my mouth." "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich. . . . *As many as I love I rebuke and chasten;* be zealous, therefore, and repent."—Rev. 2 and 3.

We call to mind, also, our Lord's parables of the Pounds and the Talents, in both of which he shows that at his return he will render rewards to his faithful; "to those who by patient perseverance in well-doing seek for glory, honor, and immortality [he will render] eternal life";—to others, wrath in the day of wrath. The parables distinctly picture the distribution of these rewards to his servants, according to the degrees of faithfulness, by the "young nobleman" after he has been invested with his kingly authority; and that subsequently his enemies are to be dealt with. Yet the Apostle ascribes both the rewarding and the punishing to the Father. The key to the matter is found in our Lord's words, "I and my Father are one"—we act in unison in every matter.

"JUDGE NOT, THAT YE BE NOT JUDGED. FOR WITH WHAT JUDGMENT YE JUDGE, YE SHALL BE JUDGED."

—Matt. 7: 1, 2.—

The competent judges of the Church are the Father and the Son—the latter being the Father's representative, to whom he has committed all judgment. (John 5: 22, 27). The New Creatures are not competent to be judges one of another for two reasons: (1) Few of them fully comprehend and appreciate the divine Law of Love governing all. (2) Evidently few can read their own hearts unerringly; many either judge themselves too severely or too leniently, and, hence, should modestly decline to sit in judgment of the heart of another whose motives may be far from appreciated. It is because of our incompetence for judging that the Lord—while assuring us that this shall be one of our future functions in the Kingdom, after being qualified by participation in the First Resurrection—forbids all private judgment amongst his followers now; and threatens them that if they persist in judging each other they must expect no more mercy and leniency than they show to others. (Matt. 7: 2; Luke 6: 38.) The same thought is enforced in the sample prayer given us, "Forgive us our debts [trespasses] as we forgive our debtors." Matt. 6: 12.

This is not an arbitrary ruling by which the Lord will deal unjustly and ungenerously with us, if we deal thus with others: on the contrary, a correct principle is involved. We are "by nature children of wrath," "vessels fitted for destruction"; and although the Lord mercifully proposes to bless us and relieve us of our sins and weaknesses and to perfect us through our Redeemer, he will do this only on condition of our acceptance of his Law of Love, and our heart-conformity to it. He does not propose accepting unregenerates and having "children of wrath" in his family. To be fit for any place in the Father's house of many mansions [planes of being] (John. 14: 2) all must cease to be children of wrath and become children of Love;—being changed from glory to glory by the Spirit of our Lord, the spirit of Love. Whoever, therefore, refuses to develop the spirit of Love, and contrary to it insists on uncharitably judging fellow-disciples, proves that he is not growing in knowledge and grace, not being changed from glory to glory of heart-likeness to the Lord, not a true follower of the Lord, and, hence, should not have mercy extended to him beyond what he uses properly in copying his Lord. The amount of his likeness to the Lord (in love) will be shown by his mercy, and generosity of thought, word and deed toward his fellows.

Oh, that all the Spirit-begotten ones, the "New Creation," could realize that this spirit of judging (condemning), alas! so common (indeed, almost the "besetting sin" of the Lord's people) measures their lack of the spirit of Love—their lack of the Spirit of Christ—which, totally absent, would prove us "none of his." (Rom. 8: 9.) We are persuaded that the more speedily this fact is realized the more speedily will progress the great transformation "from glory to glory," so essential to our ultimate acceptance as members of the New Creation.

But few of the Lord's people realize to what extent they judge others, and that with a harshness which, if applied to them by the Lord, would surely bar them from the Kingdom. We might have feared that, under our Lord's liberal promise that we shall be judged as leniently as we judge others, the tendency would be to too much benevolence, too much mercy, and that "thinketh no evil" might be carried to an extreme. But no! All the forces of our fallen nature are firmly set in the opposite direction. It is more than eighteen centuries since our Lord made this generous proposal to judge us as leniently as we will judge others, and yet, how few could claim much mercy under that promise! It will be profitable for us to examine our proneness to judge others. Let us do so, prayerfully.

The fallen or carnal mind is selfish; and proportionately as it is *for* self it is *against* others—disposed to approve or excuse self and to disapprove and condemn others. This is so thoroughly inbred as to be an unconscious habit, as when we wink or breathe. This habit is the more pronounced with advanced education. The mind recognizes higher ideals and standards and forthwith measures every one by these, and, of course, finds something at fault in all. It delights in rehearsing the errors and weaknesses of others, while ignoring its own along the same or other lines,—and sometimes, even, hypocritically denouncing the weaknesses of another for the very purpose of hiding its own or giving the impression of superior character along the line in question. Such is the mean, contemptible disposition of the old fallen nature. The new mind, begotten of the Spirit of the Lord, the holy spirit of Love, is in conflict with this old mind of selfishness from the start, under the guidance of the Word of the Lord;—under the new Law of Love, the Golden Rule, and becomes more and more so as we grow in grace and knowledge. At first all New Creatures are but "babes in Christ" and appreciate the new Law only vaguely; but unless growth is attained and the Law of Love appreciated and measured up to, the great prize will not be won.

The Law of Love says: For shame that the weaknesses and shortcomings of brethren or of others should be exposed before the world;—for shame that pity and sympathy did not at once advance to speak a word in their defense, if too late to spread over their faults a mantle of charity to hide them entirely! As our noble, loving Master declared on one occasion, when asked to condemn a sinner: "Let him that is without sin among you cast the first stone." The person without frailties of his own might be to some extent excusable for assuming unbidden of the Lord the position of executioner of Justice—taking vengeance on wrong-doers, exposing them, etc.; but we find that our Master, who knew no sin, had so much Love in his heart that he was disposed rather to condone and forgive than to punish and expose and berate. And so it will doubtless be with all begotten of his Spirit: in proportion as they grow up into his likeness they will be the last to pray for vengeance,—the last to execute punishments by tongue or otherwise, until so commanded by the Great Judge. He now, on the contrary, instructs us, "Judge nothing before the time," and declares, "Vengeance is mine."

Well has the Apostle delineated the spirit of Love, saying, "Love suffereth long and is kind"—to the wrong-doer. "Love envieth not" the success of others, seeks not to detract from their honor nor to pull them back from it. "Love vaunteth not itself, is not puffed up," and, consequently, never seeks to detract from the splendor of others to make self shine by contrast. It "doth not behave itself unbecomingly," immoderately,—it has no extreme and selfish desires and avoids extreme methods. Love "seeketh not that which is not her own,"—does not covet the honors or wealth or fame of others, but delights to see them blessed, and would rather add to than detract from these blessings. Love "is not easily provoked," even to render just recompenses: remembering the present distress of the entire race through the fall, it is sympathetic rather than angry. Love "thinketh no evil"; it not only will not invent and imagine evil, but is so disposed to give the benefit of any doubt that "evil surmisings" are foreign to it. (Compare 1 Tim. 6:4.) Love "rejoiceth not with iniquity, but rejoices with the Truth [rightness]": hence, it would delight to uncover and make known noble words or acts, but would take no pleasure in, but avoid, exposing ignoble words or deeds. Love "covereth all things," as with a mantle of sympathy—for nothing and nobody is perfect, so as to stand full inspection. Love anticipates and has her mantle of benevolence always ready. Love "believes all things," —is not disposed to dispute claims of good intention, but rather to accept them. Love "hopes all things," disputing the thought of total depravity so long as possible. Love "endures all things"; it is impossible to fix a limit where it would refuse the truly repentant one. "Love never faileth." Other graces and gifts may serve their purposes and pass away; but Love is so elemental that, attained, it may always be ours,—throughout eternity. Love is the principal thing.—1 Cor. 13:4-13.

But if to tell uncomplimentary truth is to violate the Law of Love and the Golden Rule, what shall we say of the still more disreputable, still more unlovely, still more criminal habit so common, not only amongst the worldly and nominally Christian, but also among true Christians—that of telling about others disreputable things not positively known to be the truth. Oh shame! shame! that any of the Lord's people should so overlook the Lord's instruction, "speak evil of no man"; and that any but the merest babes and novices in the Law of Love should so misunderstand its message;—that any without the most indubitable proofs at the mouth of two or three witnesses, and then reluctantly, should even believe evil of a brother or a neighbor, much less to repeat it—to slander him upon suspicion or hearsay evidence!

WE SHOULD JUDGE OURSELVES.

"*If we would judge ourselves, we should not be judged [punished, corrected of the Lord].*"—1 Cor. 11: 31.

The Golden Rule would surely settle this disposition to "gossip" about others and their affairs. What slanderer wishes to be slandered? What gossip wishes to have his matters and difficulties and weaknesses discussed either publicly or confidentially? The "world" has little else to talk about than gossip and scandal, but the New Creation should preferably be dumb until the love and plan of God have furnished them with the great theme of which the angels sang—"Glory to God in the highest; on earth peace, good will toward men." Then the "words of their mouths and the meditations of their hearts" will be acceptable to the Lord and a blessing to those with whom they come in contact.

The Apostle, commenting upon the tongue, shows that this little member of our bodies has great influence. It may scatter kind words that will never die, but go on and on blessing the living and through them the yet unborn. Or, "full of deadly poison," it may scatter poisonous seeds of thought to embitter the lives of some, and to blight and crush the lives of others. The Apostle says,—"Therewith bless [honor] we God, even the Father; and therewith curse [injure] we men, . . . out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be. Doth a fountain send forth at the same place sweet water and bitter?"—James 3: 8-11.

"Out of the abundance of the heart the mouth speaketh;" so that when we are gossiping about others, "busybodying" in their affairs, it proves that a large corner of our hearts, if not more, is empty as respects the love and grace of God. This thought should lead us at once to the throne of grace and to the Word for a filling of the Spirit such as the Lord has promised to those who hunger and thirst after it. If, still worse than idle gossiping and busybodying, we have *pleasure* in hearing or speaking evil of others, the heart condition is still worse: it is overflowing with bitterness,—envy, malice, hatred, strife. And these qualities the Apostle declares are "works of the flesh and the devil." (Gal. 5: 19–21.) Would that we could astound and thoroughly awaken the "New Creation" on this subject;—for if ye do these things ye will surely fall, and no entrance will be granted such into the everlasting Kingdom of our Lord and Savior Jesus Christ.

Fitting for the Kingdom leads us in the very opposite direction, as the Apostle Peter declares, "Add to your faith patience, brotherly kindness, *love;* for if ye do these things ye shall never fall; but gain an abundant entrance into the Kingdom." (2 Pet. 1: 5–10.) The Apostle James is very plain on the subject and says: "If ye have bitter envyings and strife in your hearts, glory not and *lie not against the truth*. This wisdom descendeth not from above, but is earthly, sensual, devilish." (James 3: 14, 15.) Whoever has such a slanderous and bitter spirit has the very reverse of the Spirit of Christ, the holy Spirit, the spirit of Love: let him not lie either to himself or to others;—let him not glory in his shame;—let him not thus put darkness for light, the spirit of Satan for the Spirit of the Anointed.

Proceeding, the Apostle declares the secret of the confusion and unrest which has troubled the Lord's people at all times, to be in this unclean, only partially sanctified condition of the heart, saying, "where envying and strife is, there is confusion [disquiet, unrest] and every evil work." (James 3: 16.) If these weeds of the old fallen nature are permitted to grow they will not only be noxious but will gradually crowd out and kill all the sweet and beautiful flowers and graces of the Spirit.

PROPER JUDGING OF OURSELVES.

The Apostle Paul refers to our proper growth as a New Creation and our proper judging or criticizing of ourselves, saying, "Having, therefore, these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit,—perfecting holiness in the reverence of the Lord." (2 Cor. 7: 1.) "Let a man examine himself"—let him note the weaknesses and filthinesses of his fallen fleshly nature and seek to cleanse himself, "putting off" the deeds of the "old man" and being renewed, changed from glory to glory, more and more into the image of God's dear Son, who is our Exemplar as well as our Redeemer and Lord. But the Apostle Paul urges that we cleanse not only our flesh as much as possible, but also our spirits, or minds—that the new mind, the holy resolution, or will, be given full control, and that every thought be brought into captivity to the will of God as expressed by and illustrated in Christ.

It will be in vain that we shall endeavor to cleanse the flesh and to bridle the tongue if we neglect the heart, the mind, the spirit, in which are generated the thoughts, which merely manifest themselves in filthiness of the flesh—by words and deeds. Only by prayer and perseverance can this cleansing necessary to a share in the Kingdom be accomplished—"perfecting holiness in the reverence of the Lord." Not that we may hope, either, to effect an absolute cleansing of the flesh. It is the absolute cleansing of the will, the heart, the spirit, that the Lord demands (implying as complete a cleansing of the flesh and tongue as we can accomplish). Where he sees the heart pure and true to him and his spirit and law of Love he will, in due time, give the new body suited to it. "Blessed are the pure in *heart*, for they shall see God."—Matt. 5: 8.

How appropriate here are the Apostle's words (2 Thes. 3: 5): "The Lord *direct your hearts* into the love of God"—the love that is gentle, meek, patient, long-suffering;—

that seeketh not more than her own, and that is not puffed up, nor envious;—that thinketh and speaketh no evil, but trusteth and is kind and considerate according to the Golden Rule. We need to have our hearts *directed* into this love, for as a New Creation we are walking in a new way—not after the flesh but after the Spirit. And the Lord alone is our competent guide and director—though he may use various of his "members" as his mouthpieces. "Thine ears shall hear a voice behind thee [from the past], saying, This is the way, walk ye in it."—Isa. 30: 21.

"YEA, I JUDGE NOT MINE OWN SELF;—HE THAT JUDGETH ME IS THE LORD."

There are a few of the New Creation—remarkably few, though,—who seem disposed to judge themselves unmercifully. Properly they criticize their every fault and weakness and desire to be rid of every blemish; but improperly they forget that the Lord knows us not and judges us not according to the *flesh*, but according to the *spirit*—the intent, the will, the desire, the effort. They give too much heed to the words of Pharisees, "I thank thee that I am not as other men," and too little heed to the inspired words of the Lord, respecting the grounds of his acceptance, and the virtue of the precious blood in cleansing from all sin. They forget, in their reasonings on the matter, that if they were perfect or could do perfectly they would need no Savior, no Mediator. They forget that "by grace ye are saved" and not by works of the flesh.

Such need to apply to themselves the Apostle's words, "It is a very small thing that I should be judged of you, or of any man's judgment: yea, I judge not mine own self. For I know nothing of myself [amiss as a steward], yet I am not thereby justified: but he that judgeth me [and all] is the Lord. Therefore judge nothing before the time, until the Lord come, who will both bring to light the hidden things of darkness, and will make manifest the counsels [intentions] of the heart."—1 Cor. 4: 3-5.

Our confidence is in the Lord, and not in our weak, fallen flesh. We have learned of the grace and mercy of God toward all who are trusting him and seeking to walk *after* the spirit of Love, even though unable to walk fully *up to* its perfect requirements. We are not hoping, therefore, to be perfect in the flesh but perfect in spirit, in intention; and that our faith and zeal will (through the merit of our Redeemer) be counted as making up for our actual blemishes, which we hate and strive against daily. As we consider the matter we ask,—Does God love us who by nature were children of wrath even as others? Is he for us, willing to assist us and to give us credit for every good desire and effort, even though it result in partial or total failure? Yes, the Lord answers: "The Father himself loveth you." The Apostle adds,—If God so loved us, while we were yet sinners, that he gave his Only Begotten Son for our redemption, "shall he not with him freely give us all things [needful to us in our race for the prize he sets before us in the Gospel]?" Surely if he loved us while sinners, he loves us still more tenderly now;—now that he has adopted us into his family,—now that he sees in our hearts an earnest desire to do his will. Let us, then, be of good faith and approach with courage to the throne of the heavenly grace, that we may *obtain mercy and find grace to help* in every time of need.—Heb. 4: 16.

A word of warning, however, is needed on the other side of this question. We have all known instances in which humility and lack of confidence, and fear and distrust of God's grace, have given place to an opposite condition of brazen self-assurance and total blindness to faults and pharisaical thanks for being better than other men. Alas! this is a most deplorable and we fear hopeless state! Faith is needful, but it must be faith in God and not in self. The occasion of such a deflection will generally be found in a neglect of the Law of Love—the Golden Rule. The perversion of love for the Lord, love for his gracious plan, love for the brethren of the New Creation and sympathetic love for the world of mankind is—self-love, self-importance, self-honor, self-glorification. Let us beware of this side track which leads far from the Lord and his Spirit and his Kingdom. Though leaders are specially liable to this snare, others also are exposed to it. Some very deficient in every qualification for teachers become sadly "puffed up in their fleshly minds"—proud, knowing nothing, "but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil-surmisings . . . from such withdraw thyself. For godliness with contentment is great gain."—1 Tim. 6: 4-6; see also 1 John 3: 9, 10.

THE CHURCH SHOULD JUDGE SOME MATTERS.

While individually we are not to judge, or condemn, but to await the Lord's time for public manifestation of his decision in respect to each member of his body, the "New Creation," yet in some cases the Church [congregation—*Ecclesia*] is in duty bound to judge. For instance, the Apostle mentions a case of fornication publicly acknowledged by the offender against morals, and known to the entire Church; he declares that in fellowshiping such a confessed libertine the Church had erred; and forthwith he exercised his apostolic authority in excommunicating the transgressor, separating him from the fellowship of the believers, figuratively delivering him over to Satan, to chastisements, for the destruction of his carnality, that the spirit, the new mind, might thus ultimately be saved, in the day of the Lord, in the reckoning time at the close of this age.—1 Cor. 5: 5.

Only the Lord himself or one of his Apostles (the special twelve, of whom Paul was the last, chosen to Judas' place) would have the authority, the right, to proceed in the manner declared; just as only an Apostle could have dealt as Peter did with Ananias and Sapphira. (Acts 5: 1-11.) The Apostle Paul explains his position further, saying, "I wrote unto you in an epistle, not to company with fornicators. Yet not altogether [forbidding dealings] with fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world." He would have them see that it is one thing to have business dealings with the unsanctified, and an entirely different matter to recognize such as fellow-members of the New Creation. The lowering of the moral standard would be no kindness to the transgressor, either; he would be more helped by seeing that his uncleanness separated him entirely from the Lord's people; and if really begotten of the Spirit of God he would the more quickly and the more keenly realize his true position, learn the lesson and repent. The Church practised a mistaken charity toward the offender and, thereby, risked a general demoralization amongst its members, and also a contagion amongst all believers in other congregations who might learn of the conditions prevailing at Corinth.

The Apostle outlines briefly the duty of the faithful in such cases; and we paraphrase his words as follows: What I have written unto you is, that you should not have fellowship with a man known as a "brother" if he be a *fornicator*, or *covetous*, or an *idolater*, or a *reviler*, or a *drunkard*, or an *extortioner;*—no, not so much as to eat with such. Indeed, I am not attempting to judge the world; but I am urging that you as a Church should judge those whom you accept as brethren. God will judge the outsiders: your duty is to put away from your midst wicked persons.—1 Cor. 5.

The Apostle follows this argument by criticizing the fact that in disputes between brethren there was a disposition to go to worldly law-courts for justice instead of enduring the wrong patiently if it were endurable, or, if unbearable, taking it to the Church as a court of last resort. The Apostle urges that if God is selecting the Church to be the future judge of the world, its members should certainly be no less fair and honorable and just in their decisions than the world, even now. The least esteemed in the Church should be trustworthy in such matters. Is there not one in your midst in whose wisdom and integrity all could trust implicitly, and to whose decision disputants would bow?

"Why do ye not rather take wrong?" Why do ye not suffer injustice, if you consider the decision unfair?—why not suffer loss, rather than perpetuate quarrels or resort to public courts with charges against each other? Nay, says the Apostle, I perceive that not only are you unwilling to suffer injustice for the sake of peace and harmony in the body of Christ, but worse, and more of it: there are some among you willing to do wrong and defraud—even their brethren. Are you not as the Lord's Church seeking to attain the Kingdom? And "know ye not that the unrighteous [unjust] shall not inherit the Kingdom of God? Be not deceived: neither *fornicators*, nor *idolaters*, nor *adulterers*, nor *effeminate*, nor *abusers of themselves* with mankind, nor *thieves*, nor *covetous*, nor *drunkards*, nor *revilers*, nor *extortioners* shall inherit the Kingdom of God. And such were some of you: but ye are washed; but ye are sanctified; but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." —1 Cor. 6: 1–11.

This statement of offenses which would debar from the Kingdom is to be a guide respecting offenses which should debar from fellowship in the Church. In respect to all these things, then, the words apply,—"Put away from among yourselves that wicked person," whosoever he may be, that is guilty of any of these offenses.

"IF THY BROTHER TRESPASS AGAINST THEE."

But is not this in conflict with our Lord's command, "Judge not that ye be not judged?" Must we not first judge the evil-doer individually, and then talk, or gossip, about his evil deeds, or do "evil speaking" respecting him, so that the entire Church may know and repudiate the evil-doer?

By no means: the divine arrangement is fully in harmony with itself when rightly understood. If A and B have a difference, and A *believes* himself to be defrauded by B, he must not judge B in the sense of condemning him. He may only say, "There is a difference between us, and I feel sure that I am right; though B may feel equally confident that he is right and that I have not been wronged." A may not disfellowship B on this account, for to do so would be to *judge* him—to *condemn* him. He may say, to himself, "The matter is trivial, anyway, as between brethren, and I will let it drop, believing that B, as a brother in the Lord, would not wrong me intentionally, and that it may be that my view and not his is the wrong one."

However, if he be not able to take this view he still must not judge, must not decide, that he is right and B wrong—but must *go to* B and explain how the matter appears to him, and if possible reach a kind, brotherly agreement, perhaps by mutual concessions. But if they cannot agree, he may ask two or three of the wisest brethren of the Church, C and D (brethren in whose sincerity B as well as himself would have great confidence), to *go with him* to see B on the subject—not to condemn B, for even A himself must not have judged, or condemned, him; but to hear the matter in the presence of A and B and give their advice to both. This should result satisfactorily to all—especially if all have the spirit of love one for the other and the desire to do right toward one another as members of the anointed body. But if peace is not yet established, there still is to be no judging, no condemnation; for two or three brethren cannot "*judge*" but only the Church.

If when A took with him C and D, they gave their opinion against A and in favor of B, that should end the matter. Under such conditions A cannot take the question to the Church. He evidently would be quite self-opinionated and "heady" to carry the matter further. The Lord's instructions give him no further privilege (Matt. 18: 15); but if he were still dissatisfied, we know of no principle that would be violated if he took two or three other able and unprejudiced brethren, E, F, G, to B, for a fresh hearing of the case and for their advice.

But if, when A took C and D to B, they all sided with A's contention that B had wronged him and refused to desist, and if B after a reasonable time refused or neglected to right the wrong, A would be privileged in conjunction with C and D to call a meeting of the Church, to whom the whole matter should be rehearsed by both A and B;—for it is to be supposed that if B still associates with the Church he recognizes its counsel and authority, and it is to be presumed also that B is conscientious. When the Church hears the matter, it is not to be forgotten that only the *justified and sanctified* constitute the Church, and that they are sitting in *judgment* in the name of their Lord and Head and to deliver *his judgment.* The matter is not to make a factional fight in the Church, but to preserve its unity in the bonds of peace. A and B, of course, should not vote, nor should anyone vote who felt any other than a desire to express the Lord's judgment in the matter. The decision should be unanimous, or practically so—even though this should require some modification of the extremes of sentiment. Let justice always be tempered with mercy, "Considering thyself, lest thou also be tempted."—Gal. 6: 1.

The Church's decision is to be accepted as final by all; and whoever refuses to accept and conform to its requirements in such a matter of morals (not of conscience) is to be unto the others "as an heathen man or a publican,"—until such time as he shall cease to defy the Church,—when, of course, he shall be forgiven and received fully into fellowship as before. The object is not to cast the brother off utterly; but merely to show disfavor toward his wrong course with a view to assisting him to its correction. To treat such an one "as an heathen man and a publican" would not mean to slander or dishonor him even after he had been cast off. The Lord's people are not to be slanderers or backbiters under any circumstances: the general command,—"Speak evil of no man," covers the case exactly. We are neither to speak ill of, nor to look cross at, publicans and sinners, nor to refuse to do business with them; but we are to withhold from them the special fellowship and courtesy appropriate to the brethren of the New Creation and possessed of the holy Spirit and its love, joy and peace.

Should B refuse to hear the Church and to desist from doing wrong to A, and then later repent and be received back into full fellowship, his contumacy should be remembered against him if at any time he were nominated for the duties of an Elder. He would need to manifest a decided change before being considered fit for that service; for even if he were thoroughly conscientious, his course would, at least, prove him rather obtuse as respected right where his personal interests were involved. Indeed, to refuse to heed the counsel of three brethren and to necessitate the bringing of the wrong to the Church for adjudication would be an unfavorable indication, even if he afterward heard the Church and obeyed it and made amends to A.

FORGIVE, SEVENTY TIMES SEVEN TIMES.

Suppose that when A went first to B, to discuss the injustice done to A, the conference resulted in B's acknowledging his fault and endeavoring to right the same to the best of his ability; or suppose he thus repented after the second visit of A with C and D, what should be the attitude of A toward B? He should forgive him, and that most heartily. He may not even put upon him a penalty but remember the words,—"Vengeance is mine, I will repay, saith the Lord!" But how often may this be kept up? How many times must we forgive if he repents? How long must we bear with his weaknesses? "Seven times?"—asked Peter. Our Lord's answer comes down to us equally—"I say not unto thee until seven times, but until seventy times seven." We must forgive the trespasses of others as we would have our Father in heaven forgive our trespasses against his divine law. If tempted to despise our brother on account of his weaknesses, we must think of our own weaknesses, and remember that he who shows no mercy shall receive no mercy.*—James 2: 13.

OFFENSES AGAINST THE CHURCH.

We have considered the procedure proper in judging offenses against the individual; but in the case of the fornicator mentioned by the Apostle, and in other supposable cases, the offense might be against no particular member of the *Ecclesia;* but against the whole,—against

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*See, additionally, Chapter vi.—"Discipline in the *Ecclesia*."

the cause we unitedly represent. What then should be the mode of procedure?

It might be the same as in the individual grievance, if the sin were not public property. But if the matter were publicly known, it would be the duty of the elders to cite the offender before the Church for trial, without the preliminary private visits; because the publicity had taken it beyond any private settlement. Likewise, if it were a case of slander against the elders or any of them, the hearing should be by the Church and not privately; because the slanderers, if they conscientiously thought they had a good cause, yet had neglected the Lord's rule ("Go to him alone," and afterward "Take with thee two or three others") and had spread scandalous and defamatory tales, had thereby *carried* the matter beyond the power of *individual* rectification and *made* it a matter for the Church.

In such cases it would be proper for the slandered Elder to call together the Board of Elders as representatives of the Church, and to deny the calumnies and ask that the slanderers be indicted to answer charges of slander and false-witnessing before the Church; because their offense was toward the Church (1) in that it was contrary to the rules laid down by the Head of the Church and contrary to decency and good morals; and (2) because the slander being against an Elder chosen by the Church was thus a slander against the entire Church selecting him. The slanderers should be condemned and rebuked and required to acknowledge their error; but after doing this they would have a right to proceed against the Elder supposed to be in error, just as they should have done at first.

WE MUST ALL APPEAR BEFORE THE TRIBUNAL OF CHRIST.

—2 Cor. 5: 10.—

The "we" of this text, undoubtedly refers to the Church—the New Creation. It is not, however, to be confounded with the gathering of "all nations" before the Son of Man when he shall come in his glory and all the holy messengers with him, as recorded in Matt. 25:

31-46. When the Son of Man "shall sit on the throne of his glory" he has promised that his faithful *Ecclesia*, his Bride, shall share that throne and glory, and shall share in that Millennial judgment of the nations, including "all that are in their graves."

The Church's judgment is evidently pictured and described by our Lord in Matt. 25: 14-30 and Luke 19: 12-26. It will take place in the end of this age and be the first work of the King at his second advent, before he begins to deal with the world. He will first reckon with his own servants, to whom he intrusted various stewardships of wealth and influence, talent and opportunity, which they have been more or less faithful, persevering and self-sacrificing in using. These must all be reckoned with, and the faithful be rewarded and given rule over two cities, five cities or ten cities,--otherwise designated "the joys of thy Lord." The rewards will not all be alike as respects glory and honor, though all will be glorious and honorable. "As star differeth from star in glory" so shall be those who will share the First Resurrection to "glory, honor and immortality."—1 Cor. 15: 41.

Faithfulness, love, zeal will be the tests. Those who have talents and bury them in the earth, in business or pleasure or sloth, will thus show lack of love and appreciation—and consequently unworthiness of the Kingdom, and will not enter "the joys of the Lord," nor be permitted to reign with him in the blessing of the world,

"THE LORD KNOWETH HOW."

—2 PETER, ii. 9.—

"I will trust, and not be afraid."—Isa. xii. 21.
"The storm-clouds are rolling across the horizon,
And peal upon peal of the thunder is heard:
The flashes of lightning are vivid and awful:
Yet never a fear in this bosom is stirred.
For is it not written, and everywhere shown,
'The Lord knoweth how to deliver His own!'

"The gleam of the sword can be seen in the distance,
The moans of the wounded and dying we hear:
And warfare and bloodshed are growing more rampant:
But none of these things can awaken a fear,
For is it not written and everywhere shown,
'The Lord knoweth how to deliver His own!'

"The foe we contend with is artful and cunning,
And many, indeed, are the snares he has laid:
We are not unmindful of Satan's devices,
Though of his temptations we are not afraid;
For is it not written, and everywhere shown,
'The Lord knoweth how to deliver His own!'

"'The Lord knoweth how,' though we often are puzzled,
And to our conceptions no pathway is clear;
But since we are guided by Infinite Wisdom,
The word He hath spoken forbids every fear:
For is it not written, and everywhere shown,
'The Lord knoweth how to deliver His own!'

"'The Lord knoweth how,' is our strength in our weakness,
The promise of sunshine, though storm-clouds appear;
A peaceful assurance amid every battle,
The way of escape from each trial and fear;
For is it not written, and everywhere shown,
'The Lord knoweth how to deliver His own!'"

STUDY X.

THE BAPTISM OF THE NEW CREATION.

BAPTISM IN THE SECOND CENTURY.—SPONSORS IN BAPTISM.—BAPTISMAL CEREMONIES OF THE CHURCH OF ROME.—INFANT BAPTISM, WHY INTRODUCED.—SCRIPTURE TESTIMONY ON BAPTISM.—"DISCIPLE" VIEW.—"BAPTIST" VIEW.—THE TRUE VIEW.—BAPTISM INTO CHRIST'S DEATH.—"BY ONE SPIRIT WE ARE ALL BAPTIZED INTO ONE BODY."—THE BAPTISM OF FIRE.—SYMBOLICAL BAPTISM IN WATER.—IS SYMBOLIC BAPTISM NECESSARY?—THE PROPER SYMBOL.—WHO MAY ADMINISTER IT.—THE FORM OF WORDS.—REPETITION OF THE SYMBOL—"BAPTIZED FOR THE DEAD."

CHRISTIAN people are a unit in understanding that the New Testament teaches baptism, although there is a great diversity and confusion of thought respecting its mode and significance.

The great falling away from the faith, alluded to by the apostles in the New Testament, had gained such headway by the second century that very superstitious views respecting baptism had gained control in the nominal church by that time. Water baptism was supposed not only to bring the subject into relationship with God by canceling past sins, but also to bring to him certain graces or favors from God as a member of the Church of Christ which could not otherwise be secured. Hence, at that early day, not only did believers seek baptism for themselves, but also for their children; and because infants could neither believe nor enter into covenant promises for themselves, an arrangement was made by which other than the parents might become sponsors for such children—"spiritual parents." They solemnly promised that the children should believe in the Lord and walk in his ways, and obligated themselves to see to their religious training. These were called godfathers and godmothers.

Both the teachers and the taught of that period progressed rapidly to formalism and elaborations of the symbols and of their meaning. Special fonts for baptismal purposes were built outside the churches in the third century. They consisted of a private room which connected with an outside porch, the latter being open to the public, in whose presence the baptismal vows were taken, after which the subject was baptized in the font privately. The officiating minister exorcised the candidate, to cast out devils, blowing in his face three puffs of breath, as representing the Father, the Son and the holy Spirit. The water in which the baptism took place was consecrated by an elaborate formula, constituting it sacred water, a part of the formula being exorcism or casting out of evil spirits from the water. The candidate was stripped of clothing, as representing the complete putting off of the old man, and was baptized three times, once in the name of the Father, once in the name of the Son, and once in the name of the holy Spirit. All this was done outside the Church, to intimate that the candidate was not yet a member of the Church and could not be a member of it until, by this procedure, he was inducted. After the baptism service, the candidate for membership wore white clothing until the following Sunday. Later on, the separation of the baptistry from the Church ceased, and the baptismal fonts were built in the churches.

The Roman and Greek Catholics still maintain to a considerable degree the elaborate ceremonial of the third century, with slight modifications suitable to our day. The following are the baptismal ceremonies of the Church of Rome, though not all of universal application;

"(1) The child is held without the Church, to signify an actual exclusion from heaven, which is symbolized by the Church.

"(2) The priest blows three times in the face of the child, signifying thereby that the devil can be displaced only by the Spirit of God.

"(3) The sign of the cross is made on the forehead and bosom of the child.

"(4) The priest, having exorcised the salt, puts it into the mouth of the infant, signifying by it that wisdom which shall preserve him from corruption.

"(5) The child is exorcised.

"(6) The priest touches his mouth and ears with saliva, pronouncing the word *ephphatha.*

"(7) The child is unclothed, signifying the laying aside of the old man.

"(8) He is presented by the sponsors, who represent the Church.

"(9) The renunciation of the devil and his works is made.

"(10) He is anointed with oil.

"(11) The profession of faith is made.

"(12) He is questioned whether he will be baptized.

"(13) The name of some saint is given to him, who shall be his example and protector.

"(14) He is dipped thrice, or water is poured thrice upon his head.

"(15) He receives the kiss of peace.

"(16) He is anointed on the head, to show that by baptism he becomes a king and a priest.

"(17) He receives the lighted taper, to mark that he has become a child of light.

"(18) He is folded in the alb (a white robe), to show his baptismal purity."—Elliott's *Delineation of Romanism*, Vol. I., p. 240. See also Roman Catholic Catechism, p. 252.

The foregoing perversions of baptism were held for over 1200 years before the organization of the various Protestant denominations of to-day. Doubtless there were some of the Lord's people who saw matters in a somewhat clearer light, but we may reasonably say that they were extremely few, and that practically no record of them and of their divergence of view comes down to us through the pages of history. It is not surprising that Protestants of the 15th and 16th centuries, having inherited these traditions and participated in them, would be considerably under their influence, and that while divesting themselves of much of the extreme ceremony they maintained the same general views and customs. Even to-day otherwise intelligent people have a superstitious fear respecting what might be the everlasting future of their children dying in infancy without having been baptized—hence, without having received remission of sins, and without having been inducted into membership in the Church. In harmony with these superstitions, we find that although every effort is made in all denominations to keep all power, privilege and authority in the hands of the clergy and out of the hands of the laity, nevertheless it is very generally admitted that in extreme cases, where an infant is not expected to live, and where the services of a clergyman cannot be secured in time, any person may perform a baptism service—the thought being that no risk is to be taken in respect to the child's eternal welfare. The privilege of the laity under such circumstances is clearly recognized even in the Roman and Greek Catholic churches; and in the rubric of the Church of England in the time of Edward VI. the matter was ordered thus: "Pastors and curates shall often admonish the people that without great cause and necessity they baptize not children at home in their houses; and when *great need shall compel them so to do* that then they minister it."

We quote the following explanation of Baptism from the authorized Roman Catholic Catechism (page 248):—

> "The first and most necessary sacrament is baptism;" "because before baptism no other sacrament can be received;" and "because without baptism no one can be saved." "In baptism original sin and all sins committed before baptism are forgiven: the temporal as well as the eternal punishment is remitted by baptism." "In baptism we are not only cleansed from all sin, but are also transformed, in a spiritual manner, made holy, children of God, and heirs of heaven."

The Lutheran Church holds to a very similar statement on this subject.

The Church of England, though with a slightly varied ceremony, attaches the same significance to infant baptism. The following extracts from the Book of Common Prayer show this:—

> "Sanctify this water to the mystical washing away of sin; and grant that this child, now to be baptized therein, may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children."

"We receive this child into the congregation of Christ's flock; and do sign him with the sign of the Cross."

"Seeing now, dearly beloved brethren, that this child is regenerate and grafted into the body of Christ's Church, let us give thanks unto Almighty God for these benefits."

"We yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate this infant with thy Holy Spirit."

The Presbyterian view is less immoderate. The Westminster Confession, Art. 28, says: "Baptism is a sacrament . . . a sign and seal of the covenant of grace, of his ingrafting into Christ, of regeneration, of remission of sins," etc. It declares it to be applicable to infant children one or both of whose parents are Christians, but not to other infants. It adds, "Although it be a great sin to contemn or neglect this ordinance, yet grace and salvation are not so inseparably annexed unto it as that no person can be regenerated or saved without it, or that all that are baptized are undoubtedly regenerated."

Attaching *less importance* to baptism, Presbyterian rules permit none but ministers to perform the service, and by its ministers laying stress upon the importance of baptism, and comparatively few knowing of the last quoted clause, it follows that Presbyterians as well as others fear the consequences of their infants dying unbaptized.

Methodists, and the Protestant Episcopal Church in the United States, and most modern institutions, accept this last stated, moderated view of the importance of infant baptism.

As illustrating this matter, an anecdote is told of a certain doctor who was called late at night to attend a dying infant. He arrived just a moment in advance of a clergyman, sent for at the same time. It being evident that the physician could do nothing further for the child, he at once stepped aside, while the minister hastily took a bowl of water, sprinkled a few drops in the face of the child, saying, "I baptize thee in the name of the Father, the Son and the holy Spirit." The child a moment or two after expired, and as the doctor and the clergyman left the house together the former remarked to the latter, "You arrived just in the nick of time; two minutes more and you would have been too late. May I ask what kind of shoes you wear?" "Congress gaiters," responded the clergyman. "Ah, how fortunate!" said the doctor. "Had you worn laced boots you would not have been in time, and think what disaster that would have meant for the child!"

True, many of the more enlightened Christian people would deny any such false, superstitious thought as that God would hand over an unbaptized infant to devils, eternally to torment it, or do anything else to its detriment. Nevertheless, many of these same people manifest great concern if by any means one of their children should die without this ceremony; and some of the more illiterate certainly have a most positive belief in the necessity of the rite and a most torturing fear of the consequences if it is omitted;—so strong is the influence coming down to us from the centuries of false beliefs—"the dark ages."

Evidences that these wrong views of the nature, necessity and efficacy of baptism had developed as early as the second century, may be found in Hagenbach's *History of Doctrines*, §72. Later, and in the time of Constantine, and supported by Tertullian (*De Bapt.*, c. 18) came the view that baptism, having such a magical power to cleanse from *previous*, but not from subsequent, sins, it should be delayed until as near the hour of death as possible. Still later, "extreme unction" became the solace of the dying, and the effort was made to get all as early as possible into the Church. It was "St. Augustine" who advanced the doctrine, "No salvation out of the Church;" then, as a consequence, came the teaching that infants would be "lost" unless made members of the Church, and from that time and that theory dates the general baptism of infants. The spirit of Churchianity, from the very first, has been to stop at nothing which would add to its influence and numbers. The character and government of our Creator have thus been besmirched and the testimony of his Word made void, and true Christianity, the "wheat," injured by this prolific sowing of "tares" by the Adversary.

INFANT BAPTISM REPUDIATED BY SOME.

Amongst those who recognize that baptism is enjoined upon believers, and that one person cannot believe for another, infant baptism is repudiated as being unscriptural. Moreover, the same people generally hold that nothing constitutes the baptism commanded by our Lord and the apostles except an immersion in water. These call attention to the fact that the Greek word signifying baptism, *baptizo*, has the significance of immerse or cover or plunge or completely make wet, and that wholly different words are used in the Greek when sprinkling or pouring or raining are referred to. These believers in immersion in water generally practise one immersion, backward, in the name of the Father, the Son and the holy Spirit, though a few practise it face forward three times, once in the name of the Father, once in the name of the Son, and once in the name of the holy Spirit. The explanation of the latter form is that Christ bowed his head forward when he died, and that, hence, his followers should be immersed in the likeness of his death, face-forward. It does not seem to occur to these Christian friends that Christ was not buried face-downward, and that the Father and the holy Spirit neither died nor were buried at all and that, therefore, such symbolizations are wholly inconsistent, and that the significance of the words "*in the name* of the Father and of the Son and of the holy Spirit" would properly be—*by the authority of* the Father and of the Son and of the holy Spirit—that the Father, the Son and the holy Spirit concur in enjoining the baptism of believers.

Of those who practise one immersion backward, there are two large denominations, viz., "Baptists" and "Disciples," who, nevertheless, perform the service with very different sentiments respecting its significance and the results. The views of the "Disciples," otherwise calling themselves "Christians" (and frequently, without their consent, designated as "Campbellites"), is that baptism (immersion in water) is *for the remission of sins*, and that such as have not been immersed in water are yet in their sins, "children of wrath." This view of the subject cuts off the great mass of humanity except infants (whose original sin they seem to ignore) and even professed Christians of nearly all denominations—Congregationalists, Methodists, Presbyterians, United Presbyterians, Lutherans, Episcopalians, Roman Catholics, Greek Catholics, etc.—would thus be marked as sinners, unjustified before God, and, therefore, exposed to the *wrath of God*, in whatever way that expression shall be understood; and by nearly all, including the "Disciples," it is understood to mean an eternity of torture.

This is a hard position to take, not in respect to the world only, but in respect to the mass of Christian professors, and we do not wonder that our "Disciple" friends generally avoid pressing the question to so extreme a statement, although the logic of the proposition is evident to them, as to all others who will give it consideration. We cannot accept this to be a correct view of baptism;—to us it is neither Scriptural nor reasonable. We cannot believe that the Lord has made the eternal welfare of our race dependent upon their knowledge of, and obedience to, any such institution. Nevertheless, our "Disciple" friends fortify themselves with certain texts of Scripture which are not to be overlooked; viz., John's preaching to the Jews for repentance and *remission of sins;* the preaching of the apostles at Pentecost, to the Jews, to believe and be baptized *for remission of their sins*, and to call upon the name of the Lord, *washing away their sins.* (Matt. 3:6; John 4:1, 2; Acts 2:38, 41.) We will consider these Scriptures in due time, and see how and why they are applicable to Jews only, and never applicable to Gentiles, and that when certain Gentiles of the Church of Ephesus confessed that they had been baptized with the baptism of John—unto repentance and remission of sins—the Apostle Paul commanded them to be baptized again in the name of the Lord Jesus. —Acts 19:3-5.

Our Baptist friends, while no less strenuous in their advocacy of immersion in water as the only baptism, set up a totally different claim respecting its efficacy. They deny that it is for the remission of sins, which they claim can be experienced only through faith in the Lord Jesus Christ, the Redeemer. They hold, however, that baptism is the *door* into the Church, and that only those who are immersed really enter the Church, and that others should not expect nor be granted the privileges and blessings belonging to the Church, either in the present life or in the life to come. In harmony with this thought, Baptists in general decline to welcome to the Communion Table any not immersed in water, saying that the Communion Table is not for the world, but only for *the Church*, and that none are in the Church except those who have passed through the *door* of water baptism. The few Baptist churches which in recent years have relaxed this rule have done so in contravention of their theory. In illustration of this subject we quote from a recent article by J. T. Lloyd in the *Religious Herald*. He says:

> "Christian baptism is the immersion of a believer in water in the name of the Father, Son and Holy Ghost—nothing else is [baptism]. Baptist churches are the only Christian churches in existence. Pedobaptists [child-baptizers] have no right to the Lord's Supper. Whenever they partake of the Lord's Supper they partake unworthily, and eat and drink damnation to themselves."

If the Baptist theory be the correct one, it follows that all members of other denominations of professed Christians who have not been immersed in water have deceived themselves in thinking that in any sense of the word they belong to the Church of Christ. Because, say our Baptist friends, immersion is the *door* into the Church; whoever has not been immersed is not *in* and not *of* the Church of Christ, which is the body of Christ. We do not wonder that our Baptist friends, and especially those of the highest standard of heart and intellect, hesitate to press upon the public these, the only logical conclusions of their belief. To do so would be to bring down upon them the indignation and contumely of many whom they are bound to respect as Christians, notwithstanding their theory to the contrary. But what would it mean if this Baptist theory were true? We answer that according to all the different creeds of Christendom it would mean that only immersed persons would be saved, and that all the remainder, of all denominations, and the world outside of all denominations, would be lost;—for is it not the theory of all the creeds that only the Church is to be saved, and that all others are hastening to destruction or eternal torment or some other awful future—the destiny to which is fixed at death?

We are bound to dissent from all of the foregoing as imperfect human theories, whose inconsistencies are clearly manifest. The mere statement of them carries instant conviction of their erroneousness to every intelligent and unprejudiced mind. We cannot admit that either the Disciple denomination or the Baptist denomination, or both of these, constitute the Church of the living God, whose names are written in heaven, to the inclusion of all their immersed memberships, and to the exclusion of all the unimmersed of other denominations. We cannot admit that, when the Son of Man sowed the good seed of the Gospel in the field, that the "wheat" was all brought under Baptist fencing, and that the "tares" were all outside. Nor can we even admit that all the "wheat" is to be found amongst those immersed in water, and all the "tares" as well, so that the other denominations would be excluded from the Lord's parable of the wheat and the tares. (Matt. 13.) We claim that all these conflicting theories are wrong—disapproved of God. We claim that all sects and denominations are contrary to the divine institution,—one Head, one Body, one Faith, one Baptism. We are not claiming that the Lord's Church, the New Creation, has many members, but admit that it is in all a "little flock."

We must include our Baptist friends and our Disciple friends with our Presbyterian and Methodist and Lutheran and Episcopal and Roman Catholic friends, as being a part of the one general Christendom, otherwise in the Scriptures termed "Babylon." The Son of Man and his faithful followers sowed the good seed, which has brought forth fruitage throughout Christendom, which may be considered the wheat-field of this Gospel age. The Adversary has sown "tares" so prolifically that the "wheat" is well-nigh choked, and in some respects the field might more properly be termed a tare-field than a wheat-field. But now, at length, according to the Lord's promise, the "harvest" of this Gospel age having come, he is sending forth his reapers to gather his "wheat"—every grain of it—into his garner; and it is manifest that he is finding these grains of true "wheat," not all in the Baptist and Disciple denominations, but also amongst the Presbyterians, Methodists, Episcopalians, Lutherans, Congregationalists, Roman Catholics, and others. It is in harmony with this that the message has gone forth to the Lord's people everywhere throughout Babylon: "Babylon the Great is fallen [divine sentence has passed upon her systems; they are rejected of the Lord]; . . . come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."—Rev. 18: 2, 4.

This being true, it is very evident that the Baptists and Disciples, as well as others, have made very serious mistakes in respect to what baptism is, and in respect to the blessings and privileges it confers. We have briefly reviewed the whole situation up to the present time, to the intent that it may be manifested to all that there is something radically wrong in respect to all the various theories now prevalent on the subject of baptism, and that we may all, therefore, be the better prepared to go reverently and prayerfully back of all human traditions and theories to the Word of the Lord, through his inspired apostles on this subject, which confessedly is an important one—a divine institution. It is only after we see clearly the confusion involved in all of the various theories of Christendom that we are thoroughly prepared to appreciate the simplicity of the divine message on this subject.

THE SCRIPTURE TESTIMONY ON BAPTISM.

The Jewish ritual contained various formulas respecting the cleansing of vessels and washing and sprinkling of unclean persons, etc., but nothing respecting baptism (*baptizo*, immersion) such as John preached in the end of the Jewish age. John's baptism was for Jews only, who were already recognized as typically cleansed by the Atonement-day sin offerings. To these John's baptism signified repentance from recognized sin, violations of the Law Covenant, and a typical cleansing from them—a return to a condition of righteousness of heart or desire. Jews thus repenting of sin and symbolically cleansed, or washed, were counted as restored to a condition of harmony with God, previously enjoyed under their Law Covenant. The motive back of John's preaching and baptizing was a preparation of the people for the Kingdom of God and for a revelation of Messiah, which John's preaching declared to be imminent, and for which the people would need to be in a condition of heart-readiness if they would receive an appropriate blessing. Every Jew under the Law Covenant was counted a member of the house of Moses: "They were all baptized unto Moses in the sea and in the cloud." (1 Cor. 10: 2.) The house of Moses was a house of servants, as it is written, "Moses was faithful over all his house *as a servant*." (Heb. 3: 5.) Under the divine arrangement, whoever would be faithful as a member of the typical Israel or *house of servants* under Moses, the Mediator of the typical or Law Covenant, would thus be in such a condition of readiness of heart that when the antitypical Moses, the Messiah, Christ, appeared, they would be ready to recieve him as the antitypical Moses. As they were baptized into Moses in the sea and in the cloud, the acceptance of Christ as instead of Moses would imply that they were in Christ as members of his body, under him as their head, and, through association with him, ministers of the New Covenant, of which the complete, glorified Christ, bead and body, will be the Mediator.

Hence, John did not baptize his believers into Christ, but merely unto repentance, bringing them back to a condition of harmony with Moses, etc., in which condition, as natural branches in the olive tree (Rom. 11:16–21) they would not need ingrafting into Christ, for Christ would to them take the place of Moses, who for the time merely typified Christ. Let it be remembered, too, that this, called "John's baptism" and said to be unto repentance and remission of sins, and "washing away of sin," was not applicable to any except Jews;—because Gentiles, not being baptized into Moses, and not being of the typical house of servants at any time, could not by repentance of sin come *back to* a condition which they had never occupied. Gentiles who believed into Christ must, therefore, be inducted into his house of sons in a different manner. They, as the Apostle explains, were the wild olive branches, "by nature children of wrath," strangers, aliens, foreigners from the commonwealth of Israel. No amount of repentance and reformation would make these strangers and aliens members of the typical house of servants, to whom alone would come the privilege of passing by faith in Christ from the house of servants into the antitypical house of sons. If others would become branches in the olive tree (Christ), whose root was the Abrahamic promise (Gal. 3: 16, 29), they must be *ingrafted* into the places left vacant by the breaking off of the "natural branches" of the original olive tree—the house of servants, whose hearts were not in a proper condition to accept the Messiah, and who, therefore, could not be accepted of him as members of his house of sons. "He came unto his own [people, Israel], and his own [as a people] received him not; but to as many as received him, to them gave he liberty [privilege] to become the sons of God, even to as many as believe on his name; who were begotten, not of the will of the flesh, nor of the will of man, but of God"—and who thus became members of the New Creation—spiritually.—John 1: 12.

Typical Israel forsook Egypt (symbolical of the world) to follow the leadings of Moses; and when they came to the great test or trial at the Red Sea, which would have meant their destruction, except for God's intervention through Moses, they were all typically baptized into Moses in the sea and in the cloud—the sea on either hand, the cloud above them—and became his house, or family, represented by him as their head. They emerged from the sea devoted to Moses, pledged to follow and obey him. They were still further pledged to him as the Mediator of the Law Covenant at Mount Sinai, and all of their hopes were bound up in him who declared,—"A prophet shall the Lord your God raise up unto you from amongst your brethren, like unto me; him shall ye hear." (Deut. 18: 15, 18; Acts 3: 22.) To every "Israelite indeed," already thus consecrated and bound to Moses even unto death, and with all their hopes of life anchored in him, it was but a small remove to accept Christ in his stead, and as his antitype; and to understand that their pledges under the Law to Moses were now transferred by divine arrangement to Christ, the surety of the New Covenant which they engaged to serve. 2 Cor., 3:6.

With the Gentiles the matter was altogether different, and their acceptance of Christ would properly signify all that was covenanted by the Jew to Moses and subsequently transferred to Christ. It should not surprise us, therefore, to find the Scriptures teaching a very much wider and deeper meaning to baptism as applied to those believers who were not Jews, not under the Law, not in Moses, and not, therefore, transferred from Moses to Christ. To these baptism meant all the radical change that is pictured by the Apostle Paul (Rom. 11) by the ingrafting of the wild olive branches into the good olive tree. It meant a complete transformation.

BAPTISM INTO CHRIST'S DEATH.

"Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death?

"Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

"For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."—Rom. 6: 3-5.

We, who are by nature Gentiles, cannot do better than accept this very complete explanation of the true baptism addressed by the Apostle Paul to the believers at Rome,—many, if not all, of whom had been Gentiles, "children of wrath." In three verses here the Apostle deals most thoroughly with the subject of baptism as it applies to us. These verses are very generally used to prove all the various doctrines of baptism, but quoted especially by our brethren who recognize baptism as signifying immersion in water. Let it be clearly noticed, however, that the Apostle makes not one word of reference to water baptism. Water baptism is merely a symbol, or picture of the real baptism; and the Apostle, in these verses explains, from various standpoints, the true, the essential baptism, without which no one can be considered a member of the body, or Church of Christ, while all who receive this baptism, of whatever name or place, color or sex, are to be counted as members of the *Ecclesia*, members of the New Creation.

The Apostle is addressing those who are already members of Christ. He says: "Know ye not that so many of us as were baptized into Jesus Christ"—we pause here to notice that he does not say, So many of us as were sprinkled with water, nor, So many of us as were immersed in water, but, "So many of us as were baptized [immersed] *into Jesus Christ.*" What is it to be immersed into Jesus Christ? Surely he here is carrying out the same thought that he elaborates in 1 Cor. 12:27: "Now ye are the body of Christ, and members in particular." How do we get into the body of Christ? The Apostle answers that we were baptized into it, and, hence, are now counted as members of our Lord, members under him as our Head, members of "the Church which is his body."

But let us inquire particularly what was the process by which we came into membership in Christ Jesus. The Apostle answers the question in his next statement, "So many of us as were baptized into Jesus Christ were *baptized into his death.*" Not a word about our being baptized into him by being baptized into water. No, no! How evident it is that if we were baptized a thousand times in water it would not bring us into membership in the body of Christ! But, accepting the Apostle's statement, we realize that our union with Christ, our membership in his Church or *Ecclesia*, whose names are written in heaven, dated from the time that we were *baptized into his death.* But, when and how were we baptized into the Lord's death? We answer that this baptism into death with the Lord, this overwhelming, or burial of ourselves, our flesh, which resulted in our incorporation by him as members of his body, as New Creatures, took place at the moment when we made the full surrender of our wills to him—consecrating our all, to follow and obey him, even unto death.

The *will* represents the entire person, and all that he possesses. The will has the control of the body, hands, feet, eyes and mouth and brain. It has the control, too, of the pocket, the bank account, the real estate. It controls our time, our talent, our influence. There is not a thing of value that we possess which does not properly come under the control of the will; and, hence, when we surrender our wills to the Lord, or, as the Scriptures sometimes represent it, our "hearts," we give him our all; and this burial of our human will into the will of Christ is our death as human beings. "Ye are dead; and your life is hid with Christ in God." (Col. 3: 3.) This death, this burial, is our baptism into his death. Henceforth, from the divine standpoint, we are not to count ourselves as human beings, of human nature, of the earth, earthy, and as having earthly aims, objects and hopes, but as New Creatures in Christ Jesus.

The instant of this burial or immersion of our wills into the will of Christ is followed by our begetting to newness of life—to a new nature. As our Lord consecrated his human nature unto death, in the doing of the Father's will, and yet did not remain in death, but was raised from the dead to a newness of nature, so we who thus in consecration become "*dead with him*," sharing in his consecration, are not left in a death state, but may instantly rise through faith to a realization of our kinship to the Lord as New Creatures. Thus the Apostle declares: "Ye are not in the flesh, but in the Spirit, if so be that the Spirit of Christ dwell in you." (Rom. 8: 9.) To the world all this is a "hidden mystery."* They do not appreciate our faith-justification in the Father's sight, but regard us as other men, who are yet in their sins. Likewise, they see no reason why we should sacrifice or consecrate our wills to the Lord—to be dead as human beings, that we may have a share with him as New Creatures. Neither do they see our consecration and its acceptance, nor appreciate our figurative resurrection to newness of life, newness of hopes, newness of ambitions, newness of relationship to God through Christ. We trust, indeed, that they may see some fruitage in our lives, but we cannot hope that it will be such fruitage as will to them appear to be good or wise or profitable under present conditions. "The world knoweth us not [as New Creatures] because it knew him not."—1 John 3: 1.

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*Vol. I., Chap. v.

In all this believers are but following the footsteps of Jesus—taking up their cross to follow him. Being holy, harmless, undefiled, and separate from the sinner-race, he needed not to wait for any sacrifice for sins, for he "knew no sin,"—but immediately on reaching the age of manhood under the Law (thirty years) he hastened to make a complete consecration of himself, a full sacrifice of all his earthly interests, hopes, ambitions and desires—that he might do the Father's will only. The language of his heart, as he came to John at Jordan, was prophetically foretold, "Lo I come,—in the volume of the book it is written of me,—to do thy will, O God. I delight to do thy will, O my God; thy law is written in my heart." (Psa. 40: 7, 8; Heb. 10: 7.) Our Lord, thus consecrating himself to the Father's will, realized that his outward baptism symbolized the surrender of his earthly life and nature, already immersed, or buried, into the Father's will,—even unto death. His water immersion was merely a symbolical representation of the baptism, or burial of his will, which had preceded it. From this standpoint his baptism was full of meaning to him, though not to John, who greatly marveled that he who "knew no sin" should be baptized, whereas the baptism of John was a baptism only for transgressors against the Law Covenant—for the remission of sins.

None but our Lord Jesus himself understood fully why it thus "behooved" him to fulfil all righteousness. None but he realized that while such an immersion (figurative cleansing from sin) was not necessary for him, as though he were a sinner, yet it behooved him who was the prospective Head of the prospective body, to set an example in himself that would be appropriate as a lesson full of meaning to all of his followers;—not only to those "body" members which were of the house of Israel after the flesh, but to those members also who were still aliens and strangers and foreigners. It behooved him to symbolize the full consecration of his will and all that he had, even unto death, that we, coming after, might follow in his steps.

That our Lord did not receive the water immersion at the hands of John as the real immersion, but merely as its figure, or illustration, can be readily demonstrated. In evidence mark his words about the time of the last Supper. "I have a baptism to be baptized with, and how am I straitened until it be accomplished!" (Luke 12: 50.) Here our Lord shows that his baptism was not the water baptism, but the death baptism—baptism into death, in harmony with the divine arrangement,—as man's redemption price, or sin-offering.

Having consecrated himself to this death-baptism at the earliest possible moment, when he attained thirty years of age, and having during the three and a half years of his ministry carefully carried out the provisions of that consecration—"dying daily," pouring out his soul unto death,—using up his life, his energy, his strength, in the service of the Father, in the service of his followers and, in a large sense, in the service of his enemies. Finally, realizing himself near the close of this death-baptism, when it would be fully accomplished, and feeling the weights, the trials, the difficulties, growing heavier and heavier each moment, and having not a sympathizer —"Of the people there were none with him,"—not one who understood the circumstances and conditions, and who could share his grief by offer of sympathy, encouragement or consolation,—then longing for the end of the trial he exclaimed, "How am I straitened [in difficulty] till it [my death-baptism] be accomplished!" (Luke 12: 50.) His baptism was fulfilled very shortly after, when he died, crying,—"It is finished!"

The whole world is dying, and not merely the Lord and the Church, his body; but the world does not participate in Christ's death, as does the Church, his body. There is a great difference. The whole world is dead with father Adam under his sentence or curse; but our Lord Jesus was not of the world, not one of those who died in Adam. We have already seen that his life was holy and separate from that of all sinners, notwithstanding his earthly mother,*—that he was not under condemnation. Why, then, did he die? The Scriptures answer that he "died for *our sins*,"—that his death was a sacrificial one. And so it is with the Church, his body, baptized into him by baptism into *his death*;—participators with him in his sacrificial death. By nature children of Adam, "children of wrath, even as others," they are first *justified* out of Adamic death *unto life*, through faith in our Lord Jesus and his redemptive work; and the very object of that justification to life out of Adamic condemnation to death, is that they may have this privilege of being baptized into Jesus Christ (made members of his body, his *Ecclesia*) by being baptized into his death—by sharing death with him as joint-sacrificers. Ah! What a wide difference there is between being dead in Adam, and being dead in Christ!

This mystery of our relationship to Christ in sacrifice, in death-baptism now, and the resulting relationship and union with him in the glory that is to follow, is incomprehensible to the world. It should, however, be appreciated by the Lord's faithful, and is asseverated repeatedly in the Scriptures. "If we suffer with him, we shall reign with him;" "if we be dead with him, we shall also live with him." We are "heirs of God, and joint-heirs with Jesus Christ, *if so be* that we suffer with him [if we experience death-baptism with him as his body members] that we may be also glorified together." —2 Tim. 2: 12; Rom. 6: 8; 8: 17.

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*Vol. V., Chap. iv.

In the fourth verse of the text we are examining, the Apostle repeats the same thought from another standpoint, saying,—"Therefore are we buried with him by baptism into death." Again no suggestion of water baptism, but a most positive statement of death-baptism, our consecration unto death. Proceeding, the Apostle carries forward the picture, stating the wherefore or reason of our baptism into Christ's death, saying, "Like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Only indirectly does the Apostle here refer to our share in the First Resurrection, when we shall share the glory of our Lord in his Kingdom: he refers chiefly to the present life. All who make full consecration of their lives to the Lord, to be dead with him, to be joint-sacrificers with him in the service of the Truth, are to reckon themselves while living in the world as being separate and distinct from others around them. They covenant to die to earthly things which so engross others, and may, therefore, use them only as servants to the New Creation. New Creatures become alive through the Redeemer to heavenly things and prospects, which the world around us see not, understand not. In harmony with this our lives in the world should be new, distinct, separate from those of others about us; because we are animated with the new spirit, the new hopes, the new aims, the heavenly.

Coming to the fifth verse, the Apostle still makes not the slightest reference to water baptism, although some, at first, might think otherwise of his words: "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." If this being planted together in the likeness of his death be understood to mean water baptism, it would be laying more stress upon water baptism than any teacher in the world would be willing to admit. What is it that as Christians we most earnestly hope for? Is it not that we may share in the Lord's resurrection, the First Resurrection? The Apostle expressed this as the grand ideal and hope before his mind, saying,—"That I might know him and the power of *his resurrection* [as a member of his body, his Church], and the fellowship of his sufferings. being made conformable unto his death,—if by any means I might attain unto *the* resurrection of *the* dead." (Phil. 3: 10, 11.) Now to understand Romans 6: 5 to mean that a share in Christ's resurrection would be the sure result of an immersion in water would be to make this passage contradict every other passage, and to outrage reason. Why should a planting, or burial, in water result in a share in the First Resurrection? We are safe in assuming that thousands have been planted, or buried, or immersed, in water who will never share in the First Resurrection—the Christ Resurrection.

But when we understand this verse, in harmony with the two preceding it, to refer to baptism *into death*, to planting *in death*, in the likeness of *Christ's death*, then all is plain, all is reasonable. Having been called of the Lord to be joint-heirs with his Son, and to suffer with him and to be dead with him, to live with him and to reign with him, how sure we may feel that if we are faithful to this call, if we are planted or buried into his death, like as he was buried into death—as faithful soldiers of God and servants of the Truth,—we shall eventually get the full reward which God promises to such, viz., a share in the First Resurrection—to glory, honor and immortality.

Baptism into death is the real baptism for the Church, as it was the real baptism for our Lord; water baptism is only the symbol, or picture of it to us, as it was to him. This is conclusively shown by our Lord's words to two of his disciples, James and John, who requested that they might have his promise that eventually they should sit with him, the one on his right hand and the other on his left hand in the Kingdom. Our Lord's answer to them was, "Ye know not what ye ask. Are ye able to be baptized with the baptism that I am [being] baptized with?" Their avowal of their willingness to share, not only his ignominy but also his baptism into death, our Lord approvingly answers, "Ye shall indeed drink of the cup that I drink of, and be baptized with the baptism that I am baptized with." (Mark 10: 35-39.) Whoever of his called ones are willing at heart for these experiences, the Lord will grant them the privilege,—and also his assistance. Such shall indeed be immersed into Christ's death, and, as a consequence, have a share with him in the First Resurrection and in the Kingdom glories appertaining thereto. That our Lord here made no reference to water baptism is evident; for these two disciples had been with him from the beginning of his ministry, and as his representatives had been baptizing multitudes in water, "unto repentance and remission of sins"—John's baptism. (John 3: 22, 23; 4: 1, 2; Mark 1: 4.) Our Lord's inquiry respecting their willingness for a share in his baptism was not misunderstood by the apostles. They had no thought that he wished them to be baptized again in water; they understood well that it was the baptism of their wills into his will and the Father's will, and accordingly their participation with him in his sacrifice,—dying daily, laying down their lives for the brethren, to the finish, unto death actual.

"BY ONE SPIRIT WE ARE ALL BAPTIZED INTO ONE BODY."
—1 Cor. 12: 12, 13.—

Let no one misunderstand the Apostle, when referring to our baptism into death with our Lord—"into his death"—to mean the baptism of the holy Spirit. Death and the holy Spirit are distinctly separate, and the two baptisms are distinct and separate. The baptism into death is an individual matter, in which each who would become a member of the body of Christ must individually consecrate and sacrifice his will. Subsequently, his sacrifice accepted, the Lord by his Spirit assists each to lay down his life in the service of the Truth and for the brethren—even unto death. The baptism of the holy Spirit was one baptism for the entire Church. It took place in the upper room on the day of Pentecost, and has needed no repetition, because it has not ceased to abide with the Church from then until now. A repetition of some of the outward manifestations was given in the case of Cornelius; but merely as an evidence to Peter and to all the Jewish believers, and to Cornelius and all Gentile believers since, that God makes no distinction or discrimination as between Jews and Gentiles. The Pentecostal immersion was accomplished, we are told, by the filling of the upper room with the holy Spirit, so that the 120 brethren present "were all immersed in the holy Spirit," the apostles receiving, additionally, a symbol of divine favor in the appearance as of cloven tongues of fire upon their heads.

This anointing with the holy Spirit corresponded to the anointing of Israel's high priests and kings with the holy anointing oil. The oil was poured upon the head and ran down over the body. The antitype of this pouring upon the head was the impartation of the holy Spirit to our Lord at the time of his consecration at thirty years of age, when the Father gave him the spirit "without measure." (John 3: 34.) When Pentecost was fully come, and our glorified Head had appeared in the presence of the Father, and made propitiation for the sins of his people, he was permitted to "shed forth this," the Pentecostal holy Spirit immersing his Church; thus signifying their acceptance by him and by the Father, as members of his *Ecclesia*, his body—members of the New Creation. His Church, his body, has since continued, and the holy Spirit has continued in and upon it; and as each additional member is added to the Church, which is his body, each becomes a participant in the one baptism of the Spirit which pertains to and pervades the body, the Church.

The text under consideration links this Pentecostal baptism of the Spirit with our individual baptism into death, and shows us the relationship of the two. It is as justified men that we are baptized into death; it is as members of the New Creation that we are anointed of the holy Spirit and constituted members of the *Ecclesia*, the body of Christ. As already seen, we must first be justified out of Adamic sin and death, by faith in our Redeemer, before our *sacrifice could be accepted* and we be counted "dead with him,"—with our Lord, our Head. So, likewise, we must first make this consecration, or *sacrifice*, of our justified selves, and be accepted as members of the New Creation, before the dying processes begin which will, by the Lord's grace, result in our complete *baptism into death*, in the likeness of our Lord's baptism into death, and thus insure a share in his "First Resurrection." This is in accord with what we have already seen; *viz.*, that it is not our justification that constitutes us New Creatures—members of the body of Christ—but our baptism into death with him, as the Apostle says, "As the body is one, and hath many members . . . so also is Christ. For by one Spirit we are all baptized into one body . . . and have been all made to drink intoone Spirit."—1 Cor. 12:12, 13.

This Gospel age is the "acceptable year of the Lord," during which he has been willing to *accept* the sacrifices of believers, their full consecration unto death. Each sacrificer thus responding to the Call of the age (Rom. 12: 1) has at once been accepted to a place, a membership, in the "Church of the First-born, whose names are written in heaven." But this acceptance, as we have seen, does not conclude the matter: it is required of all consecrators that they shall "die daily"—that is, that their attitude of entire consecration shall be continued daily until they too can finally declare, "It is finished." It is required by the consecration that this perseverance in sacrificing and well-doing shall be continued patiently and faithfully, and that the end, with us as with our Lord and Head, shall be literal death. As it is written: "I have said, Ye are gods [*elohim*—mighty ones] all of you sons of the Highest;—yet ye shall die like men, ye shall fall like one of the princes"—not like Prince Adam, convicts; but like Prince Jesus,—participators in his death. (Psa. 82: 6, 7.) This faithfulness, this daily dying, is requisite to our making our calling and election sure; and it is to such as faithfully walk in the footsteps of the Lord that he promises the glory, honor and immortality reserved for the faithful overcomers who shall constitute the "Very Elect" members of the New Creation. Our Lord's words are, "Be thou faithful unto *death*, and I will give thee a crown of life." (Rev. 2: 10.) We see, then, that it is with the Church as it was with her

Lord and Head—that the consecration brings the first-fruits of the Spirit, faithfulness daily continues the blessing of the Spirit, with increasing joys and fruits, while the faithful finishing of the covenant in actual death is essential to the receiving of the full inheritance a share in the First Resurrection and its glories and honors.—Eph. 1: 12-14; Rom. 8: 16, 17.

THE BAPTISM OF FIRE.

We have already at considerable length* called attention to the statement of John the Baptist, made to the Jews respecting Jesus, "He shall baptize you with the holy Spirit and with fire," (Matt. 3: 11),—thus pointing out the Pentecostal blessing upon faithful Israelites and the fire of God's anger, "wrath to the uttermost" (1 Thess. 2: 16), that came upon the remainder of that nation. The baptism of fire is not a blessing, nor is it intelligently that Christian people sometimes pray for it. As there was such a baptism of fire in the end of the Jewish age upon the "chaff" of that nation, so our Lord indicates there will be in the end of this age a similar "fire" upon the "tare" class of Christendom—a baptism of fire, of trouble, which will be appalling; "a time of trouble such as was not since there was a nation."—Dan. 12: 1.

THE SYMBOLICAL BAPTISM IN WATER.

We have already called attention to the various water baptisms in vogue amongst Christian people, and almost universally misunderstood by them to be the real baptism; we have shown how false and inconsistent are the tests which are based upon these water baptisms, which cannot affect the heart, and which at very most are symbols, but not seen to be symbols by their advocates, because they do not clearly discern the real *baptism into death* with Christ. How simple and yet how accurate becomes this test of real baptism, as respects the Church of Christ—the "body," the *Ecclesia*, whose names are written in heaven—not depending upon earthly enrollment! This true baptism is, indeed, the door into the true Church, for no one can be admitted or enrolled as a member of the Church, the body of Christ, and have their names written in heaven as such, except first he have experienced this baptism of his will, of his heart, into *death with Christ*, and has thus been inducted into membership in his Church, which is "filling up that which is behind of the afflictions of Christ." (Col. 1: 24.) Ah, yes! Such believers, making such consecration, such baptism into death with the Lord, must all be true "wheat"—not one of these is a "tare." The water door may let in "tares" as well as "wheat" into the Baptist Church; but the baptism into death as a door will admit only the wheat class into the true Church, because none others will care to come under the conditions, though some may imitate them in a measure, as the "tares" are imitations of "wheat."

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*Vol. V., Chap. ix.

From this standpoint it will be observed that there may be members of the true Church—baptized into Jesus Christ, by being baptized into his death—amongst Presbyterians, Methodists, Lutherans, Episcopalians, Congregationalists, Roman Catholics, etc., as well as amongst Disciples and Baptists. On the other hand, undoubtedly the great majority in all denominations (including Disciples and Baptists immersed into water) have neither part nor lot in the body of Christ, the true *Ecclesia*, because of not having come through the *real door* into the *real Church*, by the *real baptism* into "his death." This proposition is incontrovertible.

Having thus laid all the stress, as the Apostle does, upon the true baptism, we turn to the symbol of it, the water baptism, and inquire, first, Is the symbol proper or necessary to those who have the real baptism? Second, If so, which is the proper symbol?

IS THE SYMBOLIC BAPTISM NECESSARY?

The testimony of the Lord and the apostles clearly indicates the propriety of the symbolical or water baptism, because not only they themselves were baptized with water, but taught water baptism in respect to others;—not Jews only, but also Gentile converts. We have already shown that our Lord Jesus' baptism was separate and distinct from that of John's baptism to the Jews in general;—that it was not unto repentance for remission of sins;—that John did not understand the matter; and that our Lord, in thus instituting a symbol of his own death, did not attempt to explain what John and others of that time could not have understood, because the holy Spirit was not yet given, for Jesus had not yet accomplished his sacrifice for our sins, nor been glorified so as to present the sacrifice on our behalf. We note the commission given by our Lord to the apostles, and to us through them, as recorded in Matt. 28: 19, 20: "Go ye, therefore, and teach all nations, baptizing them in the name [by the authority] of the Father, and of the Son, and of the holy Spirit." This commission has applied to this entire Gospel age, and under it all ministers of the Truth to-day labor. The Lord did not here refer to the Pentecostal baptism of the Spirit, because it was not in the power of the apostles thus to baptize anyone. The Lord himself, and he alone, had this authority and retained it. It was, however, granted to the apostles, and to all the faithful teachers of the Lord's Word, to instruct people respecting the grace of God in Christ—respecting their justification, and respecting their sanctification, or consecration, or baptism into death with Christ, if they would be partakers of his new nature and coming glory. And the baptizing included also the symbolical, or water baptism, which was to be the outward sign by which the inward or heart-consecration of the believer would be made known to his fellows, even as our Lord himself first made the heart-consecration to the Father, and then symbolized it in water.

That the inspired apostles so understood their commission and ours is evident from all their teachings. They first taught the people respecting the grace of God in the work of redemption, encouraging them to believe unto justification of life. They next urged upon them a full consecration of heart, saying, "I beseech *you, brethren* [no longer sinners and aliens, but justified through faith in Christ, and, hence, designated members of the "household of faith," or "brethren"], by the mercies of God [a share of which you have already received in your justification], that ye present your bodies living sacrifices, holy [justified], acceptable to God, your reasonable service." This was the invitation to consecrate, or sacrifice, or be "*baptized into his death.*" So many as heard the word gladly, in the proper condition of heart, appreciatively, were baptized—not only really baptized in their consecration vow, but also symbolically baptized in water, as an outward testimony of this.

Notice the following testimonies that baptism was the custom of all the apostles,—not merely with the Jews, but also with the Gentiles. We read of the people of Samaria, "When they believed Philip . . . they were baptized, both men and women [not children]." (Acts 8: 12.) The Ethiopian eunuch converted by the preaching of Philip was also baptized in water. (Acts 8: 35-38.) After Peter had preached to Cornelius and his household, "The holy Spirit fell on all them that *heard* [appreciated] the word [no infants, therefore], . . . and he commanded them to be baptized." (Acts 10: 44-48.) Again we read, "Many of the Corinthians hearing believed, and were baptized." (Acts 18: 8.) Again we read, "Lydia, a seller of purple, of the city of Thyatira, one that worshiped God, heard us; whose heart the Lord opened to give heed unto the things spoken by Paul. . . . She was baptized and her household." (Acts 16: 14, 15.) The Philippian jailer, when he had believed, was baptized by Paul and Silas in the prison. (Acts 16: 33.) Again, we read, "I baptized also the household of Stephanus."—1 Cor. 1: 16.

True, the Apostle in this last case mentions how few he had baptized, but this, undoubtedly, was because of his thorn in the flesh, his imperfect eyesight; and the few whom he baptized probably received this service at his hands because no one else suitable to perform it was conveniently at hand. He thanked God that he baptized so few; but this does not imply that he had changed his mind in respect to the propriety either of the real baptism or of its symbol; but in view of the fact that a dispute had arisen in the Church—a sectarian or factious spirit leading some to say, "I am of Paul," others, "I am of Apollos," others, "I am of Peter," etc.—the Apostle was glad that he could say he had baptized very few of them himself, lest any of them might have been led to claim that he had been making personal disciples, baptizing them in his own name, instead of making disciples for Christ, and baptizing them into the name of Christ.

In the light of these plain declarations of Scripture respecting the precept and practice of the Lord and the apostles, it would be a bold man indeed who would declare that symbolical or water baptism is not taught in the Scriptures; or that it was taught as applicable only to the Jews; or that it was intended only as an introductory work. On the contrary, it has been both taught and practised from the beginning of the age to the present time, even though with varying forms and ceremonies, and with more or less incorrect conception of its meaning, confounding the symbol and losing sight of the real baptism. It is surely with good reason that all Christian people respect water baptism as of divine institution. If any are still inclined to controvert this question, we have no quarrel with them, but believe that if such an one is honest and has performed in his heart the true baptism of his will into the will of the Lord—if he has become dead to self, and to the world, and alive toward God, through Jesus Christ our Lord, God will reveal even this matter also unto him in due season.—Phil. 3: 15.

Meantime, we shall rejoice with such that they have found the real baptism, and become participators in it, and we congratulate them upon the truth that it is far better to see and enjoy the real baptism while blind to the symbol, than it would be to see the symbol and be blind to the reality. In view of this, however strongly we favor the symbolical baptism, we could not base Christian fellowship upon it, but only upon the real baptism into death with Christ. All, therefore, who confess the Lord as their

Redeemer, and confess a full consecration of heart and life to him, we accept as brethren in Christ Jesus, members of the *Ecclesia,* whose names are written in heaven—New Creatures in Christ, whether by birth Jews or Gentiles, bond or free, male or female, baptized with water or not baptized with water.

On the other hand, let it not be forgotten that every item of knowledge brings not only an increase of privilege and joy, but also an increase of responsibility. Whoever, therefore, comes to see the beauty and authority of the water symbol, comes at the same time to another test respecting the *deadness* of his will—respecting his real baptism into death with his Lord. A failure to obey as to the symbol under these circumstances, it will readily be seen, would mean a withdrawal of the sacrifice, and thus a failure to make the calling and election sure.

THE PROPER SYMBOL OF BAPTISM.

We will not attempt a discussion of the multitudinous pros and cons as between sprinkling, pouring and immersion,—as to which was the original apostolic mode of performing symbolical baptism. We will suggest, however, that no infant could possibly be in the condition of mind and heart which would permit it to make a consecration or baptism of its will into the will of Christ, so as to become dead with him to self and to the world. We will insist further, that the symbolical baptism *could not* be performed prior to the real baptism, with any validity; because symbolical baptism is intended to be merely the outward expression or confession of what has already transpired between our hearts, our wills, and the Lord in secret.

These things being true, it follows that the great majority of Christian people have never had symbolical or water baptism, since they could receive it only after intelligently making their consecration vow. The immersion of adults prior *to consecration* would be no more efficacious than an ordinary bath, no more of a symbolic baptism than the sprinkling of an unconsecrated infant. It behooves all, therefore, to inquire earnestly which is the true water baptism, the true symbol, designed by our Lord, and to obey it promptly. And every consecrated heart, "dead indeed" to self-will and worldly opinion, will be on the alert to know and to do the will of the Lord in this as in every other matter. Such alertness is implied in the expression, "Alive toward God, through Jesus Christ our Lord."—Rom. 6: 11.

Suppose that the confusion on the subject of the mode of baptism were so complete, and the testimony respecting the procedure of the early Church so confused, that we had nothing whatever to guide us in determining whether the apostolic mode of water baptism was by sprinkling or pouring or immersing, we are now in a place where, seeing clearly what constitutes the real baptism, it is possible for us to see clearly what would and what would not constitute symbols or pictures of it. Scrutinizing every form practised, one only seems at all to *picture* death and burial with Christ. We fail to see any symbol of death to the world and self, and with Christ, in many or few drops of water upon the forehead, or in a pailful of water poured over the person. If there is any symbolical likeness of death in either of these we are unable to perceive it. But when we come to consider immersion we see at a glance a wonderful, a striking, a remarkable, a fitting illustration of all that is implied in the real baptism to death. Not only does the Greek word *baptizo* signify submergence, covering, burying, overwhelming, but the whole procedure connected with one immersion backward into the water in the name of Christ is a most striking picture of a burial, fitting in every particular. The administrator in the symbol represents our Lord. As the candidate goes to him so in our hearts we go to the Lord for baptism. Confessing that we cannot of ourselves become dead to self and to the world, we give ourselves into the hands of the Lord, asking him to accept the will for the deed, and requesting that, our wills being given up, *he will bury us into his death*—that he will cause such experiences, disciplines, assistances and chastisements, as will best enable us to carry out our covenant of consecration. When the candidate has given up his will, the administrator gently lets him down into the water, and while he is thus on his back, helpless in the water, he furnishes a complete illustration of our powerlessness to assist ourselves while in death; and as the administrator raises him to his feet again we see in picture just what our Lord has promised us,—to raise us up from the dead in due time by his own power. We make no attempt to constrain the consciences of others who differ with us; but it seems to us evident from the fitness of this symbol that its author was the Lord. Who else could have arranged so complete a picture or symbol of the entire matter?

Whoever has already performed the real baptism—whoever has already given himself into the hands of Christ, to become dead with him, buried in the likeness of his death, and then sees the beauty of this symbolic picture, must, we believe, feel an intense desire to fulfil it in his own case. The language of his heart must surely be, "I delight to do thy will, O my God!"

What advantages will accrue from obedience to this symbol? We answer that the advantage does not accrue on the fulfilment of any one part of our consecration vow, but will only be ours if we seek to fulfil all the requirements, first and last—everything included in the full surrender of our wills to the Lord's will, and a full endeavor to walk in his steps. But while the full advantage will accrue at the end of the journey, in the First Resurrection, and its glory, honor and immortality, there is a measure of advantage to be enjoyed even now. The satisfaction of mind, the peace of heart, the fact that, like our Lord, we have endeavored to "fulfil all righteousness"—these contribute to that peace of God which flows like a river, regularly and steadily and forcefully, through the lives of those who are his—the peace of God that passeth all understanding, in our hearts.

The Apostle's testimony, that there is "One Lord, one faith, one baptism, one God and Father of all." (Eph. 4: 4-6.) It follows that as there is only one proper baptism so there can be but one proper symbol to it; and Christian people in general are agreed that immersion in water corresponds most closely to the meaning of the Scriptural language. As illustrations of this agreement, note the following comments from persons who, though probably really baptized into Christ's death, had become confused so that they did not know how to identify its water symbol, and concluded that it is immaterial.

SOME TESTIMONIES TO THE POINT.

John Calvin, Presbyterian, says: "The very word '*baptizo*' signifies to immerse. It is certain that immersion was the practice of the primitive Church."—*Institutes*, Bk. IV., Chap. xv., §19.

Dr. Macknight, Presbyterian: "In baptism the baptized person is buried under the water." "Christ submitted to be baptized; that is, to be buried under water."

Dr. Philip Schaff, Presbyterian: "Immersion, and not sprinkling, was unquestionably the original, normal form. This is shown by the very meaning of the Greek words *baptizo, baptisma, baptismos*."—*Hist. of Apostolic Church*, p. 568.

In a later publication (1885) he writes further on these "comparisons," that they "are all in favor of immersion, rather than sprinkling, as is fully admitted by the best exegetes, Catholic and Protestant, English and German.' —*Teaching of the Twelve Apostles*, pp. 55, 56.

Martin Luther, Lutheran: "Baptism is a Greek word, and may be translated '*immersion*.'" "I would have those who are to be baptized to be altogether dipped into the water."—*Luther's Works*, Vol. I., p. 336.

John Wesley, Methodist: "'Buried with him by baptism'—alluding to the ancient method of immersion."

Wall, Episcopalian: "Immersion was in all probability the way in which our blessed Savior, and for certain was the most usual and ordinary way by which the ancient Christians did receive their baptism."—*Hist. Infant Baptism*, Vol. I., p. 571, Oxford, 1862.

Dean Stanley, Episcopalian: "For the first thirteen centuries the almost universal practice of Baptism was that of which we read in the New Testament, and which is the very meaning of the word 'baptize'—that those who were baptized were plunged, submerged, immersed into the water."—*Christian Institutions*, p. 17.

Brenner, Roman Catholic: "Thirteen hundred years was baptism generally and regularly an immersion of the person under water."—*Historical Exhibition of the Administration of Baptism*, p. 306.

"The whole person was immersed in water."—*Kitto's Encyclopædia.*

"Baptism, that is, to dip, or immersion."—*Encyclopædia Americana.*

"Baptism was originally administered by immersion."—*Brande's Encyclopædia.*

"Baptism means immersion."—*Smith's Bible Dictionary.*

"Baptizo, to dip in or under water."—*Liddell & Scott's Greek Lexicon.*

"To immerse; to sink."—*Robinson's Greek Lexicon.*

"To immerse, submerge, sink."—*Greenfield's Lexicon.*

WHO MAY ADMINISTER WATER BAPTISM.

Since all of the consecrated, all baptized into Christ's death, constitute the "Royal Priesthood," and members of the anointed body of the Lord, it follows that they not only are commissioned by Matt. 28: 19 to teach the people, and thus to lead them to the baptism, or burial of their wills into the Lord, but would be equally commissioned to perform for them the symbol of this consecration, the water baptism. And, further, if no such consecrated person could be found convenient for the service of the symbol, we can conceive of no sound objection that could be raised to its performance by an unconsecrated believer, or even by a worldly person, an unbeliever; because the real contract is between the Lord and the individual consecrating himself; and as the water baptism is not the real one, but merely a picture, so the administrator is not the Lord, but merely a man, and whether a good or a bad man he would act merely as a representative for the convenience and service of the immersed one. Nevertheless, there is a general fitness and order which it is well to observe in this as in all matters pertaining to the *Ecclesia:* this would indicate that the most proper persons for such service would be the chosen elders.

THE FORM OF WORDS.

No particular form of words for this service is set before us in the Scriptures, and all can readily see that the words are of secondary importance,—that the baptism might be equally valid if no words at all were used; because, as previously stated, the real contract is between the baptized one and the Lord, and the *act* of water baptism is the open confession of it. It is not, therefore, a question of what the administrator may believe or disbelieve, say or omit to say, but of what is the thought and intention of the heart of the one thus symbolically baptized. Nevertheless, basing our judgment upon the words of the Lord, in Matt. 28: 19, and the words of the Apostle in Rom. 6: 3, we recommend as a simple form of sound words for the occasion these:

"Brother John [or other Christian name], in the name of the Father, and of the Son, and of the holy Spirit, by this authority, I baptize thee into Christ."

REPETITION OF THE SYMBOL.

Because the true meaning of baptism has been so long lost sight of, we have many inquiries from those who have already been immersed in water, respecting the validity of their water baptism, and whether or not it would be proper to repeat the symbol. Our reply is that the symbol needs no repetition; but since it would have no meaning whatever, and no virtue whatever, any more than any other bath or dip in water, unless it *followed* the full consecration unto death, each must decide for himself whether or not he has obeyed this witnessing. But if the water baptism followed consecration, or baptism into death, it would not be necessary to repeat it—even though knowledge on the subject was deficient.

BAPTISM FOR THE DEAD.

"*Else what shall they do which are baptized for the dead, if the dead rise not at all?*"—1 Cor. 15: 29.

A misapprehension of the Apostle's meaning in the above words led, during the "dark ages," to substitutionary baptism: Christian people, whose friends had died without baptism, were baptized for them representatively. Correct views of what constitutes the real baptism quickly show us the inconsistency of such procedure. One person could no more consecrate himself for another person than he could transfer either his natural or his spiritual life to another person. This misapprehension of the Apostle's words, however, has led to confusion in the minds of many, who fail to recognize how great a falling away took place shortly after the death of the apostles, and how wild and unreasonable were many of the theories and customs then introduced.

The Apostle's topic was the resurrection of the dead, and he is here sustaining and elaborating that doctrine. Evidently assaults had been made upon the faith of the Church at Corinth respecting the resurrection of the dead. As a part of his argument, in the verse under consideration, he calls the attention of the Church to the fact that they had all been baptized, and that their baptism signified or symbolized death, as we have seen just foregoing. He then, by way of showing them the inconsistency of the new position, inquires wherein would be the wisdom or value of such a consecration to death, as their baptism suggested, if the new theory that the dead rise not at all were true. They had consecrated themselves to be members, to die one with the other, and one for the other in fellowship with Christ, and thus to be dead with him, and as members of his body, members of the great atonement sacrifice *on behalf of the dead world*, because they hoped in the promised resurrection.

The Apostle's argument is that the whole Christian position stands or falls together. If there is no resurrection of the dead, then those who are fallen asleep in Christ are perished, as well as the remainder of the world; and if such be the case, and there is no future hope either for the Church, or for the world through the Church, why should we consecrate our lives unto death? We are baptized into death with Christ, baptized for the dead, to the intent that we may by and by be associated with him as the Life-giver of the world—the Seed of Abraham.

STUDY XI.

THE PASSOVER OF THE NEW CREATION.

The Yoke of Egypt and Deliverance Therefrom, in Type and Antitype.—"The Church of the First-born."—"We, Being Many, are One Loaf."—The Memorial Still Appropriate.—Who May Celebrate.—Who May Officiate.—An Order of Service.—Easter Passover.—Extracts from McClintock and Strong's Encyclopædia.

"*Christ our Passover is sacrificed for us; therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.*"—1 Cor. 5: 7, 8.

NOTABLE amongst the experiences of typical Israel was the Passover. The Feast of the Passover, celebrated every year for seven days, began with the fifteenth day of the first month. It celebrated in a general way the deliverance of the people of Israel from the bondage of Egypt—but particularly the passing over, or sparing alive, of the first-born of that nation during the plague of death which came upon the Egyptians, and which, as the last of the plagues, finally compelled them to release the Israelites from their compulsory servitude. The passing over of the first-born of Israel became the precursor of the liberation of the whole nation of Israel, and their passing in safety over the Red Sea into freedom from the bondage of Egypt. We can readily see that so portentous an event would properly be commemorated by the Israelites as intimately identified with the birth of their nation; and thus it is celebrated by Jews to this day. The members of the New Creation are interested in those events, as they are interested in all the doings and arrangements of their heavenly Father, both in respect to his typical people, Israel after the flesh, and in respect to the whole world of mankind. But the New Creation has a still deeper interest in those matters which occurred in Egypt, in view of the fact that the Lord has revealed to them the "mystery" that those things which happened unto natural Israel were intended to typify and foreshadow still grander things in the divine plan respecting antitypical Spiritual Israel—the New Creation.

In reference to these spiritual things, the Apostle declares that the "natural man receiveth them not, neither can he know them, because they are spiritually discerned; but God hath revealed them unto us [the New Creation] by his Spirit." (1 Cor. 2: 14.10.) God used the apostles as his mouthpieces to give us certain clues whereby, under the guidance of his Spirit, we may understand the deep things of God. One of these clues is found in the text heading this chapter. Following the Apostle's indication, we see clearly that Israel according to the flesh typified the whole people of God—all who shall ultimately become his people, down to the close of the Millennial age; that the Egyptians represented the opponents of the people of God, Pharaoh, their ruler, representing Satan, the prince of evil and darkness; and Pharaoh's servants and horsemen representing fallen angels and men who have associated or who will associate themselves with Satan as opponents to the Lord and his people—the New Creation, and in general the household of faith. As the people of Israel longed for deliverance, and groaned under their taskmasters, yet were weak and unable to deliver themselves, and could never have freed themselves from the yoke of Egypt had it not been for the Lord's intervention on their behalf, and his appointment and sending of Moses to be their deliverer, so we see the world of mankind at the present time and throughout the past groaning and travailing in pain together under the exactions of "the prince of this world" and his minions, Sin and Death. These hundreds of millions of humanity have a craving for liberty from bondage to their own sins and weaknesses, as well as for release from the penalties of these,—pain and death. But without divine aid, mankind is powerless. A few make a vigorous struggle, and accomplish something; but none get free. The entire race of Adam is in bondage to sin and death, and their only hope is in God and in the antitypical Moses, who he has promised shall deliver his people in his appointed time,—bringing them across the Red Sea—representing the Second Death, in which Satan and all who affilate or sympathize with him and his evil course shall be everlastingly destroyed, as was typified in the overwhelming of Pharaoh and his hosts in the literal Red Sea. But the Lord's people "shall not be hurt of the Second Death."

The foregoing is the general picture; but inside of it, and yet a part of it, was another, a particular picture, which related, not to mankind in general and their deliverance from the bondage of sin and death, but only to a special class amongst them—the first-born. Corresponding to these as their antitype, we have brought to our attention by the inspired word "the Church of the first-born, which are written in heaven"—the New Creation. In the type, the first-born occupied a special place—they were the heirs; a special place also in that they were subjected to a special testing or trial in advance of their brethren. They became liable to death before the general exodus, and when the exodus did occur these first-born ones had a special place in it—a special work to do in connection with the general deliverance, for they became a separated class, represented in the tribe of Levi. They were separated from their brethren, giving up entirely their inheritance in the land, that according to the divine arrangement they might be the teachers of their brethren.

This tribe or house of Levi clearly represents the household of faith, which is represented in turn by the preparatory Royal Priesthood, which gives up inheritance in earthly things on behalf of the brethren, and shall by and by constitute actually the Royal Priesthood, whose Chief Priest is the Lord, and which shall bless, rule and instruct the world during the Millennial age. As the first-born of Israel in Egypt were subject to death, but were passed over, escaped it, and losing the earthly inheritance became a priesthood, so the antitypical Church of first-borns in the present time is subject now to Second Death, having their testing or trial for everlasting life or everlasting death in advance of the remainder of mankind, and passes from death unto life, through the merit of the Redeemer's blood—death.

Becoming participants in their Lord's grace, they renounce, or sacrifice with him, the earthly inheritance, the earthly portion, the earthly life, that they may attain heaven and its "life more abundant." Thus, while the Church of the first-born, the New Creation, "all die like men," and in respect to earthly things seem to lose and renounce more than do others, nevertheless, though the natural man understands it not, these are passed over, or rescued from death, and, as the Royal Priesthood, will, with their Chief Priest, Jesus, be made partakers of glory, honor and immortality. These, whose passing over occurs during the night-time of this Gospel age—before the Millennial morning dawns, and its Sun of Righteousness arises—are to be the leaders of the Lord's host, to bring it forth from the bondage of Sin and Satan. Mark how this agrees with the language of the Apostle (Rom. 8: 22, 19), "The whole creation groaneth and travaileth in pain together"—"waiting for the manifestation of the sons of God"—waiting for the complete *passing over* of the Church of the first-born in the First Resurrection, to glory, honor and immortality.

But, now, another feature of the type is important. In order to effect the passing over of the first-born, and the consequent deliverance of all the Lord's people in the type, it was necessary that the Passover lamb should be slain, that its blood should be sprinkled upon the door-posts and lintels of the house, that its flesh should be eaten that night with bitter herbs, and with unleavened bread. Thus each house of Israel represented the household of faith, and each lamb represented the Lamb of God which taketh away the sin of the world, and the first-born in each family represented the Christ, Head and Body, the New Creation. The bitter herbs represented the trials and afflictions of this present time, which all the more serve to whet the appetite of the household of faith for the Lamb and the unleavened bread. Moreover, as each household was to eat with staff in hand and girded for a journey, it represented that the antitypical first-born and household of faith who would thus partake of the Lamb during the night-time of this Gospel age would be pilgrims and strangers in the world, who would realize the bondage of sin and death, and be desirous of being led by the Lord into freedom from sin and corruption—into liberty of the sons of God.

OUR LORD'S MEMORIAL.

It was in harmony with this type of the killing of the Passover lamb on the 14th day of the first month—the day preceding the seven days' Feast of the Passover, celebrated by the Jews—that our Lord died, as the antitypical Passover Lamb, "the Lamb of God, which taketh away the sin of the world." At no other time was it possible for our Lord to have finished in death the sacrifice which he began when he was thirty years of age, in his baptism unto death. Hence it was that, although the Jews many times sought to take him, no man laid hands on him, because "his hour was not yet fully come."—Jno. 7: 8.30.

As the Jews were commanded to select the lamb of sacrifice on the tenth day of the first month, and to receive it into their houses on that date, the Lord appropriately offered himself to them on that date, when, five days before the Passover, he rode into the city on the ass, the multitude crying, "Hosanna to the Son of David! Blessed is he that cometh in the name of the Lord!" "He came unto his own, and his own [as a nation] received him not, but as many as received him [individually] to them gave he *liberty to become* sons of God." The nation, through its representatives, the rulers, instead of receiving him, rejected him, and thus identified themselves for the time with the Adversary. Nevertheless, by God's grace the blood of the New Covenant is efficacious for the house of Jacob also, and upon all who desire harmony with God, and they were partakers of the merits of the Lamb;--yet they refused to eat of the antitypical

Lamb,—they lost the opportunity of becoming as a nation the first-born ones, the Royal Priesthood, the holy nation, the peculiar people of Messiah;—they lost the opportunity of *passing over* and becoming members of the new Creation, with life more abundant in glory, honor and immortality; but we are glad to be informed elsewhere in the Scripture that they will, nevertheless, have a glorious opportunity of accepting the Lamb of God, of eating, appropriating, his flesh, his sacrifice, and of thus escaping the bondage of sin and death, under the leadership of the Lord and of his faithful brethren, spiritual Israel, the antitypical Church of the First Born. —Rom. 11: 11-26.

It was at the close of our Lord's ministry, on the 14th day of the first month, in "the *same night* in which he was betrayed," and in the *same day*, therefore, in which he died, as the antitypical Lamb, that he celebrated with his disciples the typical Passover of the Jews—eating, with his twelve apostles, the typical lamb which represented himself, his own sacrifice for the sins of the world and the "meat indeed," in the strength of which the life, the liberties and the blessings of the sons of God are alone obtained. The eating of this supper on the night preceding our Lord's death, and yet the same day, was made possible by the Jewish custom, which began each day, not at midnight, but in the evening. The Lord evidently arranged all the affairs of Israel in conformity with the types which they were to express.

As Jews "born under the Law," it was obligatory upon our Lord and his apostles to celebrate this type, and at its proper time; and it was after they had thus observed the Jewish supper, eating the lamb with unleavened bread and herbs, and probably also, as was customary, with "fruit of the vine," that the Lord—taking part of the unleavened bread and of the fruit of the vine remaining over from the Jewish Supper, the type—instituted amongst his disciples and for his entire Church, whom they represented (John 17: 20), a new thing, that with them, as the spiritual Israel, the Church of the First-Born, the New Creation, should take the place of, and *supplant*, the Jewish Passover Supper. Our Lord was not instituting another and a higher *type* of the Passover. On the contrary, the type was about to begin its fulfilment, and, hence, would be no longer appropriate to those who accepted the fulfilment. Our Lord, as the antitypical Lamb, was about to be slain, as the Apostle expresses it in the text at the head of this chapter: "Christ our Passover [Lamb] is slain."

None accepting Christ as the Passover Lamb, and thus accepting the antitype as taking the place of the type, could any longer with propriety prepare a typical lamb and eat it in commemoration of the typical deliverance. The appropriate thing thenceforth for all believers in Jesus as the true Passover lamb would be the sprinkling of the doorposts of the heart with his blood: "Having their hearts sprinkled from a consciousness of evil" [from present condemnation—realizing their sins propitiated through his blood, and that through his blood they now have forgiveness of sins]. These henceforth must eat, or appropriate to themselves, the merits of their Redeemer—the merits of the man Christ Jesus, who gave himself a ransom for all. By faith they must partake of those merits, and realize that as their sins were laid upon the Lord, and he died for them, so his merits and righteousness are imputed to them. These things they eat, or appropriate by faith.

If, then, our Lord's Supper took the place of the Passover Supper, yet not as a higher type—the antitype having commenced—what was it? We answer that it was a *Memorial* of the antitype—a remembrancer for his followers of the beginning of the fulfilment of the antitypical Passover.

Thus to accept our Lamb, and so to commemorate his death for us, means expectancy regarding the promised deliverance of the people of God, and therefore signifies that those appreciating and memorializing intelligently while in the world shall not be of the world; but shall be as pilgrims and as strangers, who seek more desirable conditions, free from the blights and sorrows and bondage of the present time of the reign of Sin and Death. These partake of the true, the antitypical unleavened bread: they seek to have it in its purity, without the corruption (leaven) of human theory, blight, ambitions, selfishness, etc., that they may be strong in the Lord and in the power of his might. They partake also of the bitter herbs of persecution, in accord with the Master's word, that the servant is not above his Lord, and that if the Lord himself was reviled and persecuted and rejected, they must expect similar treatment, because the world knoweth them not, even as it knew him not. Yea, his testimony is that none will be acceptable to him whose faithfulness will not draw upon them the world's disfavor. His words are, "Whosoever will live godly shall suffer persecution." "They shall say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad, for great is your reward in heaven."—Matt. 5: 11, 12; 2 Tim. 3: 12.

When our Lord instituted his Memorial Supper, called the Last Supper, it was, as above stated, a new symbol, built upon and related to the old Passover type, though not a part of it, being a commemoration, or memorial of the antitype. As we read, he "took bread, and when he had given thanks he brake it, and said, Take, eat; this is my body, which is broken for you [this represents me, the antitypical Lamb; it represents my flesh]. This do in remembrance of me." Our Lord's evident intention was to fix in the minds of his followers the fact that he is the antitypical Lamb to the antitypical first-borns and household of faith. The expression, "*This do* in remembrance of me," implies that this new institution should take the place with his followers of the former one, which must now become obsolete by reason of fulfilment. "After the same manner also he took the cup, when he had supped, saying, this cup is the new testament [covenant] in my blood"—the blood of the covenant—the blood which seals the New Covenant. "This do ye, as oft as ye drink it, in remembrance of me." We would not understand this to imply the doing of it without respect to time and place, etc., but as signifying that when this cup and unleavened bread thenceforth were used as a celebration of the Passover, it should on every occasion be considered a celebration, not of the type but of the antitype. As it would not have been lawful, proper or typical to celebrate the Passover at any other time than that appointed of the Lord, likewise it is still not appropriate to celebrate the antitype at any other time than its anniversary.—1 Cor. 11: 23-25.

The Apostle adds, "For as oft as ye eat *this* bread and drink *this* cup ye do show forth the Lord's death till he come." (1 Cor. 11: 26.) This shows us that the disciples clearly understood that thenceforth to all of the Lord's followers the annual Passover celebration must have a new meaning: the broken loaf representing the Lord's flesh, the cup representing his blood. Although this new institution was not laid upon his followers as a law, and although no penalties were attached for failure of its proper observance, nevertheless the Lord knew well that all trusting in him and appreciating him as the antitypical Passover Lamb would be glad to take up the Memorial which he thus suggested to them. And so it is still. Faith in the ransom continues to find its illustration in this simple memorial, "till he come,"—not only until our Lord's *parousia*, or presence, in the harvest or end of this age, but until during his *parousia* one by one his faithful ones have been gathered to him, beyond the "Veil," there to participate to a still fuller degree, and, as our Lord declared, partake of it "anew in the Kingdom."

"WE, BEING MANY, ARE ONE LOAF."

"The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we, being many, are one bread [*loaf*],*—one body; for we are all partakers of that one bread."*—1 Cor. 10: 16, 17.

The Apostle, under the guidance of the holy Spirit, here sets before us an additional thought respecting this Memorial instituted by our Lord. He does not deny, but affirms, that primarily the bread represents our

Lord's broken body, sacrificed on our behalf; and that the cup represents his blood, which seals our pardon. But now, in addition, he shows that we, as members of the *Ecclesia*, members of the body of Christ, the prospective First-Borns, the New Creation, become participators with our Lord in his death, sharers in his sacrifice; and, as he has elsewhere stated, it is a part of our covenant to "fill up that which is behind of the afflictions of Christ." (Col. 1:24.) The thought here is the same as that expressed by the words, "We are baptized into *his death*." Thus, while our Lord's flesh was the loaf broken for the world, the believers of this Gospel age, the faithful, the elect, the New Creation, are counted in as parts of that one loaf, "members of the body of Christ;" and hence, in the breaking of the loaf, after recognizing it as the sacrifice of our Lord on our behalf, we are to recognize it, further, as the breaking or sacrificing of the whole Church, of all those consecrated to be dead with him, to be broken with him, to share his sufferings.

This is the exact thought contained in the word "communion"—common-union, common-participation. Hence, with every annual celebration of this Memorial we not only recognize the foundation of all our hopes as resting in the dear Redeemer's sacrifice for our sins, but we revive and renew our own consecration to "be dead with him, that we may also live with him,"— to "suffer with him, that we may also reign with him." How grandly comprehensive is the meaning of this divinely instituted celebration! We are not putting the symbols instead of the reality; nothing surely could be further from our Lord's intention, nor further from propriety on our part. The heart-communion with him, the heart-feeding upon him, the heart-communion with the fellow-members of the body, and the heart-realization of the meaning of our covenant of sacrifice, is the real communion, which, if we are faithful, we will carry out day by day throughout the year,—being daily broken with our Lord, and continually feeding upon his merit, growing strong in the Lord and in the power of his might.

What a blessing comes to us with the celebration of this memorial! What a burning of heart for further appreciation and growth in grace and knowledge, and for further participation in the privileges of the service to which we are called, not only as respects the present but also as respects the future!

It will be noticed that the Apostle includes the cup for which we praise God. "Is it not the communion, [common-union, common-participation] of the blood of Christ?" Oh, what a thought,—that the truly consecrated, faithful "little flock" of the New Creation throughout this Gospel age, has been Christ in the flesh; and that the suffering and trials and ignominy and death of these whom the Lord has accepted and recognized as "members of his body" in the flesh, are all counted in as parts of his sacrifice, because associated with, and under him who is our Head, our Chief Priest! Who that understands the situation, who that appreciates the invitation of God to membership in this *Ecclesia*, and the consequent participation in the sacrifice unto death now, and in the glorious work of the future, does not rejoice to be accounted worthy to suffer reproaches for the name of Christ, and to lay down his life in the service of the Truth, as members of his flesh and of his bones? What matters it to these that the world knows us not, even as it knew him not? (1 John 3: 1.) What matters it to these, though they should suffer the loss of the choicest of earthly blessings and advantages, if they as the body of Christ may but be counted worthy of a share with the Redeemer in his future glories?

As these grow in grace and knowledge and zeal they are every one enabled to weigh and judge the matter from the standpoint of the Apostle, when he said, respecting earthly favors and advantages, "I count all things but loss and dross." "I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us."—Phil. 3: 8; Rom. 8: 18.

Another thought is in respect to the mutual love, sympathy and interest which should prevail amongst all the members of this "one body" of the Lord. As the Lord's Spirit comes more and more to rule in our hearts it will cause us to rejoice in every occasion to do good unto all men as we have opportunity, but especially unto the household of faith. As our sympathies grow and go out toward the whole world of mankind, they must grow especially toward the Lord, and, consequently, especially also toward those whom he recognizes, who have his Spirit, and who are seeking to walk in his footsteps. The Apostle indicates that the measure of our love for the Lord will be indicated by our love for the brethren, the fellow-members of his body. If our love is to be such as will endure all things and bear all things in respect to others, how much more will this be true as respects these fellow-members of the same body, so closely united to us through our Head! No wonder the Apostle John declares that one of the prominent evidences of our having passed from death unto life is that we love the brethren. (1 John 3:14.) Indeed, we remember that in speaking of our filling up the measure of the afflictions of Christ, the Apostle Paul adds, "for his body's sake, which is the Church."—Col. 1: 24.

The same thought is again expressed in the words, "We ought also to lay down our lives for the brethren." (1 John 3:16.) What a brotherhood is thus implied! Where else could we hope to find such love for the brethren as would lay down life itself on their behalf? We are not now speaking of how the Lord may be pleased to apply the sacrifice of the Church, represented in the "Lord's goat" as a part of the Atonement Day sacrifices.* We merely, with the Apostle, note the fact that, so far as we are concerned, the sacrifice, the laying down of life, is to be done in the main for the brethren—in their service; the service for the world belongs chiefly to the age to come, the Millennium. Under present conditions, our time and talents and influence and means are, more or less, mortgaged to others (the wife or children or aged parents or others depending on us), and we are obligated also to the provision of "things needful," "decent," and "honest in the sight of all men" for ourselves. Hence, we find comparatively little left at our disposal for sacrifice, comparatively little to lay down for the brethren, and this little the world and the flesh and the devil are continually attempting to claim from us, and to divert from the sacrificing to which we have consecrated it.

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*Tabernacle Shadows of Better Sacrifices, p. 59.

The Lord's selection of the Church, during this time when evil prevails, is to the intent that surrounding circumstances may prove the measure of the love and loyalty of each to him and his. If our love be cool, the claims of the world, the flesh and the Adversary will be too much for us, and attract our time, our influence, our money. On the other hand, in proportion as our love for the Lord is strong and warm, in that same proportion we will delight to sacrifice these to him;—not only to give our surplus of energy and influence and means, laying these down as we find opportunity in the service of the brethren, but additionally, this spirit of devotion to the Lord will prompt us to curtail within reasonable, economical limits the demands of the home and family, and especially of self, that we may have the more to sacrifice upon the Lord's altar. As our Lord was for three and a half years breaking his body, and for three and a half years giving his blood, his life, and only finished these sacrifices at Calvary, so with us: the laying down of our lives for the brethren is in small affairs of service, either temporal or spiritual, the spiritual being the higher, and hence the more important, though he who would shut up his compassion toward a brother having temporal need would give evidence that he did not have the Spirit of the Lord ruling in his heart in any proper degree.

THE MEMORIAL STILL APPROPRIATE.

The original celebration of the Memorial of our dear Redeemer's death (with the still larger meaning attached to it by the holy Spirit through the Apostle, as including our participation or communion with him in his sacrifice) was, as we have seen, upon a particular date—the fourteenth day of the first month, Jewish reckoning.* And the same date, reached by the same method of counting, is still appropriate, and will appeal to all who are inquiring for the "old paths" and desirous of walking therein. This annual commemoration of the Lord's death, etc., as instituted by our Lord and observed by the early Church, has been revived of late amongst those coming into the light of Present Truth.

It is not surprising that, as more and more the real meaning of the Lord's symbolical supper was lost sight of, the proprieties attaching to its annual observance were also neglected. This becomes more plain of comprehension as we come to understand the history of the matter, as follows:—

After the apostles and their immediate successors had fallen asleep—somewhere about the third century—Roman Catholicism was becoming influential in the Church. One of its false doctrines was to the effect that while Christ's death secured a cancelation of the past guilt, it could not offset personal transgressions after the believer had come into relationship with Christ—after baptism; but that a fresh sacrifice was necessary for such sins. On the basis of this error was built the doctrine of the Mass, which, as we have heretofore explained in some detail, was considered a fresh sacrifice of Christ for the particular sins of the individual for whom the Mass is offered, or sacrificed;—the fresh sacrifice of Christ being made to appear reasonable by the claim that the officiating priest had the power to turn the bread and wine into the actual body and actual blood of Christ; and then, by breaking the wafer, to break or sacrifice the Lord afresh for the sins of the individual for whom the Mass is performed. We have already shown that from the divine standpoint this teaching and practice was an abhorrence in the sight of the Lord—"the abomination which maketh desolate."—Dan. 11:31; 12:11.*

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*The Hebrew year begins in the spring, with the first appearance of a new moon after the Spring Equinox. The 14th day is easily reckoned, but should not be confounded with Feast week, which began on the 15th and continued for a week following it,—the Jewish celebration. That week of unleavened bread, celebrated by the Jews with rejoicing, corresponds to the entire future of a Christian,—especially representing the entire year until his next celebration of the Memorial Supper. With the Jew the sacrifice of the Lamb was a means to the end; a start for the feast of the week, which had his special attention. Our Memorial relates to the killing of the Lamb, and hence belongs to the 14th of Nisan (the first month). Moreover, we are to remember that with the change of counting the hours of the day, the night of the 14th of Nisan would correspond to what we would now call the evening of the 13th.

That false doctrine did make desolate, and in its wake came the Church's multitudinous errors, the great falling away or apostasy which constituted the Roman system—the chiefest of all anti-Christs. Century after century rolled around, with this view the predominating one, the controlling one throughout Christendom, until, in the sixteenth century, the Great Reformation movement began to stir up an opposition and, proportionately, began to find the truths which had been hidden during the Dark Ages under the false doctrines and false practices of anti-Christ. As the Reformers were granted additional light respecting the entire testimony of God's Word, that light included clearer views of the sacrifice of Christ, and they began to see that the Papal theory and practice of the Mass was indeed the "abomination of desolation," and they disavowed it, with varying degrees of positiveness. The Church of England revised its Prayer-book in 1552 and excluded the word Mass.

The custom of the Mass practically took the place of the annual celebrations of the Lord's Memorial Supper; for the Masses were said at *frequent* intervals, with a view to cleansing the people repeatedly from sin. As the Reformers saw the error of this they attempted to come back to the original simplicity of the first institution, and disowned the Romish Mass as being an improper celebration of the Lord's Memorial Supper. However, not seeing the close relationship between the type of the

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*Vol. II., Chap. ix., and Vol. III., Chap. iv.

Passover and the antitype of our Lord's death, and the Supper as a *memorial* of the antitype, they did not grasp the thought of the propriety of its observance on its *annual* recurrence. Hence, we find that amongst Protestants some celebrate monthly, others every three months, and some every four months—each denomination using its own judgment—the "Disciples" celebrating weekly, through a misunderstanding of the Scriptures somewhat similar to their misunderstanding respecting baptism. They base their weekly celebration of the supper on the statements of the Acts of the Apostles to the effect that the early Church came together on the first day of the week, and at such meetings had "breaking of bread."—Acts 2: 42, 46; 20: 7.

We have already observed* that these weekly celebrations were not commemorations of the Lord's death; but, on the contrary, were love-feasts, commemorative of his resurrection, and of the number of breakings of bread which they enjoyed with him on several first-days during the forty days before his ascension. The remembrance of these breakings of bread, in which their eyes were opened and they knew him, probably led them to meet on each first day of the week thereafter, and, not improperly, led them to have together a social meal, a breaking of bread. As we have already noticed, the cup is never mentioned in connection with these, while in every mention of the Lord's Memorial Supper it occupies fully as important a place as does the loaf.

WHO MAY CELEBRATE?

We answer, first of all, that none should commune who do not trust in the precious blood of Christ as the sacrifice for sins. None should commune except by faith he have on the door-posts and lintel of his earthly tabernacle the blood of sprinkling that speaketh peace for us, instead of calling for vengeance, as did the blood of Abel. (Heb. 12: 24.) None should celebrate the symbolical feast unless in his heart he has the true feast, and has accepted Christ as his Life-giver. Further, none should commune unless he is a member of the one body, the one loaf, and unless he has reckoned his life, his blood, sacrificed with the Lord's, in the same chalice, or cup. There is here a clearly drawn line of distinction, not only between the believers and unbelievers, but also between the consecrated and the unconsecrated. However, the line is to be drawn by each individual for himself,—so long as his professions are good and reasonably attested by his outward conduct. It is not for one member to be the judge of another, nor even for the Church to judge, unless, as already pointed out, the matter has come before it in some definite form, according to the prescribed regulations. Otherwise the elders, or representatives of the Church, should set before those who assemble themselves these terms and conditions,—(1) faith in the blood; and (2) consecration to the Lord and his service, even unto death. They should then invite all who are thus minded and thus consecrated to join in celebrating the Lord's death and their own. This, and all invitations connected with this celebration, should be so comprehensively stated as to leave no thought of sectarianism. All should be welcomed to participate, regardless of their faith and harmony on other subjects, if they are in full accord in respect to these foundation truths—the redemption through the precious blood, and a full consecration unto death, built upon that justification.

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*See previous Chapter.

It is appropriate here to consider the words of the Apostle:—

"*Whosoever shall eat this bread and drink this cup of the Lord unworthily shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh condemnation to himself, if he discern not the Lord's body.*" 1 Cor. 11: 27-29.

The Apostle's warning here seems to be against a careless celebration of this Memorial, which would make of it a feast, and against inviting persons to it in a promiscuous manner. It is not such a feast. It is a solemn Memorial, intended only for the members of the

Lord's "body"; and whoever does not discern this, whoever does not discern that the loaf represents the flesh of Jesus, and that the cup represents his blood, would, in partaking of it, properly come under condemnation—not "damnation" as in the common version, but a condemnation in the Lord's sight, and a condemnation also in his own conscience. Before partaking of these emblems each individual, therefore, should decide for himself whether or not he believes and trusts in the broken body and shed blood of our Lord as being his ransom price; and secondly, whether or not he has made the consecration of his all that he may thus be counted in as a member of that "one body."

Having noted who are excluded, and who properly have access to the Lord's table, we see that every true member of the *Ecclesia* has the right to participate, unless that right has been debarred by a public action of the whole Church, according to the rule therefor laid down by the Lord. (Matt. 18: 15-17.) All such may celebrate; all such will surely desire to celebrate—will surely desire to conform to the Master's dying admonition, "Eat ye all of it; drink ye all of it." They will realize that unless we eat the flesh of the Son of Man, and drink his blood, we have no life in us; and that if they have in heart and mind partaken of the merits of the Lord's sacrifice really, and of his life, that it is both a privilege and a pleasure to memorialize this, and to confess it before each other and before the Lord.

WHO MAY OFFICIATE.

The false doctrine of the Mass, and the creation of a class in the Church called the clergy, to administer this and similar services, has created so deep an impression upon the public mind that Protestants even to this day generally hold that the presence of "an ordained minister," to ask a blessing and to officiate in such a memorial service, is of absolute necessity, and that any other procedure would be sacrilegious. How utterly wrong this whole theory is will be very readily recognized when we remember that all who have the privilege of partaking of this Memorial are consecrated members of the "Royal Priesthood,"—each fully commissioned of the Lord to preach his Word according to their talents and opportunities, and fully ordained also to perform any service or ministry of which they are capable to him and the members of his body, and, in his name, to others. "All ye are brethren," is the Lord's standard, and is not to be forgotten when we hold communion with him, and celebrate his redemptive work, and our common-union with him and with each other as members of his body.

Nevertheless, in every little group of the Lord's people, in every little *Ecclesia*, or body of Christ, as we have already pointed out, the Scriptures indicate that there should be order, and that a part of that order is that there should be "elders in every Church." While each member of the *Ecclesia*, the New Creation, has a sufficient ordination of the Lord to permit him to take any part in connection with the Memorial Supper, yet the Church, in electing elders, indicates that they should be representatives of the entire *Ecclesia* in respect to such matters as this. Therefore, the duty of arranging and ministering this Memorial would devolve upon them as a service to which they have already been selected by the Church.

Our Lord's declaration, "Where two or three of you are met together in my name, there am I in the midst"—shows us conclusively that, wherever it is possible, this memorial should be celebrated in company with fellow-members of the body. The blessing attached was intended to draw the members one toward the other, not only in this annual gathering, but whenever possible. Wherever even two or three may meet to claim this promise, it being impossible or inconvenient to meet with a larger group, they are privileged to celebrate as a Church, as an *Ecclesia*, complete; and even where an individual may be so circumstanced that he cannot possibly meet with others, we suggest that his faith go out with sufficient strength to the Lord to claim the promise—regarding the Lord and himself as the two.

We advise that such unavoidable isolation be not permitted to hinder any from the annual celebration of the great sacrifice for sin, and of our participation in it with our Lord; that the solitary individual provide bread—(unleavened bread, if obtainable—such as soda biscuit or water cracker) and fruit of the vine (raisin juice or grape juice or wine*) and that he celebrate in communion of spirit with the Lord and with the fellow-members of the body, from whom he is of necessity separated.

AN ORDER OF SERVICE.

Since the Lord laid down no rule or order of service it is not for us to do so,—yet without impropriety we believe we may suggest what commends itself to us as a moderate, reasonable, orderly celebration of this Memorial. We do so, not with the intention of making a rule or law, but with the view of assisting to a moderate view of the matter some who have been used to elaborate service and others who have been accustomed to nothing of the kind. Let our expression, then, be considered merely in the light of suggestion, subject to such modification, etc., as may seem advisable. It is as follows:—

(1) The opening of the service with one or more hymns, appropriate to the occasion—of solemn spirit, and drawing the mind in the direction of the Memorial.

(2) Prayer for divine blessing upon the assembly, and especially upon those who shall participate, remembering also fellow-members of the same body, known to us and unknown, in all the world, and especially

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*So far as we are able to judge, the Lord used fermented wine when he instituted this Memorial. Nevertheless, in view of his not specifying wine, but simply "fruit of the vine," and in view also of the fact that the alcoholic habit has obtained so great and so evil a power in our day, we believe we have the Lord's approval in the use of unfermented grape-juice or raisin-juice, to which, if convenient, a few drops of fermented wine may be added, so as to satisfy the consciences of any who might be inclined to consider that obedience to the Lord's example would require the use of *fermented* wine. In this manner there will be no danger to any of the Lord's brethren, even the weakest in the flesh.

such as are celebrating this Memorial on its anniversary.

(3) The Elder officiating might read an account of the original institution of the Memorial from the Scriptures.

(4) He or another Elder might then present an account of the matter, type and antitype, either speaking extemporaneously or with equal propriety, if he please, reading some such explanation of the entire matter as, for instance, the foregoing dissertation.

(5) Calling attention to the fact that our Lord blessed the bread before he broke it, the leader might now call upon some competent brother to ask a blessing upon the bread, or—none present but himself being competent—he should invoke the divine blessing upon the bread and upon those who would partake of it, that the eyes of their understanding might be opened widely to an appreciation or comprehension of the depths of meaning properly attaching to it, and that all participating might have blessed communion with the Lord in the use of this symbol of his flesh and to make renewal of their own consecration to be broken with him.

(6) One of the crackers or pieces of unleavened bread might then be broken, using the Lord's words, "This is my body, broken for you; eat ye all of it;" and the platter might be served by one of the brethren or by the officiating person himself; or, if the congregation were a large one, a number of plates of bread might be served simultaneously by two, four, six or any necessary number of the consecrated brethren.

(7) Silence would well be maintained during the passing of the emblems, except that brief remarks, much to the point respecting the signification of the bread, and how we feed upon the Lord, might not be inappropriate—though generally it would be well that this matter be covered either by the leader or some other speaker when explaining the signification of the celebration in general, before the distribution, that the communion of the participants be not intruded upon.

(8) A blessing should then be asked upon the cup, even as we read our Lord "took the cup and blessed it,"

and gave to his disciples. Some brother might be called upon for this prayer of thanks, and of request for the Lord's blessing upon those participating, and it should be similarly served in quietness.

(9) The service being thus ended, we advise that the course of the Lord and the apostles be followed to the end;—that a hymn be sung in conclusion, and the congregation thus dismissed—without any concluding prayer. We advise that on this occasion the usual greetings, inquiries for health, etc., be dispensed with, and that each go to his home avoiding, as far as possible, anything that might disturb his reflections and communion, and that so far as possible each seek to continue to commune, not only on that night, but during the following day, having in memory the Lord's experiences in Gethsemane, and his need of sympathy and help, and the fact that each member of his body may also have Gethsemane occasions, and need the comfort and help of fellow-disciples.

Of the Master it is written, "Of the people there was none with him"—none able to sympathize with him in his own hour of trial. With us it is different. We have fellow-members of the body, similarly baptized into death, similarly pledged to be "broken" as members of the one loaf, and accepted and anointed with the same holy Spirit. And as we remember this, let us the more earnestly seek to be helpful to the fellow-members of the body, remembering that whatsoever is done to the least member of the body is done unto the Head, and is appreciated by him. We can appropriately remember at the same time the example of Peter—his earnest impulsiveness, as a servant of the Lord, and yet his weakness in a moment of trial, and his need of the Lord's help and prayers. "I have prayed for thee, that thy faith fail not." To remember this may be a special aid to us, as it undoubtedly was subsequently to the Apostle Peter. It will enable us all the more to look to the Lord for "grace to help in every time of need."

It will be well at the same time that we remember Judas, and that his fall came through selfishness—

ambition, covetousness; and as we remember how through this door of selfishness Satan more and more entered into him, it may help us to be on our guard lest we should similarly fall into a snare of the Adversary: lest we, for any consideration, should deny the Lord that bought us; lest we should ever in any sense of the word betray the Lord or his brethren or his Truth. Let us through the day following have in memory our dear Redeemer's experiences; not only that we may thus enter the more keenly into sympathy with him, but additionally that we may not think strange of the fiery trials which may be permitted to come upon us as his followers, but that we may follow him to the consummation and ever keep in memory his dying words, "It is finished," and realize that this meant a completion of his sin-offering on our behalf, so that through his stripes we may realize ourselves healed, and so that we may also realize that he ever liveth to make intercession for us, and to render us assistance in every time of need.

EASTER-PASSOVER.

The word "Easter" occurs once in the Scriptures (Acts 12:4), and there it is a mistranslation; it should be rendered "Passover." The name Easter was adopted from the heathen. It is of Saxon origin, and imports a goddess of the Saxons, or rather of the East, Estera, whose festival was celebrated in the spring of the year, about the Passover season. The adoption of this name, and the application of it to the period celebrating our Lord's death and resurrection and ascension, down to the coming of the Pentecostal blessing, was evidently an attempt to let Christian institutions the more easily supplant those of heathenism. Like most of these concessions, it dates from somewhere about the third century. This heathen origin of the name Easter need make no particular difference in our minds, for we no longer use it to celebrate the goddess of the East. Amongst Protestants the name has been definitely attached to one day instead of to a period, as in old time, and as it is still used by Catholics. That one day is called Easter Sunday. Any memorial of our Lord's resurrection will always be precious with his people, but to those who rightly appreciate the matter, every Sunday is an Easter Sunday, because every Sunday is a memorial commemorative of our Lord's resurrection from the dead.

Our thought in introducing the subject here is more particularly to draw attention to the larger view of the term Easter, held by Catholics, which includes Good Friday as well as Easter Sunday, and is merely used as a synonym for the Passover season. The introduction of the Mass, and its frequent observance, might have been expected to have entirely made void the annual celebration of our Lord's death on its anniversary; but not so. The original custom of the early Church, to celebrate the great central fact, and the very foundation of her existence, continued, although the celebration of the supper at its appropriate time ceased, superseded by the numerous sacrifices of the Mass,—and thus this one particular memorial lost its meaning.

For centuries it was the custom to count the date of our Lord's crucifixion according to the Jewish calendar, as we have already explained it; but subsequently, with a desire to cut loose so far as possible from Jewish institutions, a change in the method of counting the date of the death of Christ, our Passover, was instituted. "The Ecumenical Council" of Nice decreed that thenceforth Easter should be celebrated on the Friday following the first full moon after the Spring equinox. This not only fixed the celebration of the Lord's death universally on a Friday, called "Good Friday," but additionally it insured that the celebration would very rarely indeed be exactly in accord with the Jewish celebration of the Passover. The difference in the method of counting, be it remembered, is that the Jews then waited and still wait until the Spring Equinox, and begin their month with the first new moon thereafter, and keep the Passover at the full of that moon, or the 14th day. This change occasionally makes a difference of nearly a month between the two methods of counting.

It is not for us to say which is the superior method, but our preference is to hold to that which the Lord and the apostles practised—not with a subserviency which would make us feel that we had committed a crime if we erred in the calculation, and celebrated on a wrong date, but nevertheless with a satisfaction that we have endeavored to follow as closely as possible the divine institution, the pattern. Some one might perhaps suggest that it would be still better to fix the date according to our modern calendar—say the 15th of April or the 1st of April, or other date—and all calculations, etc., would in consequence be unnecessary. We answer, that the Lord evidently had a reason for arranging the Jewish calendar as he did, and we prefer in this matter to continue to recognize his institution.

In a particular sense we see that as the sun is the symbol of the spiritual Kingdom of God, the moon is the symbol of the Law Covenant, and of the people who were under that Law Covenant. Thus there was a special appropriateness in our Lord's being crucified by them exactly at the full of the moon, and that by God's predetermination as concerned the time, so that they could not take him previously, though they desired to do so, because "his hour was not yet come." (John 7: 30; 8: 20.) His crucifixion at the *full* of the moon, and the fact that the moon immediately began to wane, points a lesson to the effect that there Israel brought upon itself as a nation a divine rejection, or casting off for a season, symbolized by the waning of the moon, which represented their national decline.

* * *

We append here some pertinent extracts from a recognized authority, corroborative of the foregoing, as follows:—

FROM MCCLINTOCK AND STRONG'S ENCYCLOPÆDIA.

"EASTER, *i. e.*, PASSOVER.—Easter is a word of Saxon origin, and imports a goddess of the Saxons, or rather of the East, Estera, in honor of whom sacrifices being offered annually about the Passover time of year (Spring), the name began to be attached by association of ideas to the Christian festival of the resurrection, which happened at the time of the Passover: hence we say Easter-day, Easter Sunday, but very improperly, as this by no means refers to the festival then kept to the goddess of the ancient Saxons. So the present German word is used, Ostern, for Easter, and refers to the same goddess, Estera or Ostera. The occurrence of this word in the authorized Version (Acts 12:4)—'Intending after Easter to bring him forth to the people,'—is chiefly noticeable as an example of the want of consistency in the translators. . . . At the last revision 'Passover' was substituted in all passages but this. . . .

"The Churches of Asia Minor celebrated the death of the Lord on the day corresponding to the 14th of the month Nisan, on which day, according to the opinion of the whole ancient Church, the crucifixion took place. The Western Churches (Rome), on the other hand were of opinion that the crucifixion should be annually commemorated on the particular *day of the week* on which it occurred, *i. e.*, Friday. . . . The Western Churches viewed the death-day of Christ as a day of mourning, and they did not terminate the time of fasting until the day of the resurrection. The Churches of Asia Minor, on the other hand, looked upon the death of Christ wholly as for the redemption of mankind, and terminated the day of fasting at the hour of Christ's death, three o'clock in the afternoon, and immediately afterward celebrated the agape and the Lord's Supper. Both parties (orthodox Eastern and Western Churches) adhered to the name PASCHA (Passover), by which they understood sometimes the specially festive days of this week, and sometimes the whole week commemorating the Passover.

"The first serious dispute between the parties within the old Church broke out about 196 (A. D.), when Bishop Victor of Rome issued a circular to the leading bishops of the Church, requesting them to hold synods in their various provinces, and to introduce the western practice (the practice of celebrating on Friday and

Sunday, instead of on the exact day, 14th and 16th of Nisan). Some complied with the request, but the synod held by Bishop Polycrates, of Ephesus, emphatically refused, and approved the letter of Bishop Polycrates, who in the defense of the Asiatic practice referred Victor to the authority of the Apostles Philip and John, to Polycarp, and to seven of his relations who before him had been bishops of Ephesus. . . .

"Thus far the controversy between the Asiatic and the Western (Roman) Churches had only concerned two points, viz., (1) whether the day of the week or the day of the month on which the death of Christ occurred should be commemorated; (2) whether the fasting ought to be terminated. Now a third point in dispute arose, as to the time when the 14th day of Nisan really occurred. Many of the Church Fathers are of the opinion that, according to the original calculation of the Jews up to the time of the destruction of Jerusalem, the 14th of Nisan had always been after the Spring equinox, and that it was only in consequence of that miscalculation of the later Jews that the 14th of Nisan occasionally fell before the equinox. They therefore insisted that the 14th of Nisan, which for both parties within the Church determined the time of Easter, should always be after the equinox.

"As the year of the Jews is a lunar year and the 14th of Nisan always a *full-moon* day, the Christians who adopted the above astronomical view, whenever the 14th of Nisan fell before the equinox would celebrate the death of Christ one month later than the Jewish Passover. As the Christians could now no longer rely on the Jewish Calendar they had to make their own calculations of the time of Easter. These calculations frequently differed, partly from reasons already set forth, and partly because the date of the equinox was fixed by some at the 18th of March, by others at the 19th, by others at the 21st of March. The Council of Arles in 314 endeavored to establish uniformity, but its decrees do not appear to have had great effect. The subject was, therefore, again discussed and acted upon by the Ecumenical

Council of Nice, which decreed that Easter should be celebrated throughout the Church after the equinox on the Friday following the 14th of Nisan. It was also provided that the Church of Alexandria, as being distinguished in astronomical science, should annually inform the Church of Rome on what day of the Calends the Ides of Easter should be celebrated, and the Church of Rome should notify all the Churches of the world. But even these decrees of the Council of Nice did not put a stop to all difference, and it was reserved to the calculation of Dionysius Exiguus to gradually introduce uniformity of practice into the old Church. Some countries, like Great Britain, did not abandon their ancient practice until after a long resistance. At the time of Charlemagne *uniformity* [in observing Friday and in disregarding the Jewish reckoning of full moon day] seems to have been established, and [thereafter] *no trace is to be found* [of the observance] *of the Quarto decimani (the celebration according to the actual day—the 14th of Nisan, the fullmoon after the spring equinox).* . . .

"The revision of the Calendar by Pope Gregory XIII. on the whole retained the Dionysian era; but determined more accurately the Easter full moon, and made careful provision for avoiding any future deviation of the calendar from the astronomical time. By these minute calculations, however, the Christians' Easter sometimes, contrary to the decrees of the Nicean Council, coincides with the Jewish Passover."

The same authority says respecting the word:—

PASSOVER.—"It was the representative festival of the year, and in this unique position it stood in a certain relation to circumcision as the second sacrament of the Hebrew Church. (Exod. 12: 44.) We may see this in what occurred at Gilgal, when Joshua, in reviewing the divine covenant, celebrated the Passover immediately after the circumcision of the people. But the nature of the relationship in which these two rites stood to each other did not become fully developed until its antitypes were fulfilled, and *the Lord's supper took its place* as the sacramental feast of the elect people of God."

STUDY XII.

MARITAL AND OTHER PRIVILEGES AND OBLIGATIONS OF THE NEW CREATION.

VARIOUS OBLIGATIONS OF THE NEW CREATURE.—"ALL ONE IN CHRIST JESUS."—PROMISCUOUS ASSOCIATION NOT IMPLIED.—MAN AND WOMAN IN THE DIVINE ORDER.—MAN'S HEADSHIP NOT TYRANNY.—MARRIAGE OF NEW CREATION.—ADVICE TO THE NEW CREATURES IN THE VARIED CONDITIONS OF MARITAL UNION.—IN THE EVENT OF DESERTION.—CONSCIENCE THE FINAL TEST.—EUNUCHS, VIRGINS, CELIBACY.—"ONLY IN THE LORD."—PARENTAL RESPONSIBILITIES.

"There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus; [for] as many of you as have been baptized into Christ have put on Christ."—Gal. 3:27, 28.

THE New Creature consists at first of merely a newly begotten *will*, which has the promise of a new, perfect, spiritual body in the resurrection if it shall prove loyal to its covenant obligations to the Lord. Its Law of Love obligates it first of all to God, and signifies very hearty obedience to the divine will in all things. Its second obligation is toward its brethren of the New Creation, to do them good. Its third obligation is to do good to all men as it may have opportunity, and as the first two obligations may permit. Although the New Creature, the new will, has not its own proper body through which to operate and exercise itself, it is not without a body, for, as the successor to the will of the flesh and the natural mind, it enjoys, as part of its assets, both the privileges and obligations of the natural body, in which it must temporarily reside, and through which alone it can find expression.

Even if the human body were perfect in every particular the new will would experience difficulties in connection with its use, because it is of the earth, earthy. It is adapted to earthly conditions, and its ambitions and desires are earthly, however pure and noble they may be; while the ambitions and desires of the new will are heaven-inspired by the exceeding great and precious promises of the divine message. This was exactly the case with our Lord Jesus, whose body was "holy, harmless, undefiled, and separate from sinners." He nevertheless, according to his covenant, and according to the conditions in which that new nature would thrive and be ready for the new body in the resurrection, was obliged to crucify the flesh—to cross it, to devote it, to submit and subject it to his new will. Even its proper, natural tastes, preferences and desires must be sacrificed, whenever they came in conflict with the Father's will, the Father's arrangement, the Father's providential leadings; and these included the sacrifice of the flesh, even unto death, as necessary to the full adoption of the New Creature and his glorification on the divine plane.

The under-members of the New Creation, the Royal Priesthood, having imperfect bodies, whose sacrifice would not be acceptable to God because blemished, sinful, imperfect, need first of all to be justified by the sacrifice of their Lord Jesus. By the merit of his atonement the sins and imperfections of their mortal bodies are covered, and no longer imputed, and thus in a reckoned sense their bodies are made acceptable as sacrifices. The Apostle declares this *justification* saying:—"I beseech you therefore, brethren, by the mercies of God [in the covering of your sins through faith in Christ] that you present your bodies living sacrifices, holy, acceptable to God, your reasonable service."—Rom. 12: 1.

It was when this sacrifice of our *reckonedly justified* flesh took place that we individually were begotten of the Spirit to be sons of God—sons on the spiritual plane, instead of on the human plane. There it was that the consecrated *will* was accepted as the New Creature and began its existence, which must prosper in proportion as it remains loyal to God and to the covenant of sacrificing the mortal body and its interests. The mortal body thus sacrificed and reckoned dead with Christ is to be so "quickened," or energized, by the *new will* (the New Creature), so controlled by it, that the remainder of life is spoken of as figuratively a resurrection life. The New Creature, the new will, acting in and through these mortal bodies, is declared figuratively to be risen with Christ, and living for, seeking, those things which are above.—Col. 3: 1.

The Apostle refers to this newness of life, or figurative resurrection, in which the new will uses the mortal body in the divine service, saying, "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken [energize] your mortal bodies by his Spirit which dwelleth in you." (Rom. 8: 11.) To the extent, therefore, that the new will thus gains control of our mortal bodies, and uses them in the present life as the best and only substitute it has for the spiritual body, not obtainable before the resurrection—to this extent it might not be improper to consider the mortal bodies of the New Creation temporary substitutes for the spiritual bodies waited for.

But all this matter of *reckoning* is spiritual, and is understood and appreciated only by such as are begotten of the Spirit, and who thus are enabled to view matters from the divine standpoint. From the world's standpoint all this is untrue, unreal—"foolishness." They see a difference in the aim, ambition and conduct, but they know not how to interpret it. They are apt to consider it a fad, or a mania, or a "holier-than-thou" attitude, or hypocrisy. We cannot deny that to all appearances there are these various counterfeits of the New Creature,—tares, having an outward resemblance to wheat, but different at the heart. The New Creature is not to be surprised or disappointed that he is not understood by the world; but is to remember the divine counsel that the world knoweth us not, even as it knew not our Lord. It is a test of our fidelity to God that to follow the footsteps of Jesus we must be disesteemed by those whom we love, and whose esteem it is not unreasonable to desire. The fact that the friendship of the world and its esteem mean enmity toward God and disloyalty to the consecration covenant must settle the matter with the New Creatures.

"To my Lord I must be true,
Who bought me with his blood."

Our present investigation relates to the proper course of conduct of these New Creatures, these new wills, operating in and through these consecrated bodies, which have certain relationships to other human beings and certain responsibilities, therefore, toward them, according to the flesh. It is the will of God that the New Creature shall respect these obligations of his mortal flesh in all matters of justice—in honesty, in duty, in responsibilities properly devolving upon his mortal flesh. Under present conditions, therefore, the New Creature cannot in all matters do as it would prefer, but must in certain affairs be governed by the obligations of the flesh, because the divine injunction is to "provide things honest in the sight of all men"; and further "He that provideth not for his own hath denied the faith and is worse than an unbeliever."—Rom. 12:17; 1 Tim. 5:8.

In view of these facts it will be readily seen that the new will has an arduous task before it: (1) To please God in the accomplishment of the sacrifice of the flesh; (2) to discern distinctly which appetites and demands of the fleshly relationship should be considered and allowance made for them; (3) to what extent these demands and concessions may properly be made without infringing upon and invalidating the covenant,—which is unto life or unto death—"For if we live after the flesh we shall die; but if through the Spirit we do mortify [kill] the flesh we shall live"—eventually attain perfection in the resurrection. Here arises another difficulty. The flesh does not voluntarily die: it must be put to death by the will, the mind, the New Creature; and so, finding that there are certain allowances to be made, according to the will of God, the flesh is very apt to take advantage of these allowances, and to claim not only greater allowance than the "things needful," but also liberties and rights along lines which are not obligations, and which would be interferences with the covenanted sacrifice.

These endeavors of our mortal bodies, sometimes to excuse sin and sometimes to avoid sacrifice, cause the New Creature frequent perplexity, and not infrequently temporary stumbling; until gradually he learns more and more of the deceptiveness of his own flesh and of its weaknesses, and gradually grows in grace and in the wisdom which comes from above, and obtains more and more of a mastery in keeping the body "*under*"—in subjection to the new mind. (1 Cor. 9:27.) Thus, by bitter experience often, the New Creature learns to appreciate the declaration of the Lord's Word, that the natural heart, the will of the flesh, although slain, and not in any sense of the word in control, is "*deceitful* above all things" and, sometimes, "desperately wicked," and desperately in earnest in its endeavor to overthrow the rule of the new will, and thus to destroy the New Creature,—to the intent that the old creature may revive, and walk after the flesh, and not after the Spirit.

PROMISCUOUS ASSOCIATION NOT IMPLIED.

The Lord clearly teaches us, through the Apostle, that his preferences and favors are alike to all the New Creatures—according to their zeal, according to their love for him and the principles represented in him; and that conditions of sex, race, color, etc., of the mortal body have no bearing with him in his judgment of his people, in his estimation of them, and in the distribution of the final rewards. Knowing the Father's view of this matter, all of the New Creation must take a similar view of it, must esteem all New Creatures in Christ Jesus as "brethren," must be kindly affectioned toward all, must seek to serve all, must know no partiality amongst the brethren, except such as the Lord himself showed—in that he favored and honored those who showed the largest measure of zeal for his cause. But all this impartiality, this ignoring of sex, color, race, etc., belongs to us as the New Creation, and only partially affects our mortal bodies, and their relationship with each other and with the world. Hence, the proprieties of conduct and relationship between the sexes must be maintained by the New Creation.

These, indeed, should have a larger degree of wisdom and prudence than the world, by reason of their being begotten to the spirit of a sound mind. They accordingly should realize that as a New Creation, seeking to walk not after the flesh but after the Spirit, it would be appropriate for them to be even more careful than the worldly, the natural man, respecting the weakness of their flesh and respecting the propriety of certain metes and bounds of proper conduct, modesty, reserve, etc., as between the sexes. In proportion as the New Creature is seeking the spiritual life, and in proportion as it realizes that sexual appetites war against the interests of the New Creation, in that same proportion should they endeavor, even more than the world in general, to make straight paths for their feet, and to erect as many barriers and as formidable ones as possible between themselves and temptations.

The same argument applies to racial distinctions. There is a relationship of the Spirit and a unity of the Spirit which is totally different from a relationship and a unity in the flesh. The interests of the New Creation will, we believe, be generally conserved by the preservation of a measure of separation in the flesh, because the ideals, tastes, appetites, dispositions, etc., of one race necessarily are more or less in conflict with the ideals, etc., of another; hence, the several races of humanity will probably find their spiritual interests as New Creatures best conserved by a measure of separateness. There will be no difficulty along these lines if the distinction between the New Creatures and the fleshly bodies is clearly discerned. As the Apostle's words at the beginning of this chapter would give no excuse for a common herding together of males and females, because they are "all one" brotherhood in Christ Jesus, so neither should they be understood to imply anything promiscuous as between different races. It does, however, set for us the standard of spiritual appreciation and relationship, and of obligation to each and to all in matters both spiritual and temporal.

MAN AND WOMAN IN THE DIVINE ORDER.

The Apostle declares that "the head of every man is Christ, and the head of the woman is the man, and the head of Christ is God." (1 Cor. 11: 3.) This is the uniform teaching of the Scriptures. As the Apostle shows, the headship of the man was indicated to be the divine intention in the creation of the man first and of the woman subsequently, as a separated part of him. The Apostle is discussing this very subject, and his words are, "He [man] is the image and glory of God; but the woman is the glory of the man. For the man is not of the woman; but the woman of the man. Neither was the man created for the woman [to be her helpmate], but the woman for the man [to be his helpmate]. For this cause ought the woman to put a sign of authority on her head."—1 Cor. 11: 7-12.

It will be observed that this is not an argument as to the relationship existing by contract between husbands and wives, but a still broader one, based upon the relationship of the sexes according to the order of divine creation and intention. There is no suggestion in anything the Apostle says here, or that the Scriptures anywhere enjoin, to the effect that man is a master and woman his slave, which seems to be the mistaken thought sometimes entertained; but never, we believe, by those who have "the mind of Christ." In the divine arrangement the family is the unit in the present time, and every man coming of age is privileged to institute a family, of which he should be the responsible head and representative before God and men.

MAN'S HEADSHIP NOT A TYRANNY.

That headship does not imply tyranny is evident from the Apostle's declaration that Christ is the Head of the Church, the Head of the man; and his further declaration that God, the Father, is the Head over Christ. We find no tyranny either in the Son's relationship toward the Church nor in the Father's relationship toward the Son. The position of head, however, does imply a responsibility, a charge, a care, a provision. Thus the heavenly Father made provision for the Son, and a glorious provision it was. True, the carrying out of the divine plan involved suffering and sacrifice on the part of the Son; yet the loving Father made the plan no more severe, no more crucial, than was necessary in the execution of his great and wonderful purpose, in which the Son, now highly exalted far above principalities and powers and every name that is named, is so honorable a sharer. The Son rejoiced in the privilege he enjoyed of rendering sacrifice and obedience to the Father's plan, and he rejoices also in the glories into which he has entered, and in those to come. So with the headship of the Lord Jesus over the Church. So far from his headship signifying to us tyranny, it is the synonym of love and care and helpfulness to all the members of the New Creation. Similarly, the headship of the husband over the wife and children signifies a responsibility, a special care, as provider, foreseer, arranger, protector, guide, example. Oh, that all fathers might properly see their duties, their responsibilities, their privileges by nature, under the divine arrangement; and that seeing these they might use and not abuse them!

When we read in Genesis, as a part of the curse or sentence upon mother Eve, and indirectly upon all of her daughters, the words, "Thou shalt have desire unto thy husband, and he shall rule over thee," and then look to see how this rule has been exercised throughout the world, we find that in many instances it has been a rule of tyranny, and that the strength of mind and of nature of the fallen man has not infrequently been exercised to the injury, instead of to the comfort and advantage of the wife and children. All good, noble men and women must deprecate such a condition of things; nor can we suppose that such an abuse of power is anything but offensive and ignominious in the sight of the Creator.

The misuse of physical and mental strength on the part of some husbands and fathers has undoubtedly reacted to their own unhappiness and to the general degradation of the race; for though woman is by nature inclined to look to a head and to seek and obey what she recognizes to be a righteous authority ("a desire unto her husband"), yet the abuses of the headship and the bad examples set one another have to a considerable extent turned aside what was, and still is, the substratum of woman's natural disposition. Compelled by necessity to defend herself against unreasonable demands of selfishness and tyranny, the general result has been demoralizing to the whole race; so that while the natural and the Scriptural order is very generally recognized, neither men nor women in general know how to adapt themselves to the present disordered and disarranged condition of social affairs.

As a consequence we frequently find the fallen men striving for a mastery and a headship for which they are quite incompetent, in order that they may abuse it for selfish interests; at the same time failing to recognize and esteem his proper authority and responsibility as the protector of the family. We see woman, also depraved and selfish, disposed not only to rebel against an unreasonable and improper headship, but even to dispute any and every proposition, and to haggle and quarrel over it; and while not claiming to be the provider for the family, nevertheless attempting, directly or indirectly, to usurp the authority of the head of the home, tc take and to hold the control of the purse and of the family. Wherever these conditions prevail, being contrary to the divine intention and arrangement, they bring forth more or less bitter fruitage sooner or later—however wise or necessary they may at the time appear. The peaceable fruits of righteousness are only to be expected in following the divine natural order. It may be argued that, in the present condition of matters, trouble of this kind is unavoidable; that selfish men will overstep the bounds of the divine order and intention, and that selfish women will do the same; that, consequently, the peace and order and blessing designed for the perfect man can never be realized by his fallen children, and that the only remedy in sight for present family distresses through Adam's fall and disregard of the divine plan, is restitution. To this we assent, and join heartily in the Lord's prayer, "Thy Kingdom come; thy will be done on earth as it is done in heaven."

We are not considering now the possibility of bringing order out of disorder amongst humanity, but the proper arrangement and course in life for the New Creation in relation to the home, the family, etc.,—and the duties of one to the other as husband and wife, parents and children. We might, properly enough, consider this subject under the head of duties and obligations of Christian men and Christian women, were it not that the term Christian has lost so much of its original meaning that now it is generally understood to mean any individual neither a Jew nor a heathen. Strictly speaking, the word Christian, signifying a believer in and a follower of Jesus of Nazareth, is applicable only to the New Creation. It is because the deflection is so common, so general, that we are particular to differentiate the truly consecrated believers as the New Creation.

The Apostle distinctly points out that the marriage relationship amongst mankind is intended under divine arrangement to be a figure or illustration of the relationship between Christ and the Church, his Bride—his body. The language is most explicit:—

"Wives, be in subjection to your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the Head of the Church: and he is the savior of the body. Therefore, as the Church is subject unto Christ, so let the wives be to their own husbands in everything. Husbands, love your wives, even as Christ also loved the Church, and gave himself for it; that he might sanctify it, having cleansed it by the washing of water by the Word, that he might present it to himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. Even so ought husbands also to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the Church: because we are members of his body. For this cause shall a man leave his father and mother and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the Church. Nevertheless, let everyone of you in particular so love his wife even as himself, and the wife see that she reverence her husband." —Eph. 5: 22-33.

The fact that typical unions are generally so imperfect and so unsatisfactory does not annul the thought that marriage was intended as a type, even as many of the sacrifices of the Israelites were imperfect and unsatisfactory, but, nevertheless, constituted types of the true sacrifice. The New Creation should esteem the typical, earthly marriage and its proper duties and responsibilities much more highly because of their appreciation of the antitypical union between Christ and his Church. Thus considered, every Christian man finds the grandest possible exemplification of his duties and responsibilities to his wife in the Lord's care for the Church and her every interest, temporal, spiritual, present and future, to the extent of his sacrifice of life on her behalf. Likewise the wife, as she appreciates the duties and responsibilities of the Church to the Lord, discerns a higher ideal of a wife's duty and relationship toward her husband as his helpmate. But we must not expect that these peculiar relationships and the proper application of them can be discerned clearly except by those who have the mind of Christ. Hence, while urging all who contract the marriage relationship to realize as fully as possible the divine ideal, we, nevertheless, note that none can grasp and appreciate and apply all of the principles and ideals connected with this type except those who have been begotten of the Spirit—the New Creation—because these only have the mind of Christ.

It may be urged that the individuals of the human race not having all fallen to the same degree, it not infrequently happens that the wife possesses superior qualities of mind and of heart to those of her husband. The question then arises, Should they not under such circumstances consider that such a wife, gifted with superior talent, judgment and abilities, should be regarded as the head of the family, and the husband as the helpmate? We answer, No. The divine order was disregarded in such a marriage; for no woman should marry a man beneath her in character and talents,—one whom she could not properly look up to as her "head." And no man should marry a woman his superior. Neither should one who has become a New Creature in Christ Jesus become unequally yoked with one who is still of the earth, earthy—no matter how noble and honorable the person may be. That the New Creature should marry *"only in the Lord"* is advice which should not be ignored, and its disregard has brought serious difficulties upon many of the Lord's people.

MARRIAGE OF NEW CREATURES.

However, when once the marital relationship has been entered into it is too late for regrets, and nothing remains to the child of God except to carry out the marriage covenant implicitly, in letter and in spirit, to the extent of his or her ability. If both are New Creatures, and the mating be a proper one, there should be no difficulty on either side in deciding as to the proper arrangements and regulations of the home: nevertheless, compatibility of natural disposition and tastes should also be carefully considered. The true Christian husband, having the mind of Christ, will love his wife, will remember that he has convenanted to cherish her, to care for her, to provide for her not only as respects physical necessities, but also as respects the nourishing of her heart and affections. Such a husband will not feel that he has discharged his duty in providing merely the necessities and comforts of food and clothing and shelter, but will realize an obligation to his wife to consider her mental, moral and spiritual interests as well. He will not be satisfied that her time be entirely absorbed in family duties and cares, but will, to the extent of his ability, seek the cultivation of her mind, her heart—using his headship in the family in so arranging its affairs that she will have reasonable time for spiritual fellowship and the study of the Truth. Such a husband will not forget that, like all the remainder of the human family, selfishness is more or less intrenched in his mortal flesh, and as a New Creature he will be on guard that this disposition shall not work hardship or injury to others—especially to his wife and his children, who are flesh of his flesh and bone of his bone.

Headship in the family, thus exercised in promoting the welfare of those under its care in guiding, counseling, etc., as well as in providing things needful for them, will be far from tyranny. Nor will the spirit of love in such a husband ignore the likes and dislikes of his wife and her properly given advice. He will recognize the fact that while the perfect Adam possessed all the qualities of manhood, the separation of Eve implied the separation of some of these qualities: he will recognize, too, that although the strength of mind and of body by divine arrangement abides with, and constitutes man the head of the family, nevertheless there are qualities of character specially possessed by the woman. The humility which belongs to the spirit of love will hinder him from being blind to the estimable qualities which the Creator apportions to the female, and he will recognize that his own qualities of heart and head need to be supplemented by the other qualities which by nature specially reside in the woman. He will, therefore, in proportion as he has "the spirit of a sound mind," desire the *help* of his wife, her coöperation, her views, her sympathy, her love, and will appreciate them highly.

This does not mean that seeking the wife's counsel means in all cases obedience to her views: it is for the husband to weigh, to consider, to balance, to decide,—giving proper, reasonable, benevolent interpretation to his wife's sentiments. The responsibility of headship is upon the husband, and he must not avoid it. It is of divine imposition, a part of his stewardship, for which he will be called upon eventually to give an account.

Likewise the wife who is a New Creature and who has married "in the Lord," and, having exercised proper discretion, is well mated, should have little difficulty in recognizing the duties and responsibilities and privileges of her position according to the flesh. "Let the wife see that she reverence her husband," says the Apostle. She is not to wait for outsiders to admonish her that she is deficient in wifely respect toward her husband, nor to wait for her husband to indicate that he thinks she is not treating him with the respect due him according to the marriage covenant and according to the Scriptural delineations of a wife's duty. On the contrary, in looking about her to see what are the responsibilities and duties of a wife, let her see that she reverence her husband and realize that nothing short of this is the meaning of her marriage vow according to the Scriptures,—whatever it may mean according to the world and various human conceptions. Reverence toward the husband means much, and really enters into all of life's affairs, and touches and influences every act and word and thought respecting the home and its interests.

The Apostle Peter calls attention to this same matter in somewhat similar language, saying, "Wives, be in subjection to your own husbands; . . . of a meek and quiet spirit, which is in the sight of God of great price. After this same manner in olden time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands: even as Sarah obeyed Abraham, calling him Lord." (1 Pet. 3: 1-6.) As the man who honors his wife honors himself, so the woman who reverences her husband honors herself. But this reverence of a husband as the lord or master or head of the household does not mean slavery, for the Church does not occupy toward the Lord a slavish position, nor exercise a slavish fear, but a reverence of love, of devotion,—and this is the example.

This reverence for the husband does not imply that the wife should not exercise her judgment and bring to her husband's attention trials or difficulties or burdens too heavy for her, etc., but her presentation of her views, her hopes and desires should not be in a mandatory manner, but in a deferential way, which would recognize the headship of her husband and seek to be happy and contented with his decisions after having presented to him her thoughts on subjects of mutual interest. She should seek to be so considerate, so wise in the management of such of the household affairs as the husband would intrust to her, that she would earn more and more of his confidence, and be able more and more to fulfil in the home, whether large or small, the important duties of a helpmate. The thought that she is a helper, and her desire for her husband's approval, will be seen to be in strict harmony with the Apostle's suggestion respecting the Church's proper attitude toward the Lord, in faithfulness, and desire for his approval. But as in the Church it would be a crime to ignore the Head, the Lord, in any measure in connection with the work and its interests, so the wife should feel that her course would be criminal and in violation of her covenant were she to attempt to regulate the earthly home, and to any extent ignore the one whom she has vowed to reverence as the head of the family.

In the case of two New Creatures not well mated—where the wife is evidently the superior—there is danger of difficulty in adjusting affairs. If the wife has better judgment in respect to the guidance of the home, in respect to the spending of money, in respect to the training of the children, etc., she is not, therefore, at liberty to assume the headship of the family and to order and direct her husband as though he were one of her children or a servant. Such a violation of the divine arrangement is sure to work disadvantage spiritually, if not financially and in temporal matters, not only to the man but also to the woman.

The man under such conditions would gradually lose what little manhood he possessed, gradually drop everything into the hands of his wife, and become merely her tool, her slave, to provide the living and keep her commandments. Such a condition would not be advantageous to the husband as a New Creature; such a degradation of his flesh would surely react unfavorably upon him, dispirit him and hinder his growth in grace, in knowledge and in the service of the Truth. On the wife also the effect would prove injurious to the extent that the wrong course is followed—much or little. If the case be an extreme one, the wife—as her husband gradually lets fall upon her, or as she gradually takes out of his hands, the responsibilities of a husband—feels the weight of this upon her in addition to her motherly duties; and in her attempt to be both husband and wife, both father and mother, she is sure to become more or less of a "business woman," more or less heady and self-conscious. Her friends may admire the strength of character which she displays, and may consider that the course she takes is unavoidable—they may even encourage her and hold her up as a commendable example of a strong-minded woman; but none of them will *love* her as they would have loved her had she developed along the lines of true womanhood and true wifehood. Moreover, the qualities of the flesh cultivated by such a course would react unfavorably upon her as a New Creature in Christ, and, unwittingly, she would become less spiritual and more self-conscious in things pertaining to the Church.

The proper course to take in such a case of mis-mating between New Creatures is for the husband to say to himself: I have taken a wife contrary to divine arrangement. I have thus run a great risk of domestic infelicity. My only course, now, is to strive to the best of my ability to reach up to my highest ideal of a true husband—to pattern as much as possible after the Lord's example. I will need to be all the more careful of my every word and act—to seek all the more earnestly the wisdom which cometh from above, that I may the more nearly accomplish the duties of the head of this household, for which I realize I am not naturally qualified.

The wife in such a case should say to herself: I have neglected the Lord's divine regulation and am mis-mated in that I cannot reverence my husband, but instinctively realize that I am his superior in natural endowment. I must make the best of the matter. I must do my part faithfully; and in proportion as I find my husband deficient, I will seek to use tact and pray for wisdom from on high to know how to help him, to *lift him up*, to make of him a noble man, and to enlarge his capacity as much as possible, that I may thus increase my love and reverence for him. Nothing short of this is my duty under my marriage covenant,—it shall be faithfully done as unto the Lord. As for his weaknesses and poor judgment, not only will I hide these from outsiders, but so far as possible I will hide them from myself; and in mentioning them to my husband I will seek to avoid any reference to or display of my superior abilities. I will expect that in due time his own failures will commend to him my better judgment, which, however, I will not press upon him nor insist upon, but simply state in a kindly manner appropriate to a *helpmate.* My expectation will be that ere long he will seek my counsel and give it more and more weight in all his affairs of life, and thus day by day and year by year we may grow up together in harmony with the divine pattern of the relationship between Christ and the Church. I will be blessed as the wife in the cultivation of humility and submission to the divine arrangement: my husband will be blessed by the uplifting influences which I will be enabled to bring to him, and thus the mis-mating which at first seemed so disadvantageous, may, by the Lord's grace—following the instructions of his Word—result in bringing us both nearer to the divine standard as set forth by the Apostle.

A still different case from the above may be suggested as possible, namely, that two New Creatures, well mated according to the flesh, might after years of fellowship and helpfulness become mismated. Such a conclusion to such a favorable beginning would imply that one or the other had lost the holy spirit of love—if not entirely, at least to a very great extent; that one or the other had neglected the apostolic injunction and the entire divine regulation of the duties of husbands toward wives and wives toward husbands. If the fault should be with the husband and he should cease to provide for the wife, cease to cherish her, and, on the contrary, should desert her either in heart or affection or actually, it would imply that he had seriously departed from the Lord, and from the guidance of his Spirit, and from "the wisdom that cometh from above, which is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits." Under such circumstances we could not consider such an one approved of the Lord as an "overcomer," until after reformation.

Or the difficulty might be with the wife. She might become heady, highminded, self-opinionated and gradually lose her reverence for her husband—might even misrepresent him and desert him and say all manner of evil against him falsely. Such a condition of things would indicate a very wrong condition of heart, very far removed from that inculcated by the Word and would surely imply spiritual degeneracy, no matter to what degree an outward *form* of godliness might be maintained. Such an one would surely be in a poor condition to appear before the heavenly Bridegroom with any hope of his approval; for such a course toward the earthly bridegroom would certainly signify a small appreciation of the duties of the Church toward her Lord. If unfaithful to the earthly husband whom she has seen, it would certainly argue and imply unfaithfulness to the unseen Heavenly Bridegroom.

The earthly relationship as husband or wife between a New Creature and one who is not a New Creature is to some a matter of great perplexity, and there are many in this condition. Where the two are well mated according to the flesh the problem is difficult enough; but where they are mis-mated both physically and spiritually, the difficulties are multiplied. If the husband is of the New Creation and the wife has the spirit of the world, his true religion and the "spirit of a sound mind" which it gradually gives on all subjects, and the moderation which it inculcates in all affairs, should gradually lift him higher and higher in the esteem of his worldly wife, provided she has a naturally noble character and amiable disposition. His considerate treatment, the full liberty of conscience which he would willingly accord her, and his own devotion to principle, would all tend to make such a union a happy one, except that the husband would lack in his wife that spiritual fellowship which as a New Creature he must appreciate higher than all other fellowships. But his prayers on behalf of such a noble-minded woman, his example, and his considerate presentation of the Truth will, in all probability, win such a wife to the Lord and make of her a spiritual, as well as a natural helpmate. Thus his patience and faithfulness to his marital obligations might bring a grand recompense while her faithfulness to principle would equally bring blessing and happiness to her life.

If the wife be a member of the New Creation and the husband have the spirit of the world, and they be well mated, the problem will similarly be comparatively easy of solution. The noble-minded husband, even though worldly, will recognize the conscience of his wife in its moderate exercise; and his desire to provide for her mental and moral and spiritual opportunities, as would be his duty as a husband, would give to her all that she could desire as a wife except the desire for spiritual companionship in her husband. To such a noble-minded man as we are discussing, his wife's faithfulness to the Lord, and to himself in all of life's duties, might eventually be blessed by bringing about the husband's consecration to the Lord. The wife might have good desires and ambitions in respect to temporal or even to religious matters which her husband might not be able to appreciate, however noble a natural man he might be. In such case she should consider the counsel of the Lord to his people, to be *moderate* in all things; she should consider her husband's general liberality, and while not compromising any matter of conscience or principle, she should remember that amongst her wifely duties, recognized by the Lord, is one requiring her to give her husband a measure of her companionship. This might, not improperly, hinder her from attending *some* of the meetings of the Church; but she should beware lest in her desire to please her husband she should violate her conscience and hinder her responsibilities and obedience to the Lord, her heavenly Bridegroom. She should remember his injunction that we should not forget the assembling of ourselves together. All we are urging here is that she exercise moderation, consideration for her husband, etc., so that she might divide the time to some extent with him, giving him a reasonable share of her company.

Where the two are unequally yoked—one an unbeliever and the other a New Creature—and where, additionally, they are mis-mated according to the flesh, so that the wife is the superior and the husband the inferior intellectually, etc.—the case is much more complicated and requires increased wisdom and grace on the part of the believer. The Apostle specially admonishes those who are so situated, saying: "The woman which hath an unbelieving husband and he be content to dwell with her, let her not leave him. . . . But if the unbelieving depart, let him depart: the brother or sister is not under bondage in such cases: but God hath called us to peace. For how knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O husband, whether thou shalt save thy wife?"—1 Cor. 7: 13-16.

The one point made clear respecting the duty of the believer is that he shall do *his duty*, and seek in every honorable, proper manner to conserve the peace of the household and its general welfare, making as few points of contention as proper devotion to principle and conscience will permit. If there be real cause for separation, the believer must see to it that the *cause* is not in him. The Spirit of Christ in him is to make him more gentle, more humble, more peaceable, more prudent, more wise, more long-suffering, more patient, more loving and more kind day by day. All this, however, will not in every case meet the requirements of the situation. Sometimes the unbeliever is possessed of so mean a natural disposition, and gives way to it to such an extent as to be thoroughly irascible; and as the gracious dealings of God toward Pharaoh only tended to harden his heart, so the Spirit of God in his children, shining out to the very best of their ability in all the graces and fruits of that Spirit, may sometimes meet only with that hatred which the darkness has for the light, and to which our Lord referred saying, "the darkness hateth the light because it is reproved by it." (John 3: 19-20.) In such cases separation may follow, as the Apostle points out, whether accompanied by a decree of divorce from earthly courts or not. In any event, however, the New Creature is not at liberty to remarry unless the divorce be granted, and that on the one ground mentioned by our Lord—adulterous unfaithfulness of the mate.—Matt. 19: 9.

In the text quoted above, the Apostle declares, "If the unbelieving [one] depart, let him depart;" but this is not to be understood to signify that desertion by a mate would grant liberty either to a husband or a wife to marry another: it merely indicates that such a desertion should be viewed by the believer as one of the circumstances of life permitted by divine providence, which God is abundantly able to overrule for his welfare, —and accepting it as such, corresponding opportunities for usefulness in the Lord's service should be expected. Although the Apostle points out very expressly that the believer shall not be the deserter, we believe that human courts have wisely understood and interpreted in deciding that there is such a thing as "*constructive* desertion"—namely, that a mate may desert his partner in life most thoroughly without their absolutely parting company. The unbelieving wife might exercise, and in some instances has exercised, so many petty tyrannies in the home as to destroy all of its homelike qualities, to make it a veritable purgatory, destroying her husband's religious literature and striving to make it impossible for him to read or study or think, by reason of the commotion purposely instigated amongst the children, swayed by her to disregard their father's word and counsel and to treat him with indignity.

Such a woman may not desert her husband actually, but with a meaner spirit may prefer to use him as her slave,—that by his energy she may enjoy life's comforts. Human laws have construed such a course to be desertion—desertion of the marriage covenant and obligations and of the proper and reasonable duties of life. Such an one becomes a hinderer and injurer instead of a helpmate. In such a case we believe a husband thoroughly justified in considering himself *deserted*, and in taking up a separate home to which he could take such of the children as had not been thoroughly poisoned by the mother's wrong course. His *obligations* toward such a wife have already been terminated by her course; it is she that has deserted and broken the marriage contract; and in withdrawing her support he is merely acceding to the demands of her course. If, however, she is repentant at any time, he should be generous to a fault in forgiving her and in re-establishing upon a proper basis the family arrangement. Nothing in this advice should be understood to cultivate impatience or a readiness to take offense and feel injured. Love demands that all *bearable* treatment shall be borne; and that if evil has been rendered for the evil, in word or deed, the wrong shall be considered offset and condoned.

In other cases the desertion may be on the part of the unbelieving husband. The meanness of his depravity may make of him a brutal tyrant, regardless of the health and happiness of his wife, and especially hostile to her religious views. As we have already pointed out, the believer is to seek and to attain the grace of the spirit of love which will enable the endurance of practically "all things," and to be profited thereby—to grow in grace under such conditions; by cultivating the Spirit of the Lord and its various graces. But there is a limit to all things, and beyond that limit it would not be proper to go. Beyond that limit the influence upon the unjust companion would be injurious instead of helpful. Each must decide for himself what is the proper limitation of submission in such matters. His own conscience must decide, after that conscience has been educated by both the letter and the spirit of the divine Word. As growth in grace is attained the trials may become the more severe; but there should be the larger capacity for endurance with meekness, and the larger amount of "the spirit of a sound mind" with which to determine when the point of unendurable severity and injury has been reached. Grace from on high is needed, is promised, and should be earnestly sought under such conditions.—Jas. 1:5.

There are ignoble, brutish husbands who have no proper conception either of a husband's duties or of a wife's proper liberties—whose only conception of a wife is that of a drudging slave, better than any he could hire, or that of a cheap substitute for a harlot. Such treatment from a husband is a desertion on his part, and the law of God as expounded here by the Apostle properly interpreted is, we believe, fully in accord with human laws, which declare that for suchaman the name husband is a misnomer—that if he ever did intelligently and really make a marriage contract with his wife he has most thoroughly and decidedly broken it, and by such treatment has most convincingly proved this. A wife so circumstanced is at liberty to consider herself deserted and to make as much better conditions for herself as she can; but she is not on this account permitted, either by human or divine laws, to remarry. In such a case she should look to the Lord either to mitigate her condition, or, possibly, to open a way of escape from it. She should take into consideration the ages of her children and what provision could be made for them as well as for herself, and should weigh the circumstances carefully and prayerfully before taking the step. But if her conditions are endurable, let her remain, as the Apostle says; and let her hope that in showing forth the spirit of meekness, gentleness, patience, love, she may win back again the heart of her spouse and possibly also win him to the Lord.

We have dealt with this subject at considerable length, realizing from a wide private correspondence that very many of the Lord's most faithful children live in a matrimonial furnace of affliction. Under the terms of the call of the New Creation, none should expect that the present life would be a smooth and pleasant dream of earthly felicity, for our Lord specially declared of such, "A man's foes shall be they of his own household." (Matt. 10: 36.) They should not be surprised to be called upon to endure much for the Truth's sake, and thus to evidence to the Lord their faithfulness to him and to his Word; their willingness to endure all the fiery trials which he sees best they should have for the development in them of the graces of the Spirit. They should realize, too, that they are not to choose the kind of fiery trials that shall develop them and prepare them and make them meet for the Kingdom, but are to leave the entire matter in the hands of the Lord. It is our duty, however, to point out to all such suffering ones that they, after reasonable trial and development, should be on the lookout for divine deliverance and the opening to them of a way of escape from things too difficult for them to endure. This is in line with our Lord's admonition and example: "When they persecute you in this city, flee ye into another."—Matt. 10: 23; 2: 13; 4: 12; 12: 15.

CONSCIENCE, THE FINAL TEST.

We have referred to conscience in connection with these matters, and it may be appropriate here to call attention to what we mean by that term. We mean conviction as to what is right, what is duty. With the perfect man conscience would be an absolute guide and he would know right and duty instinctively; but the six thousand years of falling have brought our race to a condition in which conscience is certainly out of order—perverted by wrong views. The basis of Christian conscience is faith in God, and acceptance of his will as being absolutely right, and acknowledgment of our proper obligation to be thoroughly and heartily obedient to the divine will. Conscience, therefore, needs just such education as the Word of God affords, and the developed New Creature is for this reason to have "the spirit of a sound mind"—his conviction as to what is right and what is wrong expanding and clarifying in proportion as he grows in grace and in knowledge and in the spirit of love. To obey conscience is to do what he believes the Lord would have him do; and he is not to jump to a conclusion on this matter, but is to weigh carefully the testimony of the divine Word and to decide accordingly. There are people who permit fear and servility to dominate their conscience and to vitiate it as a true monitor. A proper course for the Lord's people is to guide their consciences

—that is, to guide their convictions as to what is right and what is wrong by the *Golden Rule* and all the collateral instruction which the Scriptures afford.

EUNUCHS, VIRGINS, CELIBACY.

The questions of sexology are amongst those which certainly give the New Creation considerable perplexity; and should, therefore, not be ignored here. Those begotten of the Spirit to spiritual joys and blessings, fellowship and communion, instinctively realize that fleshly or carnal intercourse is not spiritually elevating, but that its tendency is rather in the reverse direction. It is well that all the unmarried of the Lord's consecrated ones should weigh this subject thoroughly before entering the marriage relationship and undertaking its responsibilities. The Lord seemed to refer to the celibate state approvingly when he said, "Some are born eunuchs, some are made eunuchs by men and some [figuratively] have made themselves eunuchs for the Kingdom of Heaven's sake. (Matt. 19: 12.) That is, some by the exercise of their wills, after their consecration to the Lord, have determined not to marry but to maintain their virginity by living celibate lives. The Lord himself was one of these, and is surely our noblest example, in all of whose steps as closely as possible we should follow. The Apostle urges this matter upon our attention saying:

"Now concerning virgins [males and females] I have no commandment of the Lord, but I give my judgment as one that hath obtained mercy of the Lord to be faithful. I think, therefore, that this is good by reason of the present distress [that is to say, under present conditions —our own imperfections and the imperfections of others on the one hand, and the special duties, privileges and opportunities of those who have made a full consecration to the Lord on the other hand]—namely, that it is good for a man to be as he is [to remain in the condition in which the Truth may find him, married or single]. Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife.

But and if thou marry, thou hast not sinned; and if a [female] virgin marry she hath not sinned.

"Nevertheless, such [as are married] shall have tribulation in the flesh: and I would spare you. But this I say, brethren, the time is short: it remaineth, that both they that have wives be as though they had none [ignoring earthly relationships as much as possible, and setting the affections specially upon heavenly things]; and they that weep [who are in earthly trouble] as though they wept not [endeavoring to forget the trials and disappointments and difficulties of the earthly state in the joy and rejoicing of the better promises that are ours for the future]; and they that rejoice [in earthly prosperity] as though they rejoiced not [their rejoicing in spiritual things quite overshadowing all earthly sources of joy]; and those that buy as though they possessed not [not setting their affections upon the earthly things]; and they that use this world as not misusing it [permitting moderation and the interests of the New Nature to exercise a controlling influence in all of life's affairs]: for the fashion of this world passeth away [we are as New Creatures to live in accord with our new hopes, and not to be continually making provision for the flesh; but rather seeking at every cost to make our calling and election sure and thus to be joint-heirs with our Lord in the glorious dispensation and world to come].

"But I would have you free from care [of an earthly kind; and hence, in addition to the foregoing admonition of change of affections and transformation of mind, I now call your attention to certain unquestionable facts]. He [fully consecrated] that is unmarried is careful for the things of the Lord, how he may please the Lord: but he that is married is careful of the things of the world, how he may please his wife. [He will find himself in continual danger of a division of his affections and a continual need to be on his guard, lest the earthly affections shall absorb all of his time and love and interest, and that to a violation of his covenant with the Lord; and the interests of the Truth must be paramount if he would be an overcoming disciple and a joint-heir in the Kingdom]. And there is [likewise] a difference between [the condition of] a wife and a virgin. The unmarried [fully consecrated] woman careth for the things of the Lord that she may be holy both in body and in spirit: but she that is married careth for the things of the world, how she may please her husband.

"And this I say for your own profit [not as seeking to bring you under bondage or in any manner to add to your burdens, but that you who are unmarried may carefully weigh the matter and consider your spiritual interests and the privileges you will be losing by marrying]: not that I would cast a snare upon you [to restrain you from the exercise of your liberties], but for that which is comely [most favorable to you as New Creatures], and that ye may attend upon the Lord without distraction. But if any man think [that in remaining unmarried] he behaveth himself improperly toward his virgin [toward a female friend whom he had given reason to expect he would marry her], if she be past the flower of her age [so as to have lost other matrimonial opportunities through her engagement to him], and if need so require [if she needs a protector or supporter] let him do what he will [marry or not]; he sinneth not; let them marry [if the necessities of the case seem so to dictate]. Nevertheless, he that standeth fast in his heart, having no necessity, but having power over his own will [to exercise self-control and to live a celibate life, that he might give himself more fully to the Lord and his service], and hath so determined in his own heart to keep his own virgin [his own virginity or purity] doeth well. So then he that giveth her [his virginity] in marriage doeth well, but he that giveth her not in marriage doeth better.

"A wife is bound for so long a time as her husband liveth; but if her husband be dead she is free to be married to whom she will, only in the Lord. But she is happier if she abide as she is, after my judgment: and I think also that I have the spirit of God [the mind of the Lord on this subject, which I have already declared. I am not speaking by commandment or under direct inspiration, but according to my conviction or judgment of the divine will.]"—1 Cor. 7: 25-40.

After marriage is too late for one to decide for himself whether or not he prefers to live a celibate life. The Apostle points this out most distinctly, declaring that neither the husband has sole control of his own body, neither the wife the sole control of her own body; but that in marriage each has given himself to the other in such a degree that any refusal of moderate reasonable marital rights would amount to an injustice and violation of the marriage contract. The Apostle speaks of such a course as "defrauding one another." (1 Cor. 7: 5.) The time to consider such matters is before marriage. Neither would it be proper that either should attempt to bind the other, nor that they should together vow a life of celibacy in the bonds of wedlock. Moderation in this as in every other earthly matter must be the law, the brake by which the New Nature will seek to maintain its ascendency over the flesh,*—bringing even the very thoughts of the heart into subjection to the Lord. Absolute continence, however desirable it may be, the Apostle points out, must not be enforced by either one against the other, lest it become a snare and temptation to a violation of the marriage obligations. He says:—

"Let the husband render unto the wife her due [what she might reasonably, naturally and justly demand], and likewise the wife unto the husband. The wife hath not power [control] over her own body, but the husband: and likewise the husband hath not power [control] over his own body, but the wife. Defraud ye not one the other, except it be by consent for a time, that ye may give yourself unto prayer; and come together again, that Satan tempt you not for your incontinency. This I say by way of permission and not of commandment, for I would that all men were even as I myself [continent and free, practically a eunuch]. . . . But I say unto the unmarried and to the widows, it is good for them if they abide even as I. But if they have not continency, let them marry: for it is better to marry than to burn"—to be consumed with an uncontrollable passion which would hinder their fellowship with the Lord and might prove to them a snare.—1 Cor. 7: 3-9.

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*Jewish restrictions of Lev. 20: 18; 15: 25.

"ONLY IN THE LORD."

How reasonable, how wise are the Lord's injunctions!—how much to the profit of those who have an ear to hear them and who are obedient to their counsel! That the Lord's people should marry "only in the Lord," may at first appear a limitation, a restraint, a bondage: but no—it is merely advice. Whoever follows the advice will eventually find that he has been blessed thereby, and whoever disregards the advice will generally learn the unwisdom of his course through severe experiences later.

No other contract or arrangement pertaining to the things of this present life is so important as the marriage contract: yet people of fairly well-balanced minds seem to treat it in a light and frivolous manner. Some parents seem to consider more carefully and with sounder judgment the matter of the purchase of a farm, the breeding of their cattle, sheep, horses, dogs and hogs, than they consider their share in the propagation of the human species. Such unwisdom is difficult to account for except on the supposition that they regard matrimony as a kind of lottery, guided by chance instead of reason; or that they regard God as the creator of each individual member of the human race—failing to discern that God's perfect work, as respected our race, was accomplished in the first pair, to whom he gave procreative powers which have descended to their offspring. The right view of human nature is that it is the highest type of animal creation, and, like the rest, has been endowed by the Creator with the power of producing each after his own kind. From this standpoint it becomes evident at once that God is not the direct Creator of any of the human family now living, and that the various weaknesses and imperfections and imbecilities under which the race suffers are not properly chargeable to imperfection in his work, but to the fall of our race into sin, and to the natural operations of sin—which tend more and more downward into imperfection, degradation, death.

Even the natural man and woman, then, should take thought carefully respecting the question of mating, so that they would do their part in offsetting, so far as possible, the degrading influences affecting the race. They should realize, for instance, the necessity for laws of consanguinity—that the marriage of those of close blood relationship should be avoided. Such regulations were unnecessary in the beginning, when Adam's sons and daughters intermarried freely and without injury, because, the race being still nearly perfect, no particular weaknesses would be entailed upon the children; but now, since the race has become greatly demoralized, and since not only diseases, but also mental characteristics and traits and idiosyncrasies, run by heredity in families, it is a part of wisdom—yea, more, a part of duty, of justice, to the children they would bring into being—that they should not only avoid close blood relationships, which might intensify the mental and physical peculiarities and idiosyncrasies, but, additionally, they should so far as possible recognize the appropriateness of choosing a mate of different temperament from their own. Nature seems to assist to some extent in this matter, so that decided blondes or decided brunettes usually and naturally prefer mates of contrary temperament.

But while these rules, which belong to the natural man, would apply to the New Creature, if he decided that it was wisest and in every way best for him to marry, there is still one further admonition of the Apostle to guide the New Creation mating according to the flesh,—he should choose "in the Lord." Then he would be mated in spiritual matters as well as in natural. It might be urged by some that if close relationship according to the flesh might produce extremes in the children, so close relationship according to the spirit might also prove injurious—be calculated to produce eccentric children in respect to moral and religious matters. We answer, No: that in proportion as the new mind is received, its influence is contrary to the eccentricities of the flesh. The Apostle declares, "We have the mind of Christ," "the spirit of a sound mind"—we view matters from the standpoint of Christ. The New Creation is begotten of his Spirit, although still imperfect according to the flesh;

and is guided by the Spirit through the Word in the understanding of the divine mind in all matters.

True, this new mind must exercise itself through the mortal body and its imperfect thinking apparatus; nevertheless, although the imperfections of the flesh may color the new mind to some extent and distort it out of its grand and beautiful symmetry, the will is superior, and the flesh is more or less influenced by it, shaped, moulded, guided and gradually transformed, so that whoever receives the mind of Christ is sure tobecome, in the same proportion, sounder and yet more sound in his reasonings on all the matters and interests of life. This may not mean that he will be esteemed by the world as wiser than before; but it does mean that he will be really wiser, and that the world's failure to discern his increasing wisdom will be because the world is blind, is unwise, has not the mind of Christ, and sees things generally from a distorted standpoint of depravity and selfishness. The wisdom we want is that which cometh from above, which the Apostle explains will make us more pure, more peaceable, more merciful, more kind toward the brethren, toward the family, toward mankind in general—yea, and also to the brute creation. The wisdom of this world, as the Apostle explains, is earthly, sensual, devilish. Not that all worldly men and women are sensual and devilish, but that the general trend of worldly wisdom is in this direction; and that mankind, however blinded, is striving against the laws of selfishness with which it is bound, though it may continually seek to hide the chains of its slavery from itself as well as from others.

"In the Lord" should be understood to mean much more than a merely nominal belief in the Lord, much more than a mere membership in the nominal church. Worldly people should marry worldly people: nominal church people should marry nominal church people; justified believers, trusting in the precious blood of Christ, should marry justified companions. But those who have taken the step of full consecration and become members of the body of Christ, of the New Creation, begotten again, should marry only of their own kind—only New Creatures--only such as are *"in the Lord"* as accepted members of the body of Christ, partakers of his spirit of holiness; and additionally, as already shown, each should see to it that the proper sex relationship be maintained. The woman should see to it that she marry only such a man "in the Lord" as she can look up to morally, intellectually, spiritually, as the head of the family--one whom she can "reverence." The man should see to it that he marries one "in the Lord" who would be, so far as he is able to judge, a true helpmate, pure-minded, loving, gentle, helpful--one not his superior, to whom he would naturally be obliged to look up and esteem as the proper head of the family. These rules of mating should all be observed by the New Creation, possessed of the spirit of a sound mind, however they may be disregarded by the world, who are not guided by the mind of the Lord but disposed to take their own way, to be guided by their own whims or fancies, or by the mutual deception of each other. If doubts arise, settle them on the safe side—wait until they are solved.

It might be argued that if marriage were considered from so particular a standpoint, matches would be less frequent. We reply that this may be so; but that a large proportion of those who are now married, especially those who have by the Lord's grace come to a clearer understanding of their relationship to the Lord as New Creatures, and to an acquaintance with his counsel in the interests of their spiritual development in matters pertaining to the flesh, would not again marry as they have done—they are wiser now. With many of the worldly the possibility, according to earthly courts and usages, of a full divorce and of another marriage, may seem to make them less particular, less careful in respect to mating. But the New Creature should remember that his marriage contract is similar to that between the Lord and the Church—perpetual; that it is not canceled by any earthly court to such an extent as to permit marriage to another, except upon the one cause specified. (Mat. 19: 9.) To the Lord's people, "in the Lord," marriage is therefore a very weighty contract, and should be undertaken only after prayerful, thoughtful consideration and examination of every feature bearing upon the situation as far as can be discerned.

The New Creation has another protection in this matter. According to their covenant with the Lord they have given up their own wills and accepted instead the will of their Head, the Lord; and if this be their attitude of mind—a sincere desire to know the will of Christ (1), respecting whether or not they should marry at all, and (2) respecting the Lord's choice for them, they will, after exercising their best judgment and discretion, commit the whole matter to the Lord and pray for his overruling of affairs according to his wisdom, resting their hearts contentedly on whatever shall be the subsequent leadings of divine providence—whether favorable or contrary to that which their best judgment had approved. Thus and not otherwise can the Lord's people be sure that they are taking the right course. In view of the foregoing, how important it is that the New Creation should have clearly in mind the instructions of the Lord's Word on this subject; that they should have the very spirit of the Truth; and that they keep continually in mind the fact that they are New Creatures; —not living as the world, simply to enjoy the present life, simply to rear families according to the flesh, but that their highest aim, object, endeavor, should be to walk after the Spirit, and to follow the directions of the Lord in all matters temporal as well as spiritual. They should always have in view the fact that they are consecrated to the Lord, dead with Christ as respects this world; and that their chief aim and object henceforth should be to use the present life and earthly vessels as sacrifices in the wisest possible way in the interest of the New Creature and its general work of serving and glorifying the Lord and building up itself and others of like precious faith in spiritual graces! How important that the married and the unmarried, and those contemplating marriage, should remember that their all is laid upon the altar, and that their victory and attainment of the glorious things promised can only come through the *consuming* of the sacrifice; and, hence, that all the affairs of the present life should be ordered, so far as they are able, in such a manner as will minister best to their own spiritual welfare, to the welfare of the brethren and to the glory of our Head!

HE KNOWS.

"He knows the way I take,—
What matter then if dark it be,
Or rough, or hedged about,—
His staff shall comfort me.

"And should His love withhold
What seems so near, so dear, so sweet,
I'll humbly take this thing
And lay it at His feet.

"How sweet to *know* He knows,
And cares, and holds me by the hand,—
Will safely guide until
I reach the Heavenly Land!"

STUDY XIII.

PARENTAL OBLIGATIONS OF THE NEW CREATION.

GREAT OBLIGATIONS ATTACH TO THE EXERCISE OF PRO-CREATIVE POWERS.—PRENATAL INFLUENCES.—"TRAIN UP A CHILD IN THE WAY HE SHOULD GO!"—THE INFLUENCE OF SUNDAY SCHOOLS.—THE CONFIDENCE OF CHILDREN.—THE POWER OF SUGGESTION IN CHILD TRAINING.—OUR CHILDREN IN THE TIME OF TROUBLE.—PROPER AND IMPROPER AMUSEMENTS.—MARRIAGE OF CHILDREN OF NEW CREATURES.

PARENTAL obligations are amongst the most momentous pertaining to the affairs of mankind. The power to propagate the human species, with all the possibilities connected and associated with the being thus brought into existence, is a wonderful one—the nearest approach of humanity to the divine power. Indeed, it is the exercise of divine power by man as God's agent. The possibilities connected with the birth of every child extend in opposite directions of advantage or disadvantage, good or evil, honor or dishonor, to wonderful extremes. Surely if mankind realized this matter from its true standpoint, it would lift the begetting of children from the plane of a passion and a relaxation of intellectual and moral principles to a consecrated plane, in which the responsibilities of fatherhood and motherhood would be realized in a manner and to a degree attained as yet surely by very few. These thoughts of obligation should extend not only to the child, whose mental and moral and physical characteristics are dependent upon the parent, but also to the Creator who intrusted to humanity this wonderful power of propagation, and to whom, as stewards, a reckoning, an accounting for the use of this divine power should be expected to be made.

These feelings of responsibility are intensified as we begin to realize that under the divine arrangement not only do the parents influence the character of the coming child in the moment of its begettal, but throughout the period of gestation. During that period the mind of the mother, her thoughts, her moods, her sentiments, are all being impressed upon the embryo child; and not only so, but at such a period the mother herself is specially susceptible to the influences surrounding her, many, if not all, of which are properly under the care of the husband. If the mother's mind be kept bright and cheerful and her heart happy, these will favorably influence the embryo; but if on the contrary she is harassed, worried, troubled, beset with contentions and perplexities, this distress will surely be impressed upon the embryo, giving a peevish or sad or ill-tempered disposition for life. If the prenatal surrounding conditions be those of debauchery and selfishness and meanness, is it any wonder that the embryo so impressed and the child born with such impressions should be mean, ignoble, and with tendencies toward debauchery, selfishness, etc.?

We are not to be understood as claiming that all the evil in the world is directly traceable to a parental legacy of sin and weakness bestowed upon the child in the period of gestation, nor even that it is all traceable to this and to the subsequent training of the child to manhood or womanhood. We admit that it is possible that some bad men and bad women were comparatively well born and well reared, even as Satan was created perfect and sinned wilfully under the Creator's tuition: yet we are seriously inclined to doubt if many of the bad characters ever had these two important assistances toward uprightness. We are in full agreement with the Scriptural declaration of a general rule: "Train up a child in the way he should go, and when he is old he will not depart from it." How many parents, more or less disposed to question the truthfulness of this Scripture, remember that the time to begin to train a child is at the moment of its begettal, and that a poorly begotten child needs to have trained out of it the weakness and foolishness and sin which were impressed upon it before birth?

We are not wishing to intimate the possibility of the birth of a perfect child under present fallen and imperfect conditions. On the contrary, we remember well the declaration of the Lord, "Who can bring a clean thing out of an unclean?" We recognize that it is true of all that, "I was born in sin, shapen in iniquity, and in sin did my mother conceive me," and are merely urging that. whatever the world may see or not see on this subject, the Lord's people of the New Creation should realize the possibility of alleviating in some measure the stains and weaknesses which belong to the fallen race. They at least should see to it that their children are born with as noble characters as they can possibly bestow upon them under the divine arrangement. Fallen they will still be, and a Savior they will still need, and without him they could never attain either to perfection or to worthiness of eternal life. The natural man may perceive this truth to some extent and may profit by such suggestions as these, but not to the extent that the New Creature may profit.

Strive how he will, the natural man is still natural—of the earth, earthy—and, hence, can impress upon his wife, and she upon the embryo, only such thoughts and sentiments as they themselves possess, and these are necessarily deficient in respect to the very highest sentiments—the spiritual. While the mind of the New Creature grasps the spiritual hopes and promises and ideals, and properly seeks to impress these upon so many as the Lord our God shall call by his truth and grace—seeks specially to develop children of God—nevertheless if for any reason they enter matrimonial relations, and consider it wise to propagate a human family, they have great advantage in this respect over the natural man and woman. They have loftier ideals, grander hopes, nobler aspirations, purer joys: and realizing the influence of their thoughts and emotions and sentiments upon the embryo child, such parents would be in a position to do for the child very much more indeed than could other parents for their offspring.

The world has gained a selfish wisdom somewhat along these lines. For instance, those interested in fine stock, cattle, horses, sheep, etc., not only give careful attention to proper mating, but, additionally, especially when endeavoring to breed fast horses, give careful attention to the mothers during the period of gestation. Their every need and comfort are provided for, their stables are clean, bright, well lighted; and without knowing to a certainty to what extent the mare may appreciate pictures, her stable walls display pictures of horses racing. Moreover, while in foal she is taken where she can see horses in competition, racing, etc. All this is designed to produce in the mother an ambition, the impression of which reflected upon her embryo foal will be helpful, advantageous to speed, and thus financially and otherwise profitable and pleasing to the owner.

Human parents have no such financial interest in their offspring; but they have or ought to have a far deeper and an unselfish interest. Their hopes and ambitions on behalf of their child should be to see them well endowed as respects mental and moral qualities. And although the New Creature cannot hope to beget his child to a spirit nature (since this is not his province), he could hope to give him such an earthly inheritance of good nature as would be closely in sympathy with things spiritual. Such certainly should be their desire, aim and hope. Many children have been begotten by honest, God-fearing parents and have been correspondingly blessed, and this influence, favorable to a high human standard, has gone wherever the Gospel of Christ has gone. Hence, we have higher types and standards more generally prevalent today in civilized lands than in heathen lands, notwithstanding the fact that Christian people generally have but imperfectly appreciated their privileges and responsibilities in connection with their children.

The sum of the argument is this: If the New Creatures mate, and purpose the bringing forth of offspring according to the flesh, they should school their minds and desires so that the moment of begettal should not only be one of mutual love and respect, but one of reverence for the Creator and of appreciation of the God-like power of procreation bestowed upon them. It should be, additionally, an occasion of prayer for the divine blessing; and every day and every hour subsequently, the interests of the child should be conserved in all of life's arrangements. It should not be considered a mere incident of life, but the most important thing. It would be a special occasion for the exercise of the graces of the spirit, which should previously have been cultivated to a considerable extent—faith in God and in his promises, hope, trust, patience, brotherly kindness, meekness, gentleness, love. These, of course, prevail at all times amongst those who are of the New Creation, but they should be on guard at such a time because of their realization that they are influencing, stamping, impressing character upon another generation.

So far as possible the home should be bright and cheerful, the mind directed to such channels as would be advantageous, reading, writing, mathematics and the practical duties of life. Heart culture should also be remembered—cultivation along lines in fullest accord with principles of justice, love and wisdom, with a continual recognition of the Lord in all of life's affairs; with loving confidences as between husband and wife, and kind and benevolent feelings toward the world in general. With benevolence, justice, love, associated with all of life's affairs, the conditions would be most favorable; but such a condition could scarcely be imagined without the fullest concurrence of the husband and without his careful provision and oversight; for, as already suggested, the mother at such a time is the least able to take the oversight of matters, even when they are those which properly belong to her own domain in the family. Then, also, the husband must be the more careful to lead in conversation in the right manner, to provide suitable and nourishing mental as well as material food, and above all to stir up his wife's pure mind in regard to the Lord and his glorious plan and all the features of the divine character, its wisdom, love, beneficence, justice and power.

Many Christian parents might reply to this, that they are not so circumstanced in life as to have all the conveniences and comforts and freedom from household and other cares at such a time. We answer, that we have merely marked out the ideal, and that it is for each of the Lord's children to seek to attain as nearly as possible to this ideal. But the New Creature should never forget that in this as in all the other experiences of life, the Lord by his grace and spirit makes up to him for all earthly disadvantages and lacks. Such an one, unfavorably circumstanced in any degree, should the more earnestly in prayer seek to have the heart filled with the peace of God which passeth all understanding, and to let that rule continually. One result of this peace in the heart is that, however much disorder may unavoidably surround the mother, the child would surely enjoy a larger measure of peace and love than otherwise—more than its brothers and sisters born under other circumstances would have. It should be less nervous and peevish, more composed and peaceable, more disposed for righteousness in principle and in conduct.

"TRAIN UP A CHILD IN THE WAY HE SHOULD GO."

"*He that spareth his rod, hateth his son.*" (Prov. 13: 24.) "*What son is he whom the Father chasteneth not?*" "*If ye be without chastisement . . . then are ye . . . not sons.*" —Heb. 12: 7.

Nothing is further from our intention than to urge indiscriminate and frequent use of the rod in the training of children. We have cited these Scriptures, however, to show the mistaken position of those who hold that corporal chastisement by parents, even when necessary, is wrong. The home that is *ruled* with the rod must of necessity be an unhappy home. The homes of the New Creatures should be ruled by love not by the rod. The rod is to be kept merely as an occasional necessity for enforcing the rules of love; and when it is administered it is to be wielded by the hand of love and never by the hand of anger. The New Creatures, governed by the spirit of a sound mind, learn gradually that order is one of heaven's first laws, and hence that it should be one of the first elements and characteristics of the homes of the New Creatures.

Order, however, does not of necessity mean absolute quiet, else the wilderness and the silent cities of the dead would be the only places where order would rule. Order may mean joy as well as peace, happiness as well as rest, liberty as well as law. Order means law—with the New Creation the Law of Love, the Golden Rule, governing the head of the house and his helpmate, as well as governing the children, making of the parents ensamples to the children in all the Christian graces. Law, even the Law of Love, means rewards and punishments, and in the family the parents have the dispensing of these. According to their realized weaknesses they, in turn, need direction from the heavenly Father that they may glorify him not only in their own hearts and wills, but that their homes shall be earthly ensamples of the homes of the righteous, the homes of those who have the mind of Christ.

Their rewards for their children should be in the provision of such comforts and blessings as circumstances, under control of a recognized providence, may permit. Their punishments may be more or less severe according to the wilfulness of the child, but never according to the standard of justice, never in the attempt to mete out to the child the full measure of what its conduct might justly demand,—because we are not under justice ourselves, but under mercy, under love, and are to show mercy, not only in our dealings with others, but specially in our dealings with our own children, whose imperfections and blemishes are, doubtless, traceable in a greater or less degree to ourselves and our forebears. Love may sometimes punish by the refusal of a kiss, as it may sometimes reward by the giving of a kiss; it may sometimes for a season banish the unruly one from the company of the obedient and from the pleasures provided for them. The Law of Love may sometimes even exercise the rod of discipline to the extent of denying supper or of giving merely the necessities, bread and water, and withholding some of the additional comforts and luxuries; or may sometimes wield the literal rod of chastisement to enforce obedience, and thus preserve the order and blessings of the home, not only for the obedient children, but also for the chastised one, whom it hopes thus to bless and bring into full accord.

It is scarcely necessary to admonish the New Creation that they should not use angry or harsh words to their children; for such know that language of that kind is improper to any one under any circumstances. On the contrary, their "speech should be with grace," with love, with kindness, even when reproving. Nor is it necessary to suggest to the class we are addressing the impropriety of a hasty blow, which might do injury to the child not only physically—perhaps permanently injuring its hearing—but also wound its affections, develop in it a fear of the parent instead of love, which should be considered the only proper groundwork on which the obedience and order of the home are built. Furthermore, the hasty blow or cutting remark would be wrong, would indicate a wrong condition of mind on the part of the parent,—a condition unfavorable to a proper, just decision of the matter along the lines of the Law of Love. The parent owes it to himself as a part of his own discipline, as well as to his child, that he shall never inflict a punishment which he has not sufficiently considered, and coolly and dispassionately found to be not *more*, but *less*, than justice might properly demand. He owes it to himself also that the child shall fully understand the situation, the necessity for the preservation of order in the home, that the happiness of the home may continue to the blessing of all its inmates; that the child understand thoroughly also that the parent has no anger toward him, no malice, no hatred, nothing but sympathy and love and the desire to do him good.

Earthly parents may attempt such control, but they will lack an important help in its prosecution; for not having submitted themselves fully and completely to the heavenly Father and his control and his Word, they cannot point, as would the New Creature, to the divine Law and their accountability, and their acknowledgment of and endeavors to be obedient to the same.

Christian parents have—if they will use it—an immense leverage of advantage in dealing with their children. They should read to their children, from the Word, the divine sanction of parental authority,—the divine requirement that a parent shall train up a child in the way he should go; and additionally he should point out the necessity for this,—because we all are fallen and unable to come up to the divine standard, etc.; that all these means and corrections are necessary as helps to the counteraction of evil tendencies under which we have been born. It is a great mistake to suppose that children's minds do not appreciate these principles, do not appreciate right and wrong and the appropriateness of just penalties for wrong doing, as well as of rewards for well doing.

Many parents forget to look backward and to note at how early an age they themselves learned to appreciate principles of righteousness—to appreciate the parental care which neglected not to reprove, to correct, and even to chastise as seemed necessary. Let us recall, too, how keen was our sense of justice when we were children—how we mentally approved parental discipline when we understood its motive to be for the development of character, but how we resented it if we did not see a principle of justice, if we were reproved or otherwise punished for things of which we were not guilty, or if we were punished beyond a reasonable chastisement comporting with the offense. Not only is it the best and surest way of controlling a child thus to direct its mind along the lines of right and wrong, truth and falsehood, justice and injustice, but this constitutes also a training of the child in *character*, when it is most susceptible to parental influence. It is character-building at a time when the conscience and judgment of the child are in their formative condition, and when it properly recognizes the parent as its sole law-giver. If this work of character-building be ignored in infancy, the work is many times more difficult in future years, besides the disadvantages that will accrue both to parent and child and neighbors and friends in the interim.

It is all-important, then, to notice that the training of a child does not consist solely in teaching it respecting its outward deportment in politeness, cleanliness, obedience, etc., but further, and indeed chiefly, in the establishment of *right principles in the heart*—proper recognition there of the mind of the Lord as being the only standard of living, both for old and young. The Golden Rule, the Law of Love, of generosity, meekness, patience, gentleness, forbearance, should be inculcated as respects the child's relationship to other members of the family, to playmates, etc. The child that is taught to be selfish, or one whose natural selfishness is not brought kindly to his attention (though not in the presence of others) and lovingly reproved and corrected, is missing a most important lesson at the most opportune moment.

The parent who neglects such an opportunity for giving instructions and corrections of the mind and judgment, as well as of outward conduct, is not only missing the most favorable opportunity in respect to his child, but is allowing weeds to grow in the heart garden where only the graces of the spirit should grow; and is thus laying up more or less of trouble for himself in dealing with that child throughout future years. Many of the heart-aches and tears of well-intentioned parents over the waywardness, wilfulness, selfishness and "wild oats" of their children might have been spared them had they done their duty by those children in infancy. Furthermore, such parents lose a great blessing in their own experiences; for it is undoubtedly true that the parent who is properly training his child in unselfishness, love, obedience, reverence to God, helpfulness to his fellow-creatures, etc., etc., will be getting valuable experiences for himself,—growing in grace, growing in knowledge and growing in love, while endeavoring to teach these principles to his child. He will learn, too, that the child will expect to *find* him illustrating in his daily conduct and in his relationship to God and to the members of his family, and to his fellow-men, the principles he seeks to inculcate in others. This will make him the more careful of his own words, his own conduct; and such carefulness, such circumspection of all the little affairs of life, public and private, will assuredly develop in such a parent more and more of the graces of the Lord's Spirit, thus making him more and more acceptable to the Lord, and preparing and perfecting him for the Kingdom.

The atmosphere of the home, however poor, should be one of purity. Absolute purity in thought, word and deed we know to be impossible in our present conditions, just as material purity is absolutely impossible where the air is full of soot and dust. But every Christian home should be as nearly absolutely clean as possible—as free from the outward soil and filth as circumstances will permit, and as free from moral obliquity and defilement as the imperfect earthen vessels can be made. Every child should be able to look back upon its home, however humble, however scantily furnished, as a clean place, a house of God, a holy place. He should be able to look back and in memory recall the voice of prayer at the family altar, the kind words of father or mother on various occasions, and the general spirit of peace and restfulness through contentment and submission to the divine providence. He should be able to sense the sweet odor of love pervading the home and associated with every member of it, manifesting itself in meekness, gentleness, kindness, helpfulness.

A child bred to and reared in such an atmosphere of love may be expected to desire to please the Lord and to obey him from the earliest moments of his consciousness; and from the time he reaches ten to twelve years of age he should be encouraged to consider the propriety of a full consecration to the Lord—to remember that his standing before the Lord during the period of immaturity of judgment is through the parent, but that in proportion as maturity of mind is reached the Lord expects a personal consecration. Should such a child thus trained, neglect or refuse to make consecration to the Lord, we may be sure that the home influences would still continue, although when years of maturity had been reached and no covenant with the Lord had been made, such an one may properly hesitate to approach the throne of grace—hesitate to claim of the Lord the blessing he has promised to those who are *his*, because he has refused to become his. Nevertheless, to such there will still cling a precious memory of the seasons of approach to the throne of grace and of divine watch-care over the home of infancy and over themselves, and there will continually be a longing for the divine protection and for the privilege of approaching the Creator with the cry, "Abba, Father," and the realization of relationship to him. Should such an one become a parent, he will instinctively feel a desire to train his children as he was trained, and all these influences will gradually draw more and more upon his heart, and the strong probabilities are that at least by that time he will consecrate. In any event, the influences of a godly home will have been with him, a holy protection from many of the excesses under which otherwise he might have fallen.

Contrast such a home, with its sweet odor of love, kindness, patience, gentleness, with the home in which the Lord's Spirit is not manifested,—the home in which selfishness is the law, in which the child notes the quarrels between the parents, and how each seeks his own at the expense of the other, in which the child hears little but chiding, complaining, fault-finding, angry words, harsh sounds, etc. These become contagious amongst the children, and they in turn quarrel over their little affairs, speak angrily to each other, and keep the household in perpetual turmoil. The continued practice of selfishness in the home develops this organ in the mind and in the conduct of the child.

If in an angry voice the parent calls it "a little rascal," and the feelings of the child, at first hurt by such reflections against its character, become toughened, it gradually learns to glory in being a little rascal. When first it hears the angry and impatient mother exclaim, "I'll thrash you within an inch of your life!" or "I'll break your back!" no doubt there is a measure of terror conveyed by the words to the heart of the child, but it is not long in learning that these are idle threats, from which it has comparatively little to fear; and gradually as it learns that the civil laws of the land would not permit the parent to do it serious violence, the childish mind concludes that the parent had the will to do it evil, but simply lacked the liberty. From such a little mind much of the original instinct of love is driven out. It finds its parent equally untruthful in respect to promises—that the promises are frequently given without the slightest intention of their fulfilment. Thus the child is taught to lie, to threaten, to promise, to deceive others in respect to its real intentions. Is there any wonder that such a child grows up a hard character? The wonder, rather, is that between the bad training, the indifferent training and no training at all the civilized world is not a great deal worse than it is.

CHILDREN BORN IN JUSTIFICATION.

In all these matters the New Creature has a decided advantage over all others in respect to his children. They should, to begin with, be better born, better endowed at birth. And this prenatal endowment should be fostered from the very earliest moments of infancy. The babe of a few days is pretty sure to be nervous and irritable and distressed if the mother is so; an influence goes to the child, not only through the mother's milk, but telepathically, electrically, from her person to the child. What a general advantage, then, the New Creature has in the indwelling of the Spirit of the Lord, with its peace, love and joy; and how favored is the infant under such care! Humanly speaking, how great are its possibilities as compared with the possibilities of others in respect to noble manhood and womanhood; and, speaking from the standpoint of the Lord's Word, how great is its advantage when we remember that the children of the Lord's consecrated people, like themselves, are under the supervision of divine providence in respect to all of their affairs; that the children of believers, too, come under the terms of the promise that "all things shall work together for good" to them!

It is not difficult to see that the children of New Creatures would have a *justified* standing before God, in virtue of the relationship of their parents to him and to them. As the disobedience and alienation of Adam and Eve from the heavenly Father brought alienation to all their offspring, so, too, the reconciliation of the Lord's people, through the merits of the great atonement, not only brings them back to harmony with God, but their children as well are counted justified through their parents, and on account of their parents, up to such a time as the child shall have an intelligence and will of his own. The question is more complex, however, when one parent is the Lord's and the other is a stranger and alien from him; but the Apostle assures us that in such a case God counts the child as his, through whichever one of its parents is the Lord's disciple. The influence of the believing parent, the consecrated parent, is counted as offsetting and overruling the influence of the unconsecrated parent, so far as the child is concerned. On this subject the Apostle says,—

"ELSE WERE YOUR CHILDREN UNHOLY [SINFUL, CONDEMNED]."

"The unbelieving husband is sanctified by the [believing] wife, and the unbelieving wife is sanctified by the [believing] husband [in respect to the subject under consideration, viz., the offspring of their wedlock]; else were your children unholy [sinners under condemnation, unjustified, unrelated to God, aliens from his care and blessing]; but now [in view of this provision of divine grace] are they holy [that is, in a justified or acceptable state with God, through which he may treat them, not as enemies]."—1 Cor. 7: 14.

The question of the proper training of children may be a difficult one, but not too difficult for the Lord to manage; and, hence, the parent who has become a Christian may expect the Lord's grace proportionately to abound in respect to his affairs, and should seek the more earnestly for the wisdom and help that come from above, that he may be rightly able to discharge his duties under the most trying circumstances. The Lord's grace is sufficient for us in every condition. The fact of the one being a New Creature, and the other an unbeliever, or unconsecrated, does not alter the divine arrangement in respect to the headship of the family. This still devolves upon the husband, and if a New Creature he must direct in respect to the affairs of his family as best he is able under the circumstances, and guided by the promised wisdom from on high. If the wife be the New Creature, her soundness of mind, devotion to principles of righteousness, her gentleness, meekness, thoughtfulness, carefulness, should make her such a jewel in the family, should cause her light so to shine before her husband, that he might take pleasure in giving her practically the full control of the children, for which he would discern her to be specially adapted. Any rule or authority she should exercise, however, would be delegated by her husband, who, whether saint or sinner, is the responsible head of his family.

Likewise the husband, letting his light shine, should expect that ere long his wife, as well as his children, would discern his difference from irreligious men, his spirit of love, his gentleness and helpfulness, and spirit of a sound mind. Nevertheless, if these results, which ought to be expected, do not come—if the greater the faithfulness the worse the treatment from the unbelieving partner—even to the extent that a separation might be necessary, let us remember that the Lord's counsel forewarned us that such might be our experience; saying, "Think it not strange concerning the fiery trial which shall try you;" and again, "A man's foes shall be they of his own household." And again, "I have not come to send peace on the earth but a sword." My message, although it is a message of peace and blessing in the present time, frequently results in strife, because the children of darkness hate the light, and because many of them, under the deception of the Adversary and the weaknesses of their own fallen nature, will wage a continual warfare against it. Think it not strange, consider it a part of your trial, endure it as a part of the divine will, until the Lord shall open up a door of escape.

Some who have become the Lord's consecrated people. members of the New Creation, appeal for advice, saying: "In my early Christian experience in the nominal Church I was mistaught. I was led to understand that when I got religion, got saved, I needed nothing more, but simply to go regularly to Church and pay my dues. I got little or no instruction respecting the necessity for rooting out sin and selfishness from my own heart, and receiving in its stead more and more of the Spirit of the Lord, with its wealth of love and all the inner graces associated therewith. I gave any extra time and energy to helping my husband in his business, and to striving to get up in the world, and was left in ignorance of the meaning of my begetting of the Spirit, and that I should be cultivating a newness of mind which would be striving less and less for the earthly things and more and more for the heavenly character and graces and power and growth. During this time my children were born. I presume they inherited these traits of mine which I was cultivating at the time I was carrying them, and after their birth I realized that they were sadly neglected as respects what I now see to be the proper training the child should receive, the proper duty of a parent who is a New Creature in Christ Jesus. Now my children are wild, wayward, selfish, disobedient. They not only lack reverence for God, but also lack reverence for me, and my religious views. What can I do with them? I realize the Lord's forgiveness, through Christ, for my ignorant failure of duty toward them in the past. I realize, too, that I am merely reaping what I sowed, and that my present experiences are only a just retribution for my carelessness of duty in the past. Oh, where was my Christian sense? How devoid I was of the spirit of a sound mind, and where were my religious instructors and guides, who not only mistaught me respecting the divine character and plan, but who did not even instruct me respecting the simplest of natural duties—my parental obligations? Alas, I perceive that I spent my money in their support for that which was not bread, for that which satisfieth not—temporally or spiritually! But now what is my duty? What course should I pursue? How may I rectify so far as possible my neglect of the past?"

Our reply to such inquiries is that in this as in other matters the Lord's people should not sorrow as those who have no hope. The Lord, undoubtedly, will be pleased to find us regretful for having failed of duty in the past, and he no doubt will be pleased to have us ask his forgiveness for such shortcomings, and to have us promise greater faithfulness henceforth in seeking for and pursuing our obligations toward those dependent upon us. He would surely be pleased to have us take present experiences with unruly children with patience, with forbearance, as a part of that chastisement for sins of omission or of commission in respect to their training; and thus received, these trials may serve for our polishing and preparation for the Kingdom.

As for the duty of such a parent toward such children, it would unquestionably be to begin by teaching them the lessons they should have been taught in infancy, concerning responsibility toward the Lord, the principles of right, of justice, of love toward each other and toward all. And this instruction should be given with great love and forbearance and patience, which would be a notable lesson to the child of the power of grace in the parent's heart. According to the age of the child and other related circumstances—the extent to which wrong principles had become rooted, etc.—results should be waited for with patience; and such *restrictions* as seemed absolutely necessary should be applied with gentleness and consideration and explanations. Parental authority should be established kindly, not rudely. Children who have been in the habit of ruling the household should not be expected to become good and obedient children instantaneously. Wisdom from on high should be sought in respect to the details of the home arrangements and government, for no outsider is competent to understand thoroughly all the affairs of the family of another, nor to give specific directions respecting its proper government.

Two principles should guide: First of all, love for the Lord and for the children, and this love should be guided and directed by the Word of God; and secondly, the Word of God, as the source of authority and instruction, should be continually appealed to. Furthermore, all parents should learn to treat children with consideration. Whether they be children properly trained or otherwise, they should realize that the parent respects their consciences and their judgments, and endeavors to deal with them in harmony with these elements of character. Especially as the child reaches a condition of manhood or womanhood should his or her reason be appealed to, and in the same proportion force and corporal chastisement should be abandoned.

The principle of justice, to which we have already referred, is to be found to some extent in almost every human being, and especially if the sense of justice is found to coöperate with selfishness. Thus, when the age of manhood or womanhood is reached the child instinctively feels that he has passed a line, and should no longer be treated as a child, but as a companion; should no longer be *commanded* in anything, but requested; should no longer be *required* to give a strict account in detail of all moneys earned, but should be permitted a larger discretion and personality than previously. Wise, just, loving parents should not attempt a violation of these rights of maturity; but rather seek from that period onward to deal with the child as with a younger brother or sister—as adviser and best friend. Good parents are sometimes unwise and unjust in this respect, and take advantage of the authority which the child has recognized up to this time. They ignore its new estate of manhood or womanhood, and attempt to perpetuate the imperativeness of parental authority as before; and these sometimes meet with a measure of success, but never, we believe, to their own real advantage, nor to the real advantage of their children. They know, as well as does their child, that they are taking advantage of the docility of the child, and that if the child would set up a rebellion, matters would speedily be adjusted differently. They should consider that their course is prejudicial to the child's real affection for them. He sees this evidence of selfishness and injustice in the conduct of parents of whose sentiments he had previously thought differently. Filial love is thus sapped at its very roots, and the parents are apt to learn the mistake of such a course before they die, even if it succeed temporarily. We do not mean to imply that the obligations of the child toward the parent cease when the years of maturity are reached. Quite the contrary. We hold, in harmony with the civil law of the world, that a child is obligated to the maintenance of the parent so long as the parent shall live, and the child shall have the strength to provide the necessaries. Our argument is that while, prior to maturity, the parent had full control, after maturity the child has a personality and individuality which should be recognized and appealed to. It is the duty of the child to make provision for the parent, but properly appealed to, the provision should be the more promptly and lovingly made. The obligation of the child to aged parents for their support corresponds exactly with the responsibility of the parent forthe care and reasonable support of the child in infancy and immaturity. The parent who has done justly and lovingly by his child will surely rarely be left to want while that child shall have strength to provide.

While considering the duties of parents toward the children, various questions arise respecting the proper amount of education, the reasonable restraints as respects the kind of reading and information with which the mind is stored. We are of those who appreciate highly the value of an education; and yet we believe that great wisdom should be exercised in respect to what constitutes an education. Education is like polish. Almost any stone may be made to look beautiful by careful polishing, but careful polishing is not alike valuable or helpful to all stones. In the case of a diamond or a ruby or other precious stone, polishing is absolutely necessary to the development of the latent qualities of the stone; without the facets, the glories and brilliancies of the stone could not be appreciated nor shed their luster. But the same polishing bestowed upon a cobblestone from the street would be a waste of energy; worse than that, it would make the cobblestone too valuable, too nice, for use as a cobblestone. Moreover, it would be less fit for its duties as a cobblestone after being faced than if it had been let alone, or merely chipped in a general way, to make it fit its place.

And so we perceive it is in respect to education, the polishing of the mind with a "classical course" in college. Some would be benefited by such a course, while others would be injured. Who has not seen men so educated that they could not occupy the place in life for which their natural talents fitted them? They were over-educated, and, like the man in the parable, they could not dig, and to beg they were ashamed, and for anything else unfit. If in the Lord's providence the parents found that they had a child of very brilliant mind, and if that providence guided their affairs so that financial and other considerations opened the way for a collegiate course to such a child, they might well consider whether or not these indications were the Lord's direction in respect to their duty to the child, and should follow their convictions. Nevertheless, in sending him to college at the present time they should feel a great trepidation, a great fear, lest this outward polish in the wisdom of this world should efface all the polish of faith and character and heart which they as the parents and proper instructors of the child had been bestowing upon it from infancy and before.

The Lord's people of the New Creation should learn to appreciate the education of heart and character and faith in God as a superior education in every respect to anything that could be attained in the schools of this world—that the "wisdom from above, first pure, then peaceable, easy of entreatment, full of mercy and good works," is more to be desired than all the wisdom of earth. They should consider well whether their child was so thoroughly rooted and grounded in character, in principle, in loyalty to the Lord and his Word, that the infidel tendencies of the schools of our day, and their rationalistic teachings called Higher Criticism, Evolution, etc., could never displace the well-grounded faith in the Lord and in his Word. Indeed, the danger is so great that we would rather be inclined to be content with such education as could be obtained in the public schools and high schools or preparatory schools.

We write with full consciousness that to the worldly minded this advice is foolishness or worse. Nevertheless, we have learned to view matters from what we believe to be the divine standpoint, and recommend that all of the Lord's consecrated people shall endeavor in this and in all matters to seek this standpoint—the Lord's view of this matter. We might add, further, that in the strenuous times in which we are living, with the rush and bustle and nervousness of our day, the person who spends his life until twenty-one years of age in school, being polished for the activities of life, has missed another kind of schooling that is attained by the boy who, finishing his high-school course at, say fourteen or fifteen years of age, has a further course of training in business of some kind, "climbing the ladder." By the time he has had six years schooling in practical business, the probabilities are that he will be much better able to cope with present conditions than the youth who has spent the same number of years under college training.

As for play: One of the chief advantages from play is the pleasurable exercise connected with it, for it is undoubtedly a fact that exercise taken with pleasure is much more profitable than exactly the same exercise would be if taken as a drudgery. By some unknown chemistry of our systems the mind and its moods have to do with all the functions of life. Our happy moods coöperate best with all the forces and functions of nature for the upbuilding of our systems and the repairing of its wastes. But it is a mistaken idea that insists that that which is useful is a drudgery and only that which is useless is a pleasure, a play. We are of the opinion that a wrong thought connected with this matter has led many reasonable people to cultivate playfulness and idleness when, on the contrary, they should have been resisting the natural impulses of the fallen nature in these directions. The kindergarten is a movement of comparatively recent times, in what we esteem to be a very right direction---the making of instruction pleasurable to the child. And all subsequent pleasure, favored by the wise parent, should be somewhat along the same line—nothing should be approved that is merely a waste of time and energy.

Relaxation and recreation should be secured chiefly through change of occupation, rather than through idleness or useless exercise. The little girl takes pleasure in dressing her doll and caring for it, and "playing house." The little boy "plays shop," and with sand, etc., as substitutes, he makes imaginary dealings in tea and coffee and sugar and potatoes; or he "plays horse," teamster, or imagines himself a preacher or a missionary or a school-teacher or a doctor. All such plays are in the right direction, and should be encouraged in the little ones. As they grow older they should be drawn from these to consider it as a part of their recreation to help keep the home in order or to assist in the real store or shop with their parents or guardians or others. If they be taught to take pleasure in usefulness, helpfulness to others, financially or otherwise; if they be taught that idleness is a sin and a shame, a discredit to any person and a waste of valuable opportunities, they will be in a proper attitude to face the duties of life with pleasure, and not to envy those who waste both time and money in looking at a ball-game, or in participating in something equally foolish and profitless.

Economy of time as well as of means should be inculcated from infancy—not with a view to cultivating selfishness, but an economy in accord with the divine will that nothing be wasted. The Master, after feeding the multitude, commanded that the fragments be gathered and not wasted, thus indicating his mind in respect to all affairs, that there be no wastefulness; that we recognize a responsibility toward him for every moment, every dollar, every day; not a responsibility which would keep us in fear, but a responsibility which delights to note the divine will, to be as fully in accord with it as possible, and which realizes that such a course is pleasing to the Lord, and, therefore, may be thoroughly enjoyed.

THE PROPER EXERCISE OF THE CHILD-MIND.

As the child grows and realizes how much there is in the world to learn, he should be encouraged to read, but from the first he should be taught to discriminate wisely between the "chips" of fiction and the "apples" of knowledge. He should be shown that every chip stored away in his mind is worse than valueless, an injury or encumbrance, besides having cost valuable time, which might have been used to advantage in storing up knowledge, shortly so necessary in the proper discharge of the duties of life. He should be encouraged to read such books as would give information, and not novels. He should know considerable respecting the history of his native land, and have a reasonable knowledge of the remainder of the world. He can secure these through histories: we do not mean merely the histories which give the order of kingdoms and battles and generals, but more particularly such works as show the social, moral and intellectual development of the ages past, and of the world as it is today. In a pleasant and kindly manner the child should be shown the importance of such information as a feature of education for his future;—his reason and judgment should be appealed to, and thus his will enlisted in favor of such educative reading, and in opposition to all, weedy, trashy, dreamy literature, that will do him harm and leave him unprepared for the duties of life,

THE SCOURGE OF EVIL SUGGESTIONS.

The following appeared in a criticism of a novel recently, in the columns of the *Church Standard.* It illustrates the worst side of the lesson we would inculcate:

"One of the most awful thoughts connected with this subject is the permanence of foul impressions in the human memory. Years ago—no matter how many, and whether in this country or another need not be told—a gentlewoman lay upon her deathbed. She was still young and had lived a more than usually sheltered life. In every act and word she had been purity incarnate. It was not believed that she had ever had an opportunity to hear one foul syllable in all her life. Yet, in her delirium, she poured out in the hearing of friends and attendants a torrent of obscene imprecations at which they stood aghast. Where she could ever have heard such words they could not imagine, and they never learned. But were they therefore to infer that she had secretly loved and gloated over them? Not so. The true inference is this, that, having heard them in some evil hour, she had utterly detested them, and that, in her very effort to forget them, she had so fixed them in her memory that they abode with her until the hour of death. That is not only the charitable view, it is the just view, and it is the reasonable view. But it would not always hold. When the mind and the imagination have been opened and kept open for many hours or days to the reception of unclean thoughts, and the contemplation of obscene pictures, who shall tell the depraving effect of such mental association? Of all the evil things in this world of many evils, we know none so awfully appalling in its subtlety and permanence of corrupting influence as a bad book written by a man of genius."

The religious element of the child's mind requires special training, and in this the Christian parent should be his tutor. In the present confused condition of the world on religious subjects, and their more advanced attitude as respects common-school and public instruction, any attempt to teach any kind of religion is sure to be in opposition to the prejudices or conscientious convictions of some of those interested. Hence, justice demands that public schools be freed from all religious coloring, instruction, forms and ceremonies. Notwithstanding our reverence for the Bible as the Word of God, we believe that the fact that the Jews are opposed to the teachings of the New Testament, that many under the influence of Higher Criticism are opposed to much of the Old Testament as well as the New, that some infidels, skeptics, Buddhists, Theosophists, etc., are opposed to the Bible entirely, while others disagree with the common translation,—in view also of the fact that all of these classes are taxed for the support of the schools and required to take advantage of them—it would be both just and wise to omit religious exercises in the schools, and ignore the Bible as a religious book, intruding it, if at all, merely as an ancient history, rather than give offense to so many who do not agree with us.

In view of our recognized reverence for the Bible as the inspired Word of God, this suggestion may possibly seem strange to some; but we believe it to be the proper course, in harmony with the Golden Rule. True, we may be in so small a minority that our influence, if we chose to exert it, would be powerless, nor should New Creatures consider it their duty to become advocates of this, any more than of other moral reforms. All New Creatures have a higher, a grander mission in connection with the development of the New Creation, and can, therefore, well afford to leave all such moral reforms in the hands of the world for the present, until the Kingdom comes. Nevertheless, it is eminently proper that we should have the spirit of a sound mind and fullest accord with justice, even though no suitable opportunity for expressing our sentiments on this subject shall ever occur.

In any event, surely six hours a day for five days in the week, and for less than six years in a lifetime, is quite little enough to be devoted to the numerous lessons in secular matters which are crowded upon the children of our day. This appropriation of time for secular study leaves to the parents, and their chosen spiritual guides, quite an abundance of time for imparting whatever kind of religious instruction may seem best to them. Out of 168 hours of each week secular studies surely deserve all of the thirty hours per week appropriated to them—

especially in view of the fact that the strenuous times in which we live frequently hinder the child from getting more than three years of such training.

THE INFLUENCE OF SUNDAY SCHOOLS.

The Sunday School has become a great institution throughout Christendom. If it be considered in the light of a children's social club, which draws them together once a week and directs their minds out of the ordinary work-day channels and in a general social and religious direction, it might be esteemed that the Sunday School has accomplished considerable in the world—especially for the lower classes of society. As for the effect of Sunday Schools upon the children of believers, we regard it as injurious. We are aware, however, that such a sentiment will be thought extreme until our reasons are fully appreciated. They are these:

(1) The Sunday Schools have been injurious to Christian parents, in that they have led them to consider themselves relieved of the parental responsibility placed upon them by the Lord. The Sunday-School teacher is often thoroughly incapable for such a responsibility, often a novice as respects children and their proper training—seldom one who professes entire consecration and begetting of the holy Spirit. Such a teacher is given the place of the parent in respect to the most important of all parental duties. The loss experienced by Christian parents, through this arrangement, is almost incalculable. It is a recognized principle in spiritual things that he that watereth others is himself watered. And so the parent who diligently instructs and guides his children in moral and spiritual matters not only confers a blessing upon them, but receives a great blessing in connection with the service himself. This blessing Christian parents of today are missing, because of having unwittingly departed from the divine arrangement.

(2) The Sunday-School is a decided disadvantage to the children of Christian parents, because they do not get from the Sunday-School teachers the kind of in-

struction which the intelligent and conscientious parent could and should give.

(3) The Sunday-School arrangement is reacting disadvantageously upon both parent and child from another standpoint: it is causing the children to lose respect for their parents, and is cultivating thus a lack of parental dignity on the one hand, and of filial reverence on the other. Undoubtedly it has much to do with the present-day condition of the so-called "Christian world," in the matter of disobedience to parents, family insubordination, etc. The religious organs of the human mind lie on the top of the head, and should be the dominating ones when they are active and properly developed. Veneration is one of these. and it needs directing. If the child sees that the parent venerates God and his Word, and is instructed from this source, he has before him an object lesson which should be valuable to him throughout life. going down in turn to his children; but if he sees the parent's veneration turned from God and his Word and directed toward a clerical class, so as to receive supposed divine messages through them, and without the exercise of reason or the study of God's Word, the influence upon the child is that of superstition and subordination to priestcraft—an unhealthy condition as respects spiritual development.

If in addition the child be sent to a Sunday-School teacher to receive instruction respecting the Bible, the lesson to the infant mind is that the parent is incapable of giving this instruction; and that as the parent is instructed by a clergy of a supposedly superior rank, if not of a different nature. so the child is to consider his Sunday-School teacher from a somewhat similar standpoint. The entire effect is to rob the parent of the child's esteem and reverence.

On the contrary. the child who has been properly taught from the Scriptural standpoint, that God has spoken through his Word, and that he has arranged that some of his children shall assist others in the expounding and understanding of the Word, and that the parent is one of these instructed ones, and a fully authorized priest of God in his own family, to teach—the appointed teacher of his own family—that child unconsciously attaches a religious reverence to the parent as God intended. And thus the divine arrangement would give that parent a larger measure of wholesome influence over his child while life shall last. Furthermore, the parent, after having inculcated the Scripture lessons. after having pointed out from the Word of God the divine standards of life, of character, of thought and word and action, and the Golden Rule of life—such a parent would find himself greatly strengthened in his own practice of the teachings of the Word. He would feel bound to exemplify his own teaching, and would realize that even infant minds are able to make applications of these religious rules to the affairs of daily life.

Such a parent would find himself seeking to live nearer and nearer to the standard which he proclaims as the divine one; and in case of failure in any special degree would get a blessing from making a confession of his failure before those cognizant of it, even if they were his own children. Thus all—parents and children—would learn more and more to appreciate the divine standard, and to look to the Lord for mercy and forgiveness; and thus even occasional shortcomings of the parent might become to the child permanent lessons in humility and contrition and submission to divine law.

(4) Evidently many make as great a mistake in respect to the proper functions of the Sunday School as in respect to their thought that the Lord and the apostles erred in not establishing the Church in its present sectarian condition—in imagining that in dividing the Church of Christ they have accomplished a work of wisdom; that greater results are attained through denominationalism and creed divisions than would have been obtained had the Lord's plan been strictly followed, viz., "One Lord, one faith, one baptism," one Church.

The Sunday School as originally started was proper enough. It began as a "ragged school" in Gloucester, England, in 1781, A. D. Robert Raikes, editor of the Gloucester *Journal*, a Christian man, employed four Christian women to teach the children of from ten to fourteen years of age reading, writing, sewing, etc., from 10 A. M. until noon every Sunday; and on Sunday afternoon to teach them the catechism and take them to church. From that small beginning the great Sunday-School work of the present time has developed. The plan was evidently a good one, and not at all out of accord with the institutions of the Lord and of the apostles. It only came to be out of harmony with these when it displaced the Christian parent as the preceptor of his children.

Our advice to every member of the New Creation is that, whatever the mistakes of the past in respect to neglect of parental responsibilities as the religious teachers of their own children, they should begin to recognize and fulfil this duty at once—the circumstances, etc., varying with the ages of the children, and with the degree of insubordination and parental disrespect which they may have already taken on, which should be plucked up gently, gradually, lovingly, with the remembrance that the fault has been largely that of the parent in the neglect of a divinely appointed responsibility. Neither we nor others are wiser than God, nor should we or others presume to improve upon the general principles laid down by the Head of the Church and the twelve apostles whom he appointed to be our instructors and guides Hence we are not to reverence or perpetuate institutions of men, however they may have become intrenched, and however grand and imposing may be their appearance and their claims. They must all be judged by the one standard—the divine Word. If they agree not with the Lord's Word it is because there is "no light in them"—they are not of God.—Isa. 8: 20.

THE CONFIDENCE OF CHILDREN.

If the confidence of the child in the parent have its roots in a recognition of the fact that the parent is a member of the Royal Priesthood, a child of God, and that the parent has fellowship with God through prayer and is instructed by God through his Word—ministers being merely assistants in the understanding of the Word, etc.,—and if, additionally, the spirit of love and its various graces of meekness and patience and kindness pervade the home and flow through its various channels, and if the parents seek and exercise the wisdom that cometh from above, pure, peaceable, merciful, the child's confidence will naturally rest in that parent in respect to all of life's affairs. Then the many questions naturally presenting themselves to the opening mind—religious, moral, secular, social and physical—will all be carried most naturally to such a parent.

Such questions should be expected and invited, and should be given wise and respectful answers, according to the age of the child. Confidential questions should never be treated lightly nor confidences broken. Many a parent forfeits the future confidence of his child by making light of its sentiments or secrets. We do not mean that all questions should be answered in full (regardless of age); a very partial answer may be wisest sometimes, with the suggestion that a full explanation of the matter will be given later—perhaps setting a date—as for instance, "I will explain the matter to you fully when you are thirteen years of age if your mind and character then seem to be sufficiently developed to make this the proper course. You may come to me with the question then, and in the meantime should dismiss it entirely from your mind."

To the rightly trained child this course will at once commend itself, and in any event it should understand that the parent's word is positive, that it had not been given without mature consideration, and that once given it must stand, until some further information on the subject should alter the judgment of the parent. A proper observance of the Lord's words, "Let your yea be yea, and your nay, nay," would save many parents much trouble, and greatly promote the general peace and order of the household. From earliest infancy the child should learn obedience, and that without a repetition of the command. But this in turn implies a recognition on the part of the parent of his responsibilities, and a desire on his part to grant all the reasonable requests of his children, so far as his circumstances will permit. Love, wisdom, and justice must combine in the parent in order to make his power and authority valuable to the home and all of its members.

THE POWER OF SUGGESTION IN CHILD TRAINING.

Few recognize the importance of the human *will* in respect to health and sickness, joy and pain, obedience and disobedience, right doing and wrong doing,—indeed in respect to every act and word and thought of life. And the child-will is specially susceptible to impressions and suggestions while the child-mind is opening to the affairs of life, and the foundations of its character are being laid. Suggestion and mind-impression stand related to clairvoyance, hypnotism and the subtle influence exercised by Christian Scientists;—but we are advocating only those suggestions which are truthful, helpful, strengthening to the child's will and in full accord with the divine Word, and no more.

The Bible is full of suggestion—all proper preaching is in the nature of suggestion—that selfish and sinful thoughts and acts bring divine disfavor and react to our disadvantage; but that loving thoughts, words and deeds yield blessed fruits to others as well as to ourselves for the future as well as for the present. Mark how the Apostle, after pointing out the results of wilful sinning to be Second Death, turns and declares *suggestively*, and therefore helpfully to many: "But we are not of them that draw back, but of those who believe to the saving of their souls." (Heb. 10: 39.) The suggestions of Christian Science are, on the contrary, false.—"There is no sin, no sickness, no pain, no death;" consequently also no redemption, no Savior, no restitution. There is a wide difference between such false suggestions and the proper ones which God's Word and God's messengers present, viz., a suggestion of the Truth—of God's love and merciful provision in Christ for the full recovery of all who willingly obey him.

Applying this law of good and truthful *suggestion* to his child is the secret of a parent's success.* Some parents apply the principle continually without being aware of it, and they are the successful parents. For instance, the mother who every morning greets her child with a cheery face and voice, gives her child a *happy* suggestion, good for it both mentally and physically. While dressing it, her little talk about the pretty wee birdies and about the big sun looking in at the window and calling all to get up and be good and happy, and learn more lessons about God, and to be helpful to each other, are additional profitable *suggestions;* whereas a complaint about "another scorching day" would be a suggestion of heat, discomfort and discontent, breeding unhappiness.

If, instead of sunshine, there is rain and a gloomy outlook, it will only make matters worse to think of the day gloomily and to suggest gloomy thoughts to others. Rainy days have their blessings for us as well as for others, and our minds should be quick to note these and to pass them along by suggestion to companions. The mother should anticipate the child's disappointment by calling its attention to the beautiful rain which God has provided for giving the flowers and trees and grass a drink and a bath to refresh them, that they may be bright and cheerful to us and yield their increase; and provided also for the cattle and for us to drink and bathe and be clean and happy, and praise him and love him and serve him. Another helpful suggestion can perhaps there be introduced, viz., that this will be an opportunity for wearing storm cloak and heavy boots, and how thankful we should be that we have these and a rain-proof home and school. Or the suggestion can be given that, "My little boy and girl must take good care to avoid mud and water puddles, so as always to look neat and tidy, and neither track mud into the school-house nor into the home. Pigs like the mud and have little sense about anything, and therefore must be kept in a pen; but God gives us reason and power to appreciate the beautiful and the clean. Therefore to copy after pigs and lower animals in uncleanness, etc., is to dishonor ourselves and our Creator and tends to degradation. It is honorable for anyone to get dirty in some useful and necessary employment, but no one should get dirtier than necessary nor take rest or ease until he had cleaned up." We need not point out how profitable these *suggestion* lessons would prove—not only to the child but also to the parent.* Discontent, one of the serious evils of our day, would find little to stimulate its growth in a family in which all were intent on giving happifying suggestions to themselves and each other.

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*Employers, managers, superintendents of penal and reformatory institutions—in fact every one can profitably apply this principle of good and true and noble and honest suggestion to those under their influence and to their own minds. Indeed many of the most successful in life re already practising it, but unconsciously. What are hope and laudable ambition but mental suggestions?

The same method should be adopted in the guidance of the child's dietary in sickness or health. Never should the child have aches or pains *suggested*, for the mind will almost certainly fasten upon these and tend to *aggravate* any weakness or pain, nor should aches and ailments be made the topic of conversation—especially not at table, where every thought and influence should be cheerful, healthful. The good suggestion should be given early and be oft repeated: "Is my little boy

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*The parent who thus greets his or her little child must of course have first cultivated happy suggestions in his own heart; and this being true, it follows that such good and happifying suggestions will not be confined to the children, but will likewise flow out to the wife, husband, neighbors, employees, etc.; and even the dumb animals will be blessed by it. It is possible for the "*natural*" man or woman to practise this to some extent, but surely only in those begotten of the holy Spirit of the Truth the Love of God can be expected to realize success in the highest measure in this *new* life, which begins even here under the reign of Satan to scatter blessings which ere long under the Kingdom of Messiah shall "bless all the families of the earth."

feeling happy this morning? Does he love papa and mamma and sister and brother and doggie? Yes, that's right,—I thought so! Is he hungry for some nice breakfast?—some nice porridge with sugar and milk and cracker and bread and butter and jam? Now we must remember not to eat any cucumbers to-day—nor unripe apples; these give my little boy the stomach-ache. Instead we will have something else for *him* specially good for him. Won't that be nice? There will be corn on the table to-day, but that would not be good for my little man, and so when the dish passes he will say, 'No, thank you!' He wants to be well and strong as God wants him to be and as papa and mamma desire to see him." That will be a good lesson in self-denial, too, and papa and mamma will take pleasure in seeing their little boy (or girl) learning this great lesson, so necessary to true manhood and womanhood. God wants all Christians to practise self-denial in respect to sins and in respect to everything which would hinder his cause in any degree. And even worldly people all recognize that the person who is a slave to his appetites is pitiably weak and unmanly or unwomanly. Now papa and mamma will be watching to see how strong is the will power of their little boy and we feel sure he will succeed bravely. How highly God appreciates self-control is shown by the Scripture statement. "Better is he that ruleth his own spirit [will] than he that taketh a city."—Prov. 16:32.

On moral questions lessons by suggestion are equally potent for good or evil. Let *us* do evil, is a powerful incentive to evil deeds. Let *us* do good, is a powerful incentive to well doing. Hence the right and the wrong, the true and the false, the noble and the ignoble, should be frequently appealed to every day, in everything;—the true, noble and right being shown in their true grandeur, as approved not only by our Lord and Creator, but also by the noblest and best of men and women, whom alone we should emulate. The child-mind, thus taught early and persistently to admire the noble and the true, has a bulwark reared in his mind against mean and dishonorable conduct in general. If never sanctified by the Truth, if never begotten of the Spirit, he has deeply laid the character needful to noble manhood or womanhood, and if sanctified and begotten of the Spirit, he or she will have the larger opportunities for successful service, both in the present and the future life.

In the event of the child's disobedience and hence its need for reproof or correction, it should be admonished from the standpoint of sympathy and confidence in its good intentions. "I know that my little girl whom I love so much and endeavor continually to make happy, and to train as the Lord would approve, did not willingly disobey me. I am sure this disobedience was rather the result of following the example of others and not sufficiently exerting *her will* to do as mamma told her to do. I believe that this time I shall forgive you and not punish you at all, except that to-night I will give you no good-night kiss,—just to impress the matter upon your mind, my dear. Now you'll try still harder next time to exercise self-control and do as I direct,—won't you, dear? I am sure you will!" Next time take the matter still more seriously, but never question the child's proper *desires* or *intentions.* "I am so sorry that my little daughter failed again. I do not doubt your good intentions, dear, but I am sorry to see that you do not exercise your *will* power in the matter as I am sure you could do, and as I earnestly hope you will do in the future. It is necessary, my child, that I do my duty toward you and punish you, though it would be far more to my pleasure to commend you. I trust I may soon be enabled to rejoice with you in your victory over this besetment. The matter affects far more than is directly involved in the disobedience; it affects your entire future, for if you do not now learn to say 'No' to temptation you will fail also in the more important and weighty questions of life as they present themselves in the future. But I am confident that my love and confidence and instructions will yet bear fruit. And remember, my child, that our very defeats, as in this case of yours, may become helps to us, if we but set our wills the more firmly for the right. We learn to be specially on guard at points where we find by experience that we are weak. Let us bow before the Lord and ask his blessing, that this failure may be a profitable lesson, and ask his assistance in laying it to heart, that your conduct may be more pleasing to him when next you are assailed by temptation."

All suggestions should take into consideration the Lord—"The fear [reverence] of the Lord is the beginning of wisdom." Scripture text cards in every room in the house should continually remind parents and children and visiting friends that the Lord's will is the only standard recognized, that the Lord is cognizant of all our doings and affairs, and that God is "for us," his newly begotten ones, and for all who are seeking righteousness in humility.

OUR CHILDREN IN THE TIME OF TROUBLE.

Those of the New Creation now living who recognize the fact that we are in the "harvest" time, that the separation of the "wheat" and its gathering into the "barn" is in progress, and that ere long the great time of trouble will be upon the whole world, and especially upon nominal Christendom, feel a deep interest in their children, and a desire to arrange for them as wisely as possible in that time of trouble. In view of the fact which the Scriptures make prominent, that the trouble will extend to all classes and involve all institutions of the present time, financial, social, religious, political, it would not be reasonable for us to expect that the children of the New Creation would be miraculously exempted from these troubles: nor need we think to find a place on earth where they would be isolated under natural conditions. When the time shall come that men shall cast their gold and silver into the streets, and they shall not be able to deliver them (Ezek. 7:19; Zeph. 1:18), gold and silver, bank notes and bonds evidently will be of little value, and will fail to procure either protection or comforts or luxuries. If we look away, then, to country places, where we might suppose that food at least would be obtainable, we have the intimation of the Scriptures that the distress of those days will affect the country places as well as the cities: "There shall be no peace to him that goeth out nor to him that cometh in, for I have set every man against his neighbor."—Zech. 8: 10.

There is just one promise which seems to hold during that time of trouble, and it appears to be a general one, applicable to *all* who are meek and lovers of righteousness. This class should include all mature children of the consecrated ones, who have been rightly taught in the precepts of the Lord, rightly instructed out of his Word. The promise reads, "Seek meekness, seek righteousness; it may be that ye shall be hid in the day of the Lord's anger."—Zeph. 2: 3.

Christian parents sometimes feel loth to leave their dear ones, even though full of confidence that they themselves would be with the Lord immediately they should pass through the veil,—that they would be changed and partake of the powers of the First Resurrection, and be with the Lord and all his holy ones and share his glory. The new mind is sometimes thus hindered, and made anxious in respect to the members of the family left behind—desirous of continuing with them for their counsel, assistance and guidance. Such should realize that having given their all to the Lord, in accepting them the Lord accepted all of their proper interests; and that they may wisely commit to his loving care every earthly concern. As they more and more learn of the lengths and breadths and heights and depths of love divine, and how ultimately the benefits of the great redemption shall extend to every member of Adam's race, they will gain the greater confidence and trust in the Lord in respect to their dear ones. Additionally, such should remember that they themselves, on the other side the veil, will have still as good an opportunity of watching over the interests of their loved ones as they now have, and a much better opportunity than now to exercise a protecting care over them

—a providential guidance in their affairs under divine wisdom, with which they will then concur absolutely.

What, then, is the best provision possible for the New Creation to make for their children according to the flesh? We answer that the best provision is in their proper training. This, as already shown, would include a reasonable education in the common branches, and a particular training and instruction in matters pertaining to God—in reverence for him and his Word, in faith in his promises, and in the cultivation of those characteristics pointed out in the Scriptures as the divine will, the Golden Rule. Such children, if left without one dollar of earthly wealth, are rich; because they have in heart and in head and in molded character a kind of riches which neither moth nor rust nor anarchy nor any other thing in the world can take from them. They will be rich toward God, as the Apostle expresses it, and as again he declares, "Godliness with contentment is great gain," great riches. Earnestly striving by the grace of God to thus properly equip and qualify their children for every emergency—both for the life that now is and that which is to come—the New Creatures may feel comparatively free from all concern respecting temporal interests, remembering that the same Lord who has provided things needful and expedient in the past is both able and willing to continue his supervision and provision, adapted to all the circumstances and conditions of that time as well as this—for those who love and trust him.

PROPER AMUSEMENTS.

Mirth and humor are elements of our human nature, too often educated out of all proportion to the more serious and useful qualities. Babies are spoiled by being kept in a constant excitement of amusement until their contentment is destroyed and they will cry for amusement. This thought of amusement continues during childhood, when the child should be entertaining itself investigating the affairs of life and asking explanations of its parents or of books. Desire to be amused thus cultivated, in due time craves the theater and the nonsense of the clown. Members of the New Creation should from first to last train their offspring along opposite lines—to be actors in the great drama of life, to deprecate shams, and to seek to perform as great acts of usefulness and benevolence on the world-stage as their talents and opportunities will permit.

MARRIAGE OF THE CHILDREN OF NEW CREATURES.

We have already noted the Apostolic injunction to the New Creatures, that those who marry do well, but those who marry not do better. This advice, however, is not applicable to their unconsecrated children. Concerning the latter the Apostle writes: "I will [advise], therefore, that the younger women [of the congregation but not of the Church—believers but not consecrated or sanctified] marry, bear children, guide the house, give none occasion to the Adversary to speak reproachfully."—1 Tim. 5: 14.

Many of the New Creation we believe err seriously, though unintentionally, on this subject. They realize quite correctly that in the majority of cases marriage not only brings increased responsibilities but bitter disappointments and sorrows and heart aches. But if the sons or daughters have reached marriageable age and have not given their hearts in marriage to the Lord, neither will they be prepared to see the wisdom of following the Apostle's advice,—given only to the New Creation—that it is only better to marry "than to burn" with uncontrollable desires.

Let us remember that God provided marriage for the natural man and woman—Adam and Eve—before sin entered the world, and that although the marital relation may be abused, as can every other proper thing, and although it is generally terribly abused, nevertheless this is not the fault of marriage, but of its abuse. "Let marriage be had in honor among all, and let the [marriage] bed be undefiled: for fornicators and adulterers God will judge."—Heb. 13: 4.

It is but natural that grown children should be disinclined to take the advice of even the best of parents on this subject—the whole trend of nature is in the opposite direction; and besides, they have the example of their parents. If, neglecting the Lord's counsel that they surrender to him, they conclude to learn the lessons of life by experience rather than by precept, the sooner they begin the better. Many of life's lessons can best be learned by marital experiences; and to this end it is preferable that the newly married be thrown as much as possible upon their own resources—that is, that they be encouraged to start a separate home of their own, etc. They will thus learn the more quickly to appreciate self-reliance, fortitude, patience, mutual forbearance and coöperation.

Under what the Apostle designates "the present distress" (1 Cor. 7: 26), we would even favor what would be considered early marriages. The man at twenty-one and the woman eighteen we would consider preferable in some respects to riper ages, before habits of thought and conduct have become too fixed. The married couple should twine about each other; hence, pliancy of sentiment is desirable—especially on the part of the female, who should accept as a partner only such an one as she could reverence and look up to and, so far as recognized principles would permit, she would be pleased to yield to. Besides, the greater elasticity of the physical frame of the young mother will be to her advantage in enduring her peculiar share of the curse. (Gen. 3: 16.) Let us not forget either the valuable experiences accruing to every proper parent in his attempt to provide for and train his children. These lessons may draw them to the Heavenly Father more quickly than would any other, and that is the thing to be desired above all others by the New Creation for their offspring.

Wise parents will not attempt to frustrate the natural desire of their children for marriage, but, coöperating wisely, will endeavor with their wisdom to aid them in mating properly. And the properly trained are not likely to ignore the advice of the loving and careful parent, in the most important transaction of the natural life. However, at such a moment let not the indulgent parent forget that the mating should be on the same plane—unbeliever with unbeliever—justified with justified, sanctified with sanctified—as already set forth. In other words, if their sons or daughters be unconsecrated they are not to endeavor to mate them with one of the New Creation, who should marry "only in the Lord"; but are to recognize that such a union of diverse natures would probably be disadvantageous to both, and at all events is contrary to the divine injunction that his people marry "only in the Lord."

STEWARDSHIP OF OUR CHILDREN'S HEALTH.

Parents will do well to remember that as clean bodies will assist their children to clean minds, so healthy bodies are valuable adjuncts to healthy minds. Every New Creature should, with his "spirit of a sound mind," be sufficiently a philosopher to guide his offspring to the attainment and preservation of as much physical health as their constitutions will permit. Pure air, pure water, pure food and pure exercise, mental and physical, are at the foundation of the best utilization of what we have received from our parents and have transmitted to our children.

Every parent should know that foggy air is not "fresh air," and that so far as is compatible with reasonable ventilation it should be excluded from the lungs; that indoor ventilation should include all the sunshine possible, and that the delicate should not be out in the damp atmosphere of the early mornings and late evenings. He should note the cleanliness of all vessels, etc., connected with the water-supply and inculcate scrupulous care. He should see to it that every child has some prescribed work to do proportioned to its strength and years, and that he does it well and carefully; and this work should be partly physical and partly mental. The character of the reading and studying, no less than that of the physical labor, should have close inspection, and should change from time to time,—for the proper rounding out of mind and body, in preparation for the various duties of life. The child should realize the parental interest in him, and should know that it is prompted by *love* for his future welfare and is of divine obligation.

The proprieties of eating are sadly misunderstood and this undoubtedly is the cause of much disease—mental and physical. Every parent should know that foods may be divided into three classes:—

(1) Those foods highly nitrogenized, which go to build up flesh, muscle, sinew. Of these are flesh, fish, fowl, eggs, peas, beans. Of such food five ounces daily is esteemed a full ration for an average man in an average occupation—children proportionately less. These foods are injured by too much cooking.

(2) Those foods composed largely of starch and sugar, which supply the nervous energy—vigor, activity, vim, heat. Of these are wheat, potatoes, corn, oats, rice, and their various products,—bread, crackers, puddings, etc. These should be freshly cooked and well cooked to be most nutritious and easy of assimilation;—and this in proportion to the natural weakness of the digestion. In our day of machinery and easy travel the wear and tear on nervous energy is much greater than upon the muscular fiber; hence food of this kind should be eaten in much larger quantities than the first named. The ration for an average man would be twenty ounces per day—growing children requiring a little more than a proportionate quantity because of their intense activity of mind and body.

(3) Those foods—fruits and vegetables—which, composed chiefly of water, are rich in bio-chemic salts, have a great value. Not only do their salts of lime, potash, etc., assist in bone-making and as nerve foods and regulators, but their watery fibrous elements (as in cabbage, turnips, etc.), which contribute nothing to our nourishment, assist in scouring and cleansing the bowels and thus keep the more concentrated richer foods from clogging in the system. Some of these, such as squash, beets, sweet apples, etc., have also nutritive value proportioned to their sweetness. And some, strongly acid, act as thinners and purifiers of the blood. Of these are grapes, sour apples, lemons, oranges, etc. Of liquid in

some form,—milk, soups, or watery fruits and vegetables, or plain water itself, an average man should use at least five pounds (=five pints) daily—children proportionately. The food contains enough liquid for meal times. The drinking of water should be done an hour or more after meals. These figures show that most people use far too little water and vegetables.

It should be remarked, further, that many of the articles set down amongst the starchy foods (wheat, corn, oats, etc.) contain also nitrogenous qualities,—so that where necessary for the sake of economy or for any reason a purely vegetable dietary could be arranged at a very small cost that would nourish the family well, in brain, brawn and vigor.

An uneven balancing of these foods (especially of the second, the most important) tends to disease;—either over supply causes the blood to become too rich and sluggish and causes pimples and boils, or a dark-coated tongue and headache and gout, and leads to a stuffy cold; or a deficiency of nourishment to meet the demands of nature causes weakness, nervousness, a white-coated tongue, and is apt to lead also to a cold. Children should be taught to note their own symptoms and eat accordingly—to counteract disease at its inception, or preferably to prevent it by moderation and good judgment at the table. But all have not alike sound judgment in such matters; hence all the more should the parents, who by God's grace have the "spirit of a sound mind," so regulate and proportion and alternate the food supply of their tables that eaters thereat might have little need for special carefulness or selection;—the variety being rather by rotation than by many kinds at one time.

We are not advocating a "fad," nor seeking to divert the minds of the New Creation away from the spiritual food and to fasten it upon physical health and what shall we eat, what shall we drink, etc. . . . after which things the Gentiles seek. No; we are seeking chiefly the spiritual. But while our minds and conversation are dealing specially with the spiritual, it is our duty to use the soundest judgment we possess in the care of our children, committed to us by God's providence.

A word in conclusion on this matter of diet. Horses and cattle eat without apparent mentalization—good or bad—and some of the brutalized members of the human family do the same, but they are few. Hence at every meal there is apt to be something to excite either pleasant or unpleasant sentiments;—love, joy, peace, hope, etc., or anger, malice, hatred, strife, etc. Mental moods are now recognized as having a powerful influence upon digestion. By some alchemy, not clearly understood, the excitement of an angry and malicious mood affects the nerves so as to interfere with digestion, while cheerful and happifying influences act in the reverse manner. The New Creature, himself, may inwardly preserve his "peace of God" under multitudinous unfavorable surroundings, but not so others: hence if he be the responsible head of a family it is his duty to look after the peace of the household by so far as possible keeping the table converse upon pleasant and profitable if not religious topics.

When committing the interests of our own health and that of our children to the Lord we should be sure that to the best of our ability we are using *as wisely as possible* the blessings and privileges already bestowed upon us. Then, and not otherwise, may we appropriate *to our comfort* the assurance that all things are working for our good.

STUDY XIV.

SUNDRY EARTHLY OBLIGATIONS OF THE NEW CREATION.

"Provide Things Honest in the Sight of All Men."—"Owe no Man Anything."—"Lend, Hoping for Nothing Again."—Christian Courtesy.—"Take no Thought for the Morrow."—"My Goal is Christ, and Christ Alone "—"It is Easier for a Camel to Go Through the Eye of a Needle, Than for a Rich Man to Enter into the Kingdom of God."—Insurance.—Organizations for Mutual Benefit, etc.—Conscientious Meddling.—"Blessing God and Cursing Men." —Social Obligations.—"Honor All Men."—Shall the New Creation Take Part in Public Elections?—The New Creature and Moral Reforms.—Wearing of Costly Apparel.—Let us Wait for the Adornment of "Glory, Honor and Immortality."

"PROVIDE THINGS HONEST IN THE SIGHT OF ALL MEN."

—ROM. 12: 17.—

WHILE the New Creatures are declared to be dead to the world, and alive toward God through Jesus Christ our Lord, the metaphor applies wholly to the transformed hopes and aims and ambitions. While the new mind is still compelled to operate through the human body, awaiting the new body in the First Resurrection, it must recognize certain responsibilities toward fellowmen,—toward the world. As it has responsibilities toward the earthly family and toward "the household of faith" in respect to temporal matters, and these, instead of being slackened or lessened, are increased by the transforming of the mind, so also it is in respect to certain duties toward fellowmen.

All mankind should recognize the principle of justice, of righteousness, in their dealings with each other; but the New Creature, because of receiving special instructions upon these principles of divine Law in the school of Christ, should be much more alert than others in respect to the exercise of these qualities in the affairs of daily life. Is it proper, is it right, that all men should provide things decent and honest in the sight of their fellow-creatures? Assuredly this is so; and assuredly, therefore, the responsibilities of the New Creature in these directions are by his advanced position increased. Are other men expected to be honest, truthful, upright, honorable, generous? The Lord's people surely might be expected to have still keener instincts along all these lines, and to be striving daily to measure up to the perfect standard in thought and word and conduct.

"Owe no man anything but to love one another," is the divine rule, as expressed by the Apostle. (Rom. 13: 8.) It would be well if all the world knew of this rule and followed it closely, and we know that in due time just this rule will be rigidly enforced—during the Millennial age. But the New Creation has this as its rule now, and however others may fail to recognize it and to follow it, the Lord's people should obey this instruction implicitly. Even to natural Israel, the house of servants, the Lord laid down the injunction that if faithful to him they should be lenders, not borrowers (Deut. 15: 6), and this principle commends itself to every person possessed of good judgment as being the very essence of wisdom—wisdom which it would be well, were it possible, to apply to the world—wisdom which the world recognizes, but which comparatively few either of the Lord's people or of the world strenuously endeavor to follow as an invariable rule of life.

In other words, every member of the New Creation should, as respects earthly things, live within his means. If he can earn but a dollar a day he should not for a moment think of spending more than that, except upon the direst necessity, but should adapt his conditions accordingly, until there be a change to more favorable circumstances. Recognizing that the Lord's providential care is over him and all his affairs, he should, after arranging as wisely as he knows how respecting his temporal matters, conclude that these as well as his spiritual affairs have been subject to divine supervision, and that the Lord designed a blessing for him in connection with these conditions. He should, therefore, be thoroughly content with them, however trying they may be—waiting patiently on the Lord for such relief as divine love and wisdom may bring in due time. If the income be a liberal one, moderation should be his rule of conduct in this as in all things. "Let your moderation be known unto all men." Economy is a part of the divine arrangement, as exemplified by our Lord and the apostles, and particularly illustrated in the matter of the saving of the fragments by order of him who had power to create out of nothing food for a multitude.

In proportion as the means at our disposal are limited, all expenditures should be curtailed and brought, not only down to the income, but a little less;—so that no matter how little we earn, a certain proportion may be laid aside, either for our own future necessities, or as a thank-offering to the Lord, or, as the Apostle suggests, that we might have to give to those who are in still more needy circumstances. Let it be remembered always that trust in the Lord implies contentment; and that this means restfulness of heart. Under these conditions bread and water, or potatoes and salt, will taste better and yield better results than far richer food partaken of in a different spirit. Trust will always imply thankfulness too, and, hence, the child of God living on the plainest of fare should continually overflow with gratitude to the Giver of all Good, with full reliance in his wisdom in all the affairs of life. This would not mean indifference to progress, if the door to that progress and greater prosperity were a righteous door—an honorable means of bettering our condition. Finding such a "door" before us, we should thankfully accept it as being of divine providence, and as possibly leading on to still further lessons from our great Teacher.

The injunction, "Owe no man anything but to love one another," implies that if we have at any time inadvertently, and contrary to this divine wisdom, become indebted to others, we should in every reasonable and honorable way seek to cancel that indebtedness—to pay our debts. If, however, the debts were incurred in a business way, the creditors knowing at the time that they were running more or less risk, and running this risk with a view to making profits; and if the debts were the result of legitimate business failure, and had become "outlawed"—and particularly, if they were contracted before the change of nature, before becoming a New Creature, it would not be wrong for the New Creature to avail himself of what are known as bankruptcy provisions, or to take advantage of the law, which provides that a debt or judgment becomes null and void after five years, unless renewed in Court, or by some individual promise.

A Scriptural precedent for such a course is found in the Law given to typical Israel, respecting remission of debts on the seventh-year Sabbath, and a still fuller remission of all obligations on the fiftieth year of Jubilee. The world has recognized the wisdom of those divine arrangements, and many nations have confirmed them in their civil laws. New Creatures taking advantage of these earthly arrangements, in accord with the divine will, may feel restful as respects such debts, unless in the providence of God they should subsequently be blessed with an abundance, when, undoubtedly, the Golden Rule would dictate to them the propriety of paying off all indebtedness, regardless of its extinguishment under the laws.

If, however, the debt were not a business one, but an obligation of friendship, a loan of money or of credit, on which the friend expected and received no gain or profit, the case would be a totally different one. Such a debt should be considered as continuing so long as life would last, and endeavors to make it good should always have an important bearing upon the affairs of the debtor. But, as before pointed out, after becoming a member of the New Creation, under guidance of the holy Spirit and its Word, the Scriptures, and under the direction of the spirit of a sound mind, none of the New Creation should become debtors, but should consider it the Lord's providence that they live quite within their income. This injunction to "Owe no man anything" would not necessarily apply to the placing of a mortgage upon one's property for supposedly a less amount than its real value. This would not be borrowing in the forbidden sense, but merely the making of a temporary sale of a portion of the equity involved, holding the opportunity to redeem it again.

Widows and orphans are not responsible for the debts of the former head of the family, neither according to human nor divine law. Goods sold to a husband or father are sold on his own responsibility and honesty, and others cannot be held for his debts except as they make themselves personally responsible by direct or implied agreement. His debts had a prior lien upon his estate (except the family's portion reserved by law); but there at his death the matter ends, unless some member of the family voluntarily assume the obligations. We mention this because we have learned of instances in which poor widows and orphans have felt themselves obligated by divine if not by human law to pay the debts of the husband and father, and have been kept in distress for years endeavoring so to do.

The Lord's counsel to his people on the other side of the question is equally explicit. If they see their brethren have need they are to do good and to "lend, hoping for nothing again"—without thought of gaining similar or other favors in return. We must, however, understand this injunction to "lend" to a brother in harmony with the other injunction that we should not borrow; and, hence, the implication would be that the brother possessed means and would be able to repay, but that temporarily he had need, and was able to give some kind of a mortgage or security to the one lending. But such lending, to assist a brother in necessity, should be done freely and without hope of reward—without stipulating for interest (usury), but merely for the return of the principal within the specified time. It should be purely an accommodation, an expression of brotherly love.

If the brother be not circumstanced so that he could repay nor give security for the money, the loan should not be made, but, instead, a gift,—to whatever extent the giver felt himself able to exercise charity and in proportion to the necessities of the brother. The brother might engage to pay back, but it should be insisted upon that it is a gift, unless subsequently the brother's affairs should decidedly change, and he should be abundantly able to return the gift, in which case he certainly should have the desire of heart so to do. Even then, if the giver were well able to afford it, he might say to the brother, "I cannot feel happy to take back the gift; therefore, I entreat you, pass it on to some one else, whom you may find in need, now or at some future time." The matter would be entirely different, however, if the brother or any other person wished to borrow money with a view to extending his business, and with the intention of making profit. To loan the money to such an one, taking ample security, and requiring interest, would be thoroughly legitimate; and such interest would not be "usury," in the oppressive or wrong sense, but would be in harmony with what the Lord enjoined in his parable when he said, "Thou oughtest to have put my money to the exchangers, and then at my coming I should have received mine own with usury [interest]."—Matt. 25: 27.

In full accord with these injunctions, the Scriptures give us another, which might well be heeded, and always to profit, not only by the New Creation, but also by the world in general. The injunction reads, "A man void of understanding striketh hands, and becometh surety in the presence of his friend." (Prov. 17: 18.) According to this suggestion, sureties and securities for others, indorsements of notes, etc., would be barred, and wise it would be for all of the Lord's people to follow this rule carefully. Even in the most urgent case imaginable, in which there might be almost absolute necessity for going upon the bond of a brother, care should be exercised that no obligation is taken that could not be met without serious disaster. If the bond were for a sum that one would be willing to lend to the brother, or to give to him in case of necessity, then the bond or security or indorsement would be allowable, but not otherwise—never to the jeopardy of one's own credit, nor to the risk of one's own business, nor to the impoverishment of one's own family.—Compare Prov. 22:26; 11:15; 6:1-5.

There is a kind of petty borrowing and lending practised by many, especially in respect to household articles, soap, sugar, tubs, tools, etc., that deserves consideration here. The New Creatures, under the control of the spirit of a sound mind, must deprecate in their hearts such petty annoyances; so much so that they will be sure so to regulate their own affairs and wants as to make such borrowing an extremely rare matter—a matter of absolute necessity in case of sickness or other extremity. It should be a part of the determination of all the Lord's saints to put other people to as little trouble as possible. If, therefore, through neglect of proper attention to their affairs, they are short of butter for a meal, they should prefer to do without it rather than to annoy a neighbor and to set a bad example. If they have only one smoothing iron, and cannot afford to purchase another, they would best abide by the consequences, and use the one only.

Those who cultivate such strict regulations in respect to their own affairs will naturally feel more annoyed than would others if a neighbor comes to them to borrow. Nevertheless, the Lord's people are to be lenders, not borrowers; and our advice would be that in all reasonable moderation the Lord's people should gain a notoriety of peculiarity in both these respects—that they would be always willing to lend, and that heartily, with cheerfulness and good-will, and a desire to please and accommodate, to the extent that they could afford to lose—and always unwilling to borrow. Such persons would admittedly be considered "good neighbors," whether they were thought "peculiar people" as respects their devotion to the Lord and his Word or not. True, the borrowers might not always return the article, and it might cost trouble to go after it; or, in the case of borrowing food, they might never return it. We should reflect, however, that if they thus borrowed and consumed and failed to return food, they would be less likely to come again for more. If circumstances would permit, we would prefer never to ask the return of a borrowed article. We would rather consider these favorable opportunities for making friends with the "mammon of unrighteousness"—good opportunities for sacrificing trivial earthly interests that we might, through these, obtain a greater moral and spiritual influence with our neighbors.

While considering this subject we might mention another, closely related to it in a general way, viz., the habit of some of considering themselves at liberty to intrude upon their friends as visitors,—borrowing the neighbor's *time*. It is a part of the generous spirit of love to be hospitable, and all of the Lord's people should cultivate this disposition on every suitable occasion, as one that is pleasing to the Lord and that will be helpful to their own spiritual growth. (Heb. 13: 2.) They should be pleased to entertain friends, neighbors, for a meal or for a night, etc., as their circumstances may permit: a heart desire to entertain should always be present, whether opportunity for the exercise of that desire be found or not. Hospitality does not signify lavish expenditure beyond one's means, nor that better should be provided for a guest than for one's own family. It does signify, however, a willingness to share such things as we have with others.

But let us look at the other side of the question. The Lord's consecrated people of the New Creation should never be intruders. They should be sure that they have a positive invitation and welcome before they accept hospitalities for a meal or for a night. How beautiful an illustration of this proper principle we have in the case of our Lord, walking with the two disciples to Emmaus! It was his desire to go with them into their home, and to share their evening meal, that he might confer additional blessing upon them. Nevertheless, when they reached their home, "he made as though he would go further," and waited until they had urged, or constrained him, before he consented to tarry with them. This was not a deception, nor would it be deceptive on our part to do similarly. Our Lord would not have remained with them unless they had urged him to do so, nor should we stay with any except such as give us a hearty welcome, nor remain longer than the hearty welcome might continue, whatever our circumstances.

The idea which seems to prevail in the minds of some, that they are at liberty to "sit down upon" natural relatives or spiritual relatives, is a great mistake. No such right prevails. We have the right to give and to be generous, but are not authorized to request or require such things from others. They have the right to give or to withhold that which is their own, that of which they are stewards. As to how much the New Creatures should permit themselves to be imposed upon by mistaken brethren or relatives after the flesh would depend upon circumstances, largely upon the physical and financial conditions of the visitor. However, in justice to himself, and in justice also to the visitor who has the unsound mind upon this question, and who purposes to make his visit a visitation, the entertainer should kindly but plainly say—"I ought perhaps to tell you that it will not be convenient for me to have you with us longer than—;" or another good way in dealing with such people is to tell them at the beginning of their visit that it will be convenient to have them until a certain date, or to invite them definitely for a meal or a day or a week, as the case may be—indicating clearly the extent of the invitation and not leaving it to conjecture. Such a course seems absolutely necessary in the interest of the home, the family purse, one's own time, the Lord's service, etc., as well as proper and helpful to the large number of people who have unsound judgments along this line. But it is not necessary for us either to think or speak unkindly to or of these. They may perhaps have fallen more in this particular than we or some others, and we perhaps by nature were more fallen than they in other particulars. In any event we should think kindly, generously, respecting them, and all the more resolve that we ourselves will most thoroughly avoid the objectionable course.

"TAKE NO THOUGHT FOR THE MORROW."

—MATT. 6: 34, 19, 20.—

Our Lord's declaration quoted above, and his other declaration. "Lay not up for yourselves treasure upon earth, where moth and rust doth corrupt, and where thieves break through and steal, but lay up for yourselves treasure in heaven," have, we think, been seriously misunderstood by many of his earnest and well-meaning followers. Some have concluded that the Lord meant that they should live "from hand to mouth," and be utterly regardless of the future. We see, on the contrary, that our heavenly Father has set us no such example; that he continually takes thought for us, and has arranged the seasons, the grains, vegetables and fruits in their order. We see also that he has intended that we should recognize similar principles, and has so arranged nature that it is necessary for us to plant if we would subsequently eat, and to weave if we would have wearing apparel, and to prepare in advance the oil which would give light in the night. This same principle applies to all of life's affairs, and we should reject the thought that our Lord Jesus intended to contradict or overthrow this divine arrangement, as shown in all nature.

What, then, did our Lord mean? We answer that in the original of the first text the thought is, "Take no anxious [burdensome] care for the morrow;" "Sufficient unto the day is the evil thereof." The Lord's people are not to be *anxious* about the future. They are to be, "Not slothful in business, fervent in spirit, serving the Lord." While planting and sowing and weeding and hoeing, they are by faith to recognize that all of their affairs are subject to divine supervision, and that God has promised that all things shall work together for good to them that love him. They should so thoroughly apply the precious promises of divine care that their hearts would be entirely free from anxiety.

We should recognize a wide difference between carelessness and anxious care. Had our Lord been careless, extravagant, wasteful. thoughtless, respecting the morrow, he would not have told his disciples to gather up the fragments that remained after the feeding of the multitudes; but he did illustrate in that very incident the propriety of taking thought for the next meal, for the next day. But it was not an anxious thought that he commended. The disciples were to use that which had been put into their hands, and not to waste any of it. But if their supply were exhausted through no fault of theirs, and if they had no means of replenishing it, they should trust the Lord so implicitly as to shut out anxiety, though not to remit their energy. This same thought is illustrated in the case of Joseph in Egypt, where, under divine direction, he laid up treasures of wheat during seven plentiful years, and thus made provision for the following seven years of famine.

Neither does the second text imply carelessness in respect to the daily affairs of life—the interests of the present life, proper provision for our families, etc. What, then, does it signify? It means that nothing of an earthly kind should become our *treasure*—that we should esteem above all others the heavenly treasure. Upon it our hearts should be centered, and upon it we should continually feast our minds; thus rich, weshould have the spiritual rest by faith, trusting the divine promises. The world knows none of these exceeding great and precious things which the New Creatures have by faith. And, as the hymn expresses it,

"Each heart will seek and love its own;
My goal is Christ, and Christ alone."

In choosing Christ we are choosing not only the glory, honor and immortality promised to those who are his, but we are choosing also the sufferings of this present time, the special trials and testings and experiences promised to those who walk in his footsteps, as a necessary education and preparation for the glories to come. Moreover, all who are thus seeking Christ, all who have thus made full consecration of themselves to the Lord, have nothing of an earthly kind that they should call their own. When they were of the earth, earthy, they counted their earthly interests as personal possessions; but when they became the Lord's they gave themselves, with all that they possessed, to him. Houses, lands, children, husband, wife, brothers, sisters—all were devoted, consecrated to the Lord. None of these, therefore, can now be the treasures of the New Creation.

This does not mean that a man may not love his wife, or the wife her husband,—greatly appreciating each other. It does not mean that they may not love their children and highly appreciate their qualities of heart and mind. It does not mean that they may not still love and appreciate the beauties of Nature. It does not mean that they may not possess a house or own an animal. But it does mean that none of these earthly possessions can any longer be their *treasures*, or in any sense of the word stand in competition with the Lord, whom they have accepted as "the chiefest amongst ten thousand and the one altogether lovely."

Money is not to be loved, reverenced, worshiped: we are not to be its slaves or servants. We have given our allegiance as sons and as servants to the Almighty Creator, and money is one of his servants and tools, and should thus be regarded by us who are stewards of so much of it as, in divine providence, may come under our control.

But do we not remember the Lord's words to the young man, who came to him saying, "What lack I yet?" and to whom Jesus replied, "If thou wouldst be perfect, go sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up thy cross and follow me;—and he went away sorrowful, for he had great possessions." (Matt. 19: 16-22.) Does not this teach us the necessity for all the Lord's people becoming poor? Yes, we answer: "How hardly shall they that have riches enter into the Kingdom of God! It is easier for a camel to go through a needle's eye* than for a rich man to enter into the Kingdom of heaven." (Matt. 19: 24.) The rich have temptations in the good things of this present life, which tend to attract their hearts and become their idols and their treasures. They are therefore less favorably situated in this respect than the poor, who have little of this world's goods to set their hearts upon, and who are the more inclined to hear with joy the good tidings of divine grace, the great riches which the Lord has in reservation for his faithful. It would be a mistake, however, to suppose that none could possess this world's goods without abusing them, worshiping them, idolizing them, considering them their treasures. It would be an equal mistake to suppose that those who lack earthly riches cannot worship them and make treasures of them. Who has not known or heard of poor people who evidently worshiped wealth, craved it, struggled continually for it, and were ever discontented because unable to lay hands upon that which their hearts grasped as a treasure?

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*The large cities of the East in olden times had great gates which were closed at sundown, and not permitted to be

All who come to the Lord, whether rich or poor in respect to this world's goods, must come with the understanding of a full consecration—a full sacrifice of their hearts, their wills, and all that they possess—else they will not be accepted. The poor man who comes to the Lord must give up the idols of his *imagination* and *ambition*, his covetousness for earthly wealth which he has not yet attained. The rich man coming to the Lord must come, likewise, with a full surrender of his will, giving up his plans and schemes of an earthly kind, to which he was previously devoting the best of life's energies: he must sacrifice, not only what he possesses, but all for which he hoped, at which he aimed and which

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opened until morning, lest an enemy should take advantage and make an attack. But they had small gates which were guarded, and through which a man might enter and might even bring in his camel, by taking off the load and permitting the animal to crawl in on its knees. These small gates were called "needles' eyes." Thus a rich man may gain access to the Kingdom, but not encumbered with earthly riches or treasures. These must be laid off.

he was ambitious to secure—all must be laid upon the Lord's altar or he cannot be his disciple.

The rich young man might have understood our Lord's words better had he been in the right attitude of mind: for we believe that the Lord would have explained matters to him further. If he had said, Lord, I accept the conditions; I surrender my all to you, as God's representative. How shall I proceed to carry out your instructions? Shall I sell my flocks and herds and lands and houses, and take the gross sum thus received, and call together the poor, and toss the money into the air, and let them scramble for it, or how should I proceed? Please give me further instructions.

We can fancy the Lord saying to him, You have now reached the point to which I desired you to come, and I will explain my injunction more particularly. You have now consecrated your *all* to God, making it subject to his will,—to be used according to your understanding of what his will is, and you are asking me respecting his will. I will tell you: his will is that you should yourself become his steward, not merely to keep the property, but his steward in spending it, in using it as well, as wisely, as you know how. And I suggest that you begin by taking the money which you have in bank and using it. You may, if you choose, begin here, with my apostles and followers. See what good you can do to them. As you use up that money, sell a house or a flock of sheep or a drove of cattle, and thus proceed to use the means which God has placed in your control—becoming his steward, expecting that having made a consecration of all to him, he will ultimately call for an account. Then if you shall be able to show that you have used that which you consecrated to him as wisely and as thoroughly as you knew how, you may expect to hear the blessed words, "Well done, good and faithful servant; enter thou into the joys of thy Lord."

A consecration of our all to the Lord does not mean that all of our possessions should be used exclusively in religious work. As the Lord's stewards we are to seek continually to know what would please him, obtaining our instructions from his Word. There we are taught to glorify him; and in seeking to glorify him we are to endeavor to use, not only our voices and pens, but all of our talents, including our money or property talent. Since we are the Lord's, all obligations resting against us are obligations resting against the time and property which we have consecrated. For instance, to have a wife means to have an obligation to her of reasonable, proper attention and maintenance; and similarly children are mortgages upon whatever we possess of property or time or talent.

It is God's will that we should recognize these mortgages, and that we should day by day meet their requirements in a reasonable manner;—not forgetting that we are expected not to be wasteful of the Lord's means, but to seek to turn as much as possible of it into such channels as would be specially useful in the promotion of religious truth—the spread of the good tidings of great joy—as representing our highest conception of good things for the growing creation. The point we make is that the care of the wife and children, or aged parents or others properly dependent upon us, is recognized of the Lord as a proper use of a portion of what we have consecrated to him. But we are not to permit extravagance or wastefulness in these directions to interfere with the use of our means more directly in what is to us the chief work of life—the proclamation of the Gospel, the good tidings of the Kingdom.

Not only are we not to rob our families of things needful for their proper care, but the Scriptures instruct us that it is a part of our duty to make provision for them, looking down to some extent to the future. Hark to the message through the wise man, "Go to the ant, thou sluggard; consider her ways and be wise." (Prov. 6:6.) We find the ant laying up a good supply of nourishment for its prospective young; and so the Apostle tells us, parents ought to lay up for their children. (2 Cor. 12:14.) According to the natural disposition and tendency of our selfish, fallen natures, probably fewer have need for admonition along this line than have need of advice against going to an extreme in the contrary direction. The thought of the Scriptures on the subject is expressed again in the Apostle's words, "Provide things honest in the sight of all men;" and again, "He that provideth not for his own . . . hath denied the faith and is worse than an unbeliever."—Rom. 12: 17; 1 Tim. 5: 8.

The thought would appear to be that every parent owes it to his child to give him more of a start in life than merely the imperfect dying little body born into the world. Having brought children into the world, it becomes the duty of parents to see to their reasonable and proper establishment in it. This includes not only the dispensing of food and raiment during childhood and youth, but also the provision of intellectual and moral instructions to which we have already referred; and all this means laying up, laying aside from personal consumption, in the interest of the children. Seeing the uncertainties of life, it would not be an unreasonable application of the Scriptural injunction for the parent to have something laid up for the necessities of his family in the event of his death before they had reached maturity. It is not our thought that the Apostle meant that parents should seek to lay up fortunes for their children to quarrel over and to be injured by. The child fairly well born and who receives a reasonable education and guidance to maturity, is well off, has a rich legacy in himself; and the parent who has made such provision for his children has every reason to feel that he has been ruled in the matter by the sound mind, the holy Spirit, the right disposition, approved by the Lord, even though he leave no property to his family, or not more than a shelter or home. Such a man has discharged his stewardship and such children will be sure in the end to appreciate his faithfulness.

ORGANIZATIONS FOR MUTUAL BENEFIT, ETC.

We are living in a day of organization, and it must be admitted that some of these have been and are truly wise and beneficial arrangements. Insurance companies of every kind are, of course, on a commercial footing, not, strictly speaking, philanthropic. They are endeavors on the part of humanity to bridge over the uncertainties and difficulties of the present life—to make provision ahead for death and its calamitous results in the affairs of dependent ones. We need not go into descriptions or details respecting the various kinds of insurance, but may say at once that it is purely a matter of business judgment, and not a religious question, whether or not the Lord's people shall avail themselves of insurance opportunities.

We have known circumstances in which we consider that the father of a family did wisely in keeping an insurance policy for the benefit of his wife and children. Especially is this a wise course where the wife is not in sympathy with Present Truth and the husband's views respecting the near future, and when she desires insurance as a protection and as a rest and relief to her mind. If the husband's judgment in any considerable degree coincides with that of his wife, we think he would do well to maintain such insurance. We are not advocating insurance, and as for the writer, he carries none. We are merely pointing out that nothing in the Scriptures is designed to govern or regulate the conduct of New Creatures in this respect, and that each must use his own judgment in harmony with his own peculiar conditions in deciding the matter.

According to our expectations the stress of the great time of trouble will be on us soon, somewhere between 1910 and 1912—culminating with the end of the "Times of the Gentiles," October, 1914.*

The beginning of the severity of the trouble is not distinctly marked in the Scriptures, and is rather conjectural. We infer that so great a trouble, so world-wide a catastrophe, could scarcely be accomplished in less than three years, and that if it lasted much more than three years "no flesh would be saved." In harmony with these anticipations we expect that when the financial storm shall sweep over Christendom, business and banks and insurance and property values will all go down together;

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*Vol. II., pp. 76–78.

that this, indeed, will constitute a serious feature of the trouble, carrying dismay and chagrin to hearts which have nothing else to rest upon,—no heavenly treasures.

It is very reasonable to assume that what are called the fraternal insurance societies will fall before the regular companies, because the former are without capital, and depend upon assessments; and because these assessments will become the more onerous as the membership of the societies not only ceases to increase, but, under pressing conditions, will dwindle. The failure of these various associations will, undoubtedly, dash the hopes of many, and make them reckless respecting all earthly prospects. Each, therefore, must decide for himself his wisest course as a steward of whatever property or income he may have; but none of the New Creation, controlled and guided by faith in the Lord, will feel such a trepidation in respect to the future as would bring fear to their hearts; nor will this class place such confidence in any human agency, protection or assistance as would make them feel dependent upon it as their treasure, and heart-broken in the event of its failure.

This brings before us the whole question of orders, societies, etc., and what privileges the New Creation has in connection with such organizations. Is it right for them to be members of these societies? We answer that while Church associations are purely religious, and labor and beneficial organizations in general are purely secular, there are still other orders which combine the religious and the secular features. As we understand the matter, for instance, the Free Masons, Odd Fellows, Knights of Pythias, etc., perform certain rites and ceremonies of a religious kind. Let it be understood that we are not waging any warfare upon those who hold membership in these various orders, even as we are not waging warfare against the various sectarian religious systems. We place upon one level all of those which have any religious ceremonies, teachings, etc., and consider them all as parts of Babylon, some quarters or wards of which are cleaner, and others less clean, but all, nevertheless, full of confusion, error—contrary to the divine intention, as displayed in the organization of the primitive Church and the instructions, by word and example, given to it by the inspired Founder, and his twelve apostles.

We admonish the New Creation to have nothing whatever to do with any of these semi-religious societies, clubs, orders, churches; but to "Come out from amongst them, and be ye separate, and touch not the unclean thing." (2 Cor. 6: 17.) Their things, their worship, their teachings, their doctrines, are unclean to us, though they may not be unclean to themselves. The eyes of our understanding have been opened, and now to us all things appear in a new light, so that things which we once loved now we hate, and things which we once hated now we love.

But as concerns other orders and societies, which contain nothing of a religious character, worship, teaching, doctrine, practice, but are merely mutual-benefit insurance societies, and which attach signs and passwords merely as a diversion; or as respects other societies of working men, trades unions for mutual benefit and protection against injustice and for the maintenance of reasonable wages;—we have nothing to say against these. They all claim to be organized along lines of justice, such as we could approve. They all claim to have no intention of violating the laws, human or divine. We see, therefore, no valid objection that could be raised against these, if for any reason the New Creature found it to be either necessary or expedient to become associated with them. Our own choice and our advice to others, so far as it will practicably apply to their cases, would be to stand *free* from all human organizations, united only to the Lord and to those who have his Spirit; but we well know the stress under which labor organizations came into being, and that if it were not for their existence in all probability the wages of the working men would be lower than they are, and their general conditions worse.

Yet, while we feel a general sympathy with the object of these associations, we cannot indorse all the methods sometimes pursued, for all must admit that they frequently use the power of organization in a tyrannical manner. We must sympathize with their general purpose, viz.: a resistance to the pressure sure to attend the accumulation of wealth, and the general tendencies under such circumstances, in the hands of the selfish, to crowd the poor to the point of resistance. Our advice to the brethren living in communities where labor organizations are in power, and upholding wages, would be that they voluntarily contribute to the expenses of the organization the same amount they would if they were members, and with the same regularity, and that in general they obey the commands of the order, unless they be contrary to their consciences; but that if possible they avoid membership, explaining their position to some extent at the time of proffering their share in the assessments. This would make manifest to all that the desire to be free from membership was not a selfish desire to shirk a responsibility for the expenses incidental to the preservation of the favorable conditions under which labor operates.

If, however, nothing short of regular membership will be accepted, we know of no command of the Scriptures or other reason why they should abstain from membership,—especially if membership be made a condition upon which their daily bread would depend. Let them join under such circumstances, and pay their dues regularly, but avoid attendance at meetings unless at such times as they have reason to believe they could give a word in season that might be helpful in the proper direction of the interests of the order, in harmony with peace and righteousness. In the event of a strike, let them obey the order to withdraw, yet take no part whatever in anything that would be riotous or contrary to the rights and liberties of others; and let this be thoroughly known to the officers of the society, so that they would not think of requiring such service.

CONSCIENTIOUS MEDDLING.

"Busybodying in other men's matters" is severely reproved by the Apostle, as wholly inconsistent with the new minds of the New Creation. (1 Tim. 5: 13; 1 Pet. 4: 15.) A busybody is one who busies himself in the affairs of others, with which he has properly nothing whatever to do. Even the "children of this world" are wise enough in their generation to discern that in the brief span of present life a person of reasonably sound mind has quite sufficient to occupy him in attending to his own business properly; and that if he should give sufficient attention to the business of others to be thoroughly competent to advise them and meddle in their concerns he would surely be neglecting to some extent his own affairs. Much more should the New Creatures, begotten of the Lord to the spirit of a sound mind, realize this truth, and additionally realize that they have still less time than the world for meddling in the affairs of others, their time being not their own, because of their full consecration of time, talent, influence, all, to the Lord and *his* service.

Such, even if lacking a naturally sound mind on this subject, will be constrained in the right direction by the injunctions of the Scriptures, and by the realization that the time is short for the fulfilment of their covenanted sacrifice. They should also realize that the Golden Rule, the law of the New Creation, prohibits everything akin to busybodying. Assuredly they would not appreciate having others meddle in their business, and should be equally careful to do to others as they would be done by. The Apostle realized, nevertheless, that the reverse of this is the general worldly spirit, and, hence, admonishes the saints to study, to practice, to learn, along this line. His words are, "Study to be quiet, and to do your own business."—1 Thess. 4: 11.

This natural disposition to be careful about the affairs of others, and to lend a hand in correcting them, and in picking motes out of a brother's eye, to the neglect of the beam in one's own eye, as the Lord illustrated the matter (Matt. 7: 3-5), sometimes attacks the New

Creature in a peculiar form. He fancies that it is his "*duty*" to advise, to pick, to investigate, to chide, to reprove. As he turns the matter over in his mind he convinces himself that not to do so would be sin; and thus he becomes what we might designate a conscientious busybody, or meddler—one whose meddlesomeness is made doubly strong and aggressive by a misinformed and misdirected conscience. These, often sincere and good people, veritable New Creatures, are hindered by this flaw in all that they attempt to do in the Lord's service. Each should take himself in hand, and learn to apply the rules of justice and love already pointed out. He should educate his conscience to discriminate between brotherly duty and busybodying; and so far as our observation goes the majority of the Lord's people, as well as of the world, would find themselves doing a great deal less chiding, rebuking, fault-finding and picking, after coming to appreciate the rules of justice and of love, as combined in the Golden Rule and applied to the affairs of life and their intercourse with others.

It is safe to inquire respecting any matter suggesting itself along these lines,—Is it any of my business? In our intercourse with the world we will generally find upon careful examination that it is not our business to chide or reprove or rebuke them. We have been called of the Lord, and have turned aside from the course of the world to follow in the narrow path; *that* is our business. We should desire the world to let us alone, that we may follow the Lord; and correspondingly, we should let the world's concerns alone, addressing ourselves and our Gospel message to him that "hath an ear to hear." The world, not having been called of the Lord, and not having come into the "narrow way," has a right to choose respecting its own way, and has a right to expect that we will not interfere, as we do not wish to be interfered with. This will not hinder the fact that our light will be shining, and thus we will indirectly be exercising a continued influence upon the world, even though we do not reprove or otherwise meddle in the affairs of others

Where the matter is one of business, in which we are financially concerned, it, of course, will not be meddling with other people's business, but minding our own business, to give proper attention to such a matter. Neither is it meddling for the parent to have a knowledge and direction in respect to all the transpiring interests of the family and home. Yet even here the personal rights of each member of the family should be considered and conserved. The husband and father of the family, being recognized as its head and chief in authority, should use that authority in loving moderation and wise consideration. The individuality of the wife, her tastes and preferences, should have his consideration, and as his representative she should be qualified with full power and authority in her own special domain as his helpmate and home-keeper; and in his absence she should represent his authority fully in respect to all the affairs of the family. The children also, according to age, should be given a reasonable degree of privacy and individuality in their affairs, the parent merely exercising his authority and supervision in such connections as would minister to the order and comfort of the home, and to the proper development of its members in matters mental, moral and physical. Children should be early taught not to pick at each other, nor to meddle with each other's belongings, but to respect each other's rights and to do kindly and generously each to the other according to the Golden Rule.

Nowhere is this admonition against busybodying more important to be remembered than in the Church. Brethren should speedily learn, from the Word as well as from precept and example of the elders, that it is not the divine intention that they should meddle in each other's business nor discuss each other; but that here, as elsewhere, the divine rule applies, "Speak evil of no man." Busybodying—thinking and talking about the private affairs of others, with which we have no direct concern—leads to evil speaking and back-biting, and engenders anger, malice, hatred, strife, and various works of the flesh and of the devil, as the Apostle points out. (Col. 3:5-10.) Thus it often is that little seeds of slander are planted and that great roots of bitterness develop, whereby many are defiled. All who have the new mind surely recognize the banefulness of this evil, and all of them should be models in their homes and neighborhoods. The worldly mind can realize that murder and robbery are wrong, but it requires a higher conception of justice to appreciate the spirit of the divine Law—that slander is an assassination of character, and that stealing a neighbor's good name under any pretext is robbery. The worldly-minded grasp this matter to some extent, and their sentiments are represented in the poet's words: "He who steals my purse steals trash; . . . but he who filches my good name steals that which not enriches him, but leaves me poor indeed."

"BLESSING GOD AND CURSING MEN."

No wonder the Apostle James terms the tongue an unruly member, full of deadly poison! No wonder he declares that it is the most difficult member of our bodies to govern! No wonder he says that it sets on fire the course of nature! (James, Chap. iii.) Who has not had experience along these lines? Who does not know that at least one-half the difficulties of life are traceable to unruly tongues; that hasty and impetuous words have involved wars costing millions of money and hundreds of thousands of lives; that they are also at the foundation of one-half the law-suits, and more than one-half of the domestic troubles which have affected our race for the past six thousand years! The Apostle declares respecting the tongue, "Therewith bless [praise] we God, and therewith curse [injure, defame, blight] we men, made in the image of God. My brethren, these things ought not so to be." (Verse 9.) The Christian who merely has attained to the standard of not stealing from his neighbor, or not murdering him but who commits depredations upon that neighbor with his tongue—wounding or slaying or stealing his reputation, his good name—is a Christian who has made very little progress in the right way, and who is still far from the Kingdom of heaven condition.

All know how difficult a matter it is to control the tongue, even after we realize its vicious disposition in our fallen nature. We, therefore, call attention to the only proper method of restraining or curbing the tongue, viz., through the heart. The inspired Word declares that "Out of the abundance of the heart the mouth speaketh." This being true, it implies that when we have a great deal of difficulty with our tongues, there is a great deal that is not altogether right about our hearts; and that in proportion as we get our hearts right we will have the less difficulty in controlling our tongues. The lips which continually speak scornfully of others indicate a proud, haughty, domineering, self-conscious condition of the heart. The lips which continually speak evil of others, either directly or by insinuation, indicate that the heart back of the lips is not pure, not filled with the Lord's spirit of love,—for "Love worketh no ill to his neighbor," not even in thought. It "thinketh no evil." It would not permit itself to surmise evil respecting him. It will give him the benefit of every doubt, and rather surmise the favorable than the unfavorable.

Self-love is usually strong enough in all mankind to hinder the tongue from speaking anything to its own injury; and proper love, unselfish, that would love the neighbor as himself, would be as loth to speak to the detriment of one's neighbor or brother, or even to cast a reflection against his conduct, as it would be unwilling to take such a course against itself. We see then, from whatever direction we look at the subject, that the matter of prime importance with the New Creation is the attainment of perfect love in our hearts. This toward God would stimulate us to the more zeal and energy and self-sacrifice in coöperating in the divine service, the service of the Truth; and toward men it would stimulate us not only to act justly and lovingly, but to think and speak graciously of all so far as possible. This is the holy Spirit, for which our Redeemer taught us that we should pray, and respecting which he declared that our heavenly Father is more willing to give it to us than are earthly parents to give earthly good gifts to their children; and sincerity in praying for this spirit of holiness, spirit of love, implies earnest desire and striving that in thought and word and deed love may be shed abroad through all the avenues of our being. So shall we be the children of our Father which is in heaven, and be accounted worthy of his love and of all the precious things he has promised and has in reservation for those who love him.

SOCIAL OBLIGATIONS.

The New Creation, so long as identified with these mortal bodies, has through them a social contact with natural men, and certain social responsibilities. The new mind naturally craves fellowship with other new minds, and in proportion as development is made in graces of the Truth it finds itself more and more out of touch with worldly associations, aims, ambitions, literature and topics of conversation. With many the question arises, To what extent should the New Creatures who have reckoned themselves dead to earthly matters, interests, etc., still keep up association with their friends according to the flesh—the unconsecrated. This is a matter which deserves the serious and careful attention of each individual; no two are circumstanced exactly alike, and no advice that could be given would fit all cases.

The Apostle advises that we do not company with evil-doers, with those whose practices we recognize as being impure; that we have our companionship in harmony with the new mind. Such a course unquestionably will be to our advantage, because, first, such companionship will not continually encourage our fallen appetites, and natural, degraded tendencies; and, secondly, because it will be the more helpful in our endeavors to follow the Apostle's injunction and to think about and talk about and practise "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report."—Phil. 4: 8.

However, we should of course feel an interest in those related to us by ties of blood more than in mankind in general. So, then, if the Spirit of the Lord leads and prompts us to be gracious and kind toward humanity in general, it would imply that our sentiments toward our relatives should be specially considered, and be, to the extent of our opportunities, helpful. Nevertheless, it would not be wise, according to our judgment, nor would it be in harmony with the instructions of the Scriptures, nor in accord with the examples which they set before us of our Lord's conduct and the conduct of the apostles, for us to extend a very special fellowship to our earthly relatives; or to receive them or treat them better than, or even as well as, we would treat the household of faith. We here bar such close relationships as would have a demand upon us in accord with the Apostle's words, "He that provideth not for *his own*, . . . hath denied the faith." (1. Tim. 5: 8.) In general we are to apply the Apostle's words, "Do good unto all men as we have opportunity, especially to the household of faith." Next to the household of faith should come our more distant relatives.

It evidently was the intention of our Lord to draw together his followers as a new family, as a new household, the "household of faith." Hence, we find the repeated injunction and encouragement for mutual fellowship, mutual helpfulness, and regular association; with the promise that where two or three meet in the Lord's name he would be specially present with them, to grant a blessing; and that his people should not forget the assembling of themselves together. Our Lord's course was in full accord with this giving of special attention to the household of faith, for we find that in celebrating the last Passover Supper, which was to be kept by each family apart (Ex. 12: 1–21), the Lord met with his twelve apostles as a separate family—separate from all of their connections and his. We find the sam thought in his words when informed that his mother and brethren were outside, desirous of speaking to him. He answered and said, "Who is my mother, and who are my brethren? Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother."—Matt. 12: 47–50.

Following this divine example, therefore, we are to expect to find our affections and interests more particularly drawn toward the fellow-members of "the body of Christ," associates in the New Creation. This, however, must not be understood as nullifying in any measure the strictest proprieties between the sexes in the New Creation; nor does it imply that the unbelieving husband or wife is to be neglected that time and fellowship may be given to those of the new mind. On the contrary, the obligation of each is toward the mate—to see to it that no proper comfort, privilege or company is withheld. This, however, would not imply a submission to tyranny, such as would make no reasonable provision for the following of the divine command, "Forget not the assembling of yourselves together, . . . and so much the more as ye see the day drawing on."—Heb. 10: 25.

"HONOR ALL MEN."

"As free, and not using your freedom for a cloak of wickedness, but as bondservants of God. Honor all men. Love the brotherhood. Fear God. Honor the King." "Render, therefore, to all their dues; tribute to whom tribute is due; custom to whom custom; fear [reverence] to whom fear; honor to whom honor; owe no man anything but love."—1 Pet. 2: 16, 17; Rom. 13:7,8.

The New Creature, freed from the rivalries and ambitions of the will of the flesh, and inspired by the generous and gracious impulses of the holy Spirit, has no occasion for pride or covetous rivalry which would hinder the proper appreciation of good qualities of heart or mind in others. He should be glad to recognize and acknowledge fully and freely the earthly rights and claims of others—his own rights and claims of an earthly kind having been renounced in favor of the spiritual, the heavenly. Such would naturally be the most sincere in their recognition of the great of this world, and most obedient to the laws and the requirements of law, except where these would be found in conflict with the heavenly demands and commands. Few if any earthly rulers in our day will find fault with the recognition of a supreme Creator and a supreme allegiance to his commands. Hence, the New Creation should be found amongst the most law-abiding of the present time—not agitators, not quarrelsome, not fault-finders. True, they see, even more clearly than do others, grounds for fault-finding—they see imperfections in all of the present arrangements, based upon the law of selfishness. But they see, also, through the eyes of their understanding, enlightened by the divine Word, that human agitation and revolution is quite powerless to bring about the needed change; that ten times the best that humanity could be esteemed capable of accomplishing would still be far from the perfection which the Lord points out to us, and encourages us to believe he will bring to pass in due time, under the ministration of his Kingdom—that condition in which God's will shall be done on earth as it is done in heaven.

Realizing the impotence of the human effort, the New Creature has a spirit of soundness of mind in respect to present conditions which others, who see less than he does, do not possess. He can see that even the worst form of human government, even the most arbitrary misuse of power and authority in the preservation of law and order, is better far than lawlessness and anarchy would be. He has learned, too, that the great Jehovah is interested in these matters, and that his time and way are the only wise and adequate ones for bringing to pass the desired results. The New Creature, therefore, is patient, cheerful, hopeful. As the Apostle James expresses it, "Be patient, brethren. . . . The coming of the Lord draweth nigh."—James 5:7,8. His Kingdom will soon bring righteousness and blessing to the whole world of mankind.

The New Creature hears also the Lord's message, "Fret not thyself because of evil-doers"—in due time they shall be cut off. (Psa. 37: 1, 2.) Hence, while others may consider it important to discuss the various features of politics, good government, finance, etc., he realizes, on the contrary, that God has foreseen the present situation, and that the decision already has been made against present selfish institutions: "MENE, MENE, TEKEL, UPHARSIN—Thou art weighed in the balances and found wanting." (Dan. 5: 25-28.) He perceives that God's judgment in the matter, as expressed in the Scriptures, is correct and unalterable; and he waits patiently for the Lord to bring about the transformation of matters according to his divine will and gracious promises. Even though he perceives that this will mean great trouble upon the world, the New Creature rests himself in the divine promises, and "leaves in Christ's hand the keys of to-morrow." He realizes that his words or thoughts or deeds could not change the ultimate result, and his heart rests by faith in the wisdom and power of God. Speaking of the New Creation in connection with the troublous time impending, the Prophet has aptly said, "She [Zion] shall not be moved" —her confidence and trust and faith are well established, not in ignorance and credulity, but in the living and abiding Word of God.—Psa. 46: 5.

Nor does it seem to the New Creation to be either necessary or prudent to endeavor to alarm the world respecting coming distress. He remembers, first of all, that the Lord has specifically declared, "None of the wicked shall understand." (Dan. 12: 10.) He remembers, too, that the poor, groaning creation has quite sufficient to bear in its daily allotments, without anticipating the coming troubles, which it could not avert; and that "Sufficient unto the day is the evil thereof." While, therefore, they will not shun "to declare the whole counsel of God" to those who give any evidence of having ears to hear, they will wisely and properly avoid wasting energies and arousing the anger of those who have no appreciation of the Lord and of his Word. They will not cast their pearls before swine, but the wisdom which cometh from above will be in them,—

first pure, then peaceable, easy of entreatment, full of mercy and good fruits.—James 3: 17.

Honoring men, respecting them according to their character or office, and obeying the laws, does not necessarily mean a participation with the world in the functions of government. A law has been proposed that would compel all men to vote. Whenever that law shall be passed, the New Creatures, becoming subject to it, should render obedience, and that without murmur. And in exercising this requirement they should use their best judgment and vote for those whom they consider to be the best nominees. Meantime, however, while there is no such demand made upon them, our advice would be that they maintain a strict neutrality in respect to politics, and avoid voting altogether. Our reasons are these:

(1) We could not hope to find on any electoral ticket persons thoroughly competent for office, according to our standards of judgment.

(2) We could not hope that our votes would have any appreciable influence upon the results of the election anyway.

(3) Those of the New Creation who engage in politics and its various arguments find not only their time consumed thereby, but also their energies and their means,—all of which are consecrated to the Lord, to heavenly things, to promulgating the good tidings of great joy. And not only so, but their minds will necessarily be occupied with these political interests to such a degree as to hinder considerably their private meditations on the better things—their communion and fellowship with the Lord in spirit.

(4) Those who vote for a man or a party become more or less obligated to support the results of the election, if necessary with gun and sword. And while it is true that every citizen may, under the laws, be called upon to defend with sword and gun the laws and institutions under which he lives, nevertheless, in taking an active part in the elections, one assumes more particularly a moral obligation and responsibility for

the results and general course of the government which he has thus assisted in making. Our preferable position, therefore—the position most honorable to the Lord, toward society and toward ourselves—would be that which the Scriptures indicate, the position of aliens. (Psa. 39:12; 1 Pet. 2:11.) Aliens must be obedient to the laws; so must we. Aliens must pay taxes according to the laws; so must we. Aliens may look for protection under the laws; so may we. But aliens would not feel compelled to fight against their own King, the allegiance which they recognize primarily; and we would prefer to be in the same position, so far as possible, for are not we "translated out of the kingdom of this world into the Kingdom of God's dear Son,"—in its embryotic condition?—Col. 1:13.

Are not we subjects of the great King? And are not all the kingdoms of this world more or less identified with "the prince of this world," and his law of selfishness? Are not we, therefore, strangers and pilgrims here, and to some extent aliens and foreigners? It is eminently proper that we should love and appreciate every good law and all the servants of earthly laws, and rejoice that quite the majority of the New Creation live under the highest forms of civil government to be found in the world to-day, and appreciate this as a divine favor and blessing. Hence, we neither traduce our native country, its rulers, or its laws; but this does not mean that we must fight for these with carnal weapons, nor that we must increase our responsibilities by voting for them.

True, government may not always exempt those opposed to war from participating in it, although a very gracious provision of this kind has in the past been made for some who, like ourselves, believe war to be unrighteous; viz., the Friends or Quakers, exempted from military duty under specially generous laws. We may be required to do military service whether we vote or not, however; and if required we would be obliged to obey the powers that be, and should consider that the Lord's providence had permitted the conscription and that he was able to overrule it to the good of ourselves or others. In such event we would consider it not amiss to make a partial explanation to the proper officers, and to request a transference to the medical or hospital department, where our services could be used with the full consent of our consciences;—but even if compelled to serve in the ranks and to fire our guns we need not feel compelled to shoot a fellow-creature.

THE NEW CREATURE AND MORAL REFORMS.

Every member of the New Creation must of necessity sympathize with morality, righteousness, purity, goodness of every kind. He will desire to be pure not only in heart, but as this progresses it will surely lead him to be cleanly in his person and habits, and this will include, not only the outward dress but also his mouth. Yet such will not here make the mistake which the world makes, of considering what he puts into his mouth more defiling than the words which come out of it. Purity of heart will lead to purity and truth on his lips, and in turn to carefulness respecting what he shall eat, what he shall drink, and wherewithal he shall be clothed;—to the intent that he may glorify God in his body and spirit, which are the Lord's. It is not for us to put upon others fetters and bondages not found in the Word of God. Each member of the New Creation is to realize as fully as possible that his consecration vow touches his every act of life. If, therefore, he is disposed to gluttony or drunkenness or filthy habits of any kind, it is for him to consider carefully and prayerfully if in all things he is glorifying the Lord and using his influence to the largest extent possible before his fellowmen. We venture the suggestion that very few of the New Creation will consider that they glorify God in either eating or drinking what would in any degree interfere with the best exercise of their mental, moral and spiritual functions. Surely the majority will realize that at very best our powers and talents and faculties are sadly weakened through the fall, and need strengthening instead of undermining.

WEARING OF COSTLY APPAREL.

We might argue with considerable force that nothing is too good for a true, faithful, noble child of God, who has consecrated life and all to the divine service. We might reason also that without doubt the angels of heaven and all of the heavenly arrangements are splendid and glorious in their appearance, and, hence, that splendor represents the divine mind and will respecting God's people. Viewing the matter from this standpoint, we might at first be inclined to say that the members of the New Creation might properly adorn their mortal bodies with gold and jewels and costly array most lavishly; but before so deciding let us look at the other side of the question—at the reasons why the New Creatures should *not* adorn their mortal bodies lavishly, extravagantly:

(1) Extravagant personal adornment naturally leads to more or less of pride; and we all know that a love of display, a love of appearing well before others, is a peculiar temptation to our fallen flesh, and very unfavorable to the cultivation of the spirit of meekness and humility. Hence, anything that would minister to pride and hinder the development of humility would be contrary to the interests of the New Creation.

(2) The vast majority of the human family are hindered from any luxurious outward adornment by poverty, and so long as controlled by the natural mind they are sure to look enviously upon the rich, and especially upon those making ostentatious display of wealth. The spirit of love, therefore, would prompt the New Creation to consider the conditions and sentiments of others,—not to provoke them to covetousness, envy, etc., nor to make their lives and lots seem bitter in comparison.

(3) Every member of the New Creation has made a consecration of his all to the Lord and to his service, and to use whatever may come to him in the way of this world's goods as not abusing it, but in accordance with the pattern of him who has become our Redeemer and Leader and Lord. The pattern set is that of *sacrifice*—

not only of influence and time, but also of means, wealth, etc. "He who was rich, for our sakes became poor." Every member of the New Creation, therefore, in proportion as he appreciates his covenant and seeks to live up to its conditions, can find better use for the money intrusted to his stewardship than in extravagant adornment, which might not only injure himself but provoke others injuriously. He will want to makeevery dollar useful so far as possible in the Lord's service.

We do well here, perhaps, to call attention to the fact that the consecration which would not permit us to expend money for jewelry, or gorgeous or extravagant apparel, would not, as a rule, be any more faithfully used as stewards if investing it in stocks, bonds, real estate, etc., instead of wearing it upon our persons or lavishing it upon our homes. Money is valuable for the use to which we can put it, and each member of the New Creation possessing wealth should consider carefully the responsibilities of the stewardship, and be prompt to use it according to his judgment of the divine will. He should remember that all the tendencies of the fallen nature are toward selfishness, and that therefore the new mind must battle with this disposition in the flesh and must overcome it, if he would win the prize.

If a worldly man of high principles, who declares that he is not a Christian, but that if he has any religion at all he is a Buddhist, sets forth the maxim that it is "a disgrace for any man to die rich," how much more should the members of the New Creation so feel;—that it would be a shame for them, having made consecration of their all to the Lord, if they wasted consecrated money extravagantly upon their own persons, or hoarded it when they see so many opportunities in life for using this talent advantageously! The whole creation is groaning, is travailing in pain, as the Apostle declares; and, as the Master explained, the poor we have always with us. Undoubtedly, all who have good impulses will find numerous opportunities for benevolences, benefactions in a worldly way and in temporal matters. How much more may the New Creation realize opportunities for wise use of their stewardship, and moderation in respect to their personal affairs, that they may use the opportunities which they see everywhere about them of dispensing the spiritual bounties which the Lord has so freely bestowed upon them. Peradventure they might be enabled through this channel to carry to others the *robes* of Christ's righteousness, and the *bread* which cometh down from heaven; that through this stewardship they might the more effectively show forth the praises of him who has called us out of darkness into his marvelous light, letting that light shine forth the more clearly. Undoubtedly it is in order to give his people the opportunity of serving in this matter, and showing their devotion and faithfulness as stewards, that the Lord leaves his cause in such condition as to appeal continually to his consecrated ones to deny themselves and take up their cross and follow him whom God hath sent forth to be our exemplars.

We are not in this urging that any should beggar themselves and make themselves dependent upon the charity of others by giving away their all in the Lord's service, leaving not even the seed from which future returns may be expected. Nor are we urging that sacrifices be carried to such an extreme as would cause the Lord's people to appear peculiar, shabby, stingy. To our understanding proper dressing is that which is neat, appropriate to the surroundings and conditions, unobtrusive to the eye and in reasonable accord with the financial means. Surely the New Creation should be ensamples for the world along these lines. They should be particular not to dress nor attempt to dress beyond what their circumstances would permit, not to make a show of wealth which they do not possess, and indeed, so far from dressing and living up to the full measure of one's ability—wages, income, etc.—the Lord's people are to live within their means, not only that they may have a provision ahead for the ordinary necessities of life, but also that they may be prepared to exercise the God-like qualities of benevolence and charity toward others in necessity.

STUDY XV.

THE FOES AND BESETMENTS OF THE NEW CREATION.

'The Old Man."—The World as an Enemy of the New Creation.—The Great Adversary.—He Was a Liar and a Murderer from the Beginning.—Satan's Associates in Evil.—Legions of Demons.—How Satan's First Lie is Perpetuated.—Christian Science and Theosophy.—"We Wrestle not [merely] with Flesh and Blood."—The Ministry of Evil.—Besetments of the Adversary.—"The Prayer of Faith Shall Save the Sick."—"If Satan Cast Out Satan" His Kingdom Wanes.—Love Righteousness.—Hate Iniquity.—Mark 16:9-20.—The Nominal Church as an Adversary to the New Creation.—The Armor of God.

CHIEF amongst the foes of the New Creation is "the old man"—the old will. Let us avoid the mistake so commonly made respecting this subject. Let us not think of the New Creature as having two minds, two wills. "A double-minded man is unstable in all his ways," unsatisfactory to himself and unacceptable to the Lord. The New Creature is not double-minded. He has but the one mind, one spirit, one intention, one will; and that is the new will, the Spirit of Christ, the holy Spirit. Instead of partially accepting the mind of Christ and partially maintaining his own will, he made a full consecration of his old will to the Lord, and that old will was reckoned as dead, and set aside from having control in his affairs. It was thus that he was accepted as a member of the body of Christ,—to have no will of his own, but to permit the will of the Head to control him. It was thus that he became a New Creature in Christ Jesus, and found "old things passed away, all things become new." Those who have not made such a surrender have not become members of the *Ecclesia*, the body of Christ, though they may be members of "the household of faith," from which come all the members of the "body," the "elect."

But although the old will was thus renounced thoroughly and forever, and reckoned dead (by the Lord and by all who view matters from his standpoint), and while the flesh was reckoned dead, too, as respects sin, but alive toward God, quickened by the promises, and brought under the control of the new will—(Rom. 6: 11; 8: 11), nevertheless this death of the flesh and its will, and this resurrection of the flesh as the servant of the new will, to serve the Lord, the Truth, under the Golden Rule, are only *reckoned matters*. The "dead" and "alive" conditions need continually to be maintained by opposition of the *new will* to any life or activity of the *old will* and its influence over the flesh. If the new will becomes indifferent and fails to use the mortal flesh continuously as its servant in higher and spiritual things, the flesh will very shortly reassert itself and have motions and desires of its own, antagonistic to the new mind, opposed to the interests of the New Creature. The latter must, therefore, be constantly on the alert for insurrections, and, as the Apostle expresses it, must keep down, keep dead, the old will, with its affections and its desires—must continually mortify, or put to death, the ambitions and desires of the flesh. The Apostle explains this, saying of himself, "I keep my body under [dead, as respects all control from the old, selfish will of the flesh], lest after having preached to others I myself should become a castaway"—might fail to make my calling and election sure.—1 Cor. 9: 27.

The inspired Word declares that "the [natural] heart is deceitful above all things, and desperately wicked" (Jer. 17: 9)—not the organ called the heart, but that which the heart represents in Scripture, viz., the natural affections. The New Creature gets a new heart, a new will, a new standard of affection, in which God and his righteousness and truth and plan and will are first; and in which all other things occupy a place of honor and love in proportion to their harmony with the Lord and his righteousness. To those possessing this new heart all the members of the New Creation are necessarily first and closest: hence, as the Apostle says, love of the brethren is one of the best tests of relationship to the Lord as New Creatures. But this, as already shown, must not interfere with a just recognition of obligations to others.

The New Creature, the new heart, with its new affections, is continually assailed by its enemies, the old heart, the old affections, the selfish disposition; and the latter, finding that the New Creature is bound by divine command to be considerate and generous toward others, frequently practises deceptions upon the new heart, and says in effect: Now you have reckoned me dead; you have put me out, and I am dead, as respects what I was. I am not the same old heart I was formerly; but you must give me some consideration. You must not treat me too rudely; you must concede that I have made considerable progress, and must not put too heavy a burden upon me; it would not be just. You ought to be selfish to a certain extent. You ought to look out for number one, and for your family; not—merely for their necessities, but much more—and should endeavor to give them wealth and social advantages. You should sacrifice yourself for them.

How deceitful is this old heart! How specious are its false reasonings! How many have proven this to their sorrow! How many have been inveigled and had the new mind captivated by the old! How many have found themselves brought into bondage by the deceitfulness of the old heart! One of the favorite arguments is that the New Creation is commanded, "So far as lieth in you, live peaceably with all men." This general advice of the Apostle it seeks to exalt far above his design, and to make it superior to the divine command (1) that we shall love and serve, honor and obey, the Lord with all our heart and all our mind, soul and strength; and (2) that we shall love our neighbors as ourselves. This does not permit of peace at any price. If the old heart, the old mind, the old will, can get the new one to make a *compromise* of truth or duty for the sake of peace, there will be no end to the demands it will make; and the result will be that the New Creature would soon, in the interest of peace, be violating the very essence of his covenant with the Lord, and be fully submitting himself to the old will, although it desires not to do so,—indeed striving against the old will, but led captive by it through its deceitfulness, and its skilful misinterpretations of the divine Word.

When thus assailed, the new will should freely declare that while peace is desirable in the home and everywhere, yet peace is not the primary condition, according to the Lord's promise. Indeed, the Lord has warned those of the New Creation that so surely as they will live godly they must suffer persecution;—and persecution does not signify peace with all, but the reverse. He has assured them that so surely as they let the light shine out, the darkness will hate the light and combat it, and, if possible, induce the owner of the light to put it under a bushel, to hide it; and that in order to induce this hiding of the light the darkness will wage a warfare which will mean anything else than peace. But the Lord assures us that these are tests for the New Creature;—that he must determine that the peace which is of greatest importance to him is, not the peace of the flesh, but the peace of heart, "the peace of God, which passeth all understanding."

The New Creature must learn that he may have this peace of God, which passeth all understanding, to rule in his heart, even while outward conditions are the reverse of peaceful; but that the condition of full harmony with the Lord is a reward for faithfulness to him, whatever the cost, whatever the sacrifice. Hence, when appealed to by the cravings of the flesh, and the arguments of those who are near and dear through earthly ties, the New Creature must first of all consider his primary obligation, viz., that he shall love and serve the Lord with all his heart, mind, being, strength, and that all dealings with family or flesh or neighbors must be subject to this primary law of obedience to God.

On the other hand, the New Creature is to avoid fanaticism—to avoid doing things merely because they are unpleasant to himself or to others; to avoid judging the mind of the Lord to be always the reverse of his own inclinations. It requires earnest and patient study of the divine Word, and the spirit and principles underlying the divine requirements, to enable the New Creature properly to apply the directions of the Word to all the daily affairs of life. But few in comparison are tempted along these lines. The majority are tempted more to gratification of the flesh, and have, therefore, need of special care along that line—lest they walk after the flesh, gratifying it, serving it, submitting to it, and thus walk in the opposite direction to that in which they consecrated to go. Or if they do not walk after the flesh, in the sense of following it and its service, they have need to be specially on guard lest the flesh shall keep them from walking after the Spirit, from making progress in spiritual things;—shall endeavor to bring their spiritual progress to a standstill, and thus hinder their fruitfulness, growth and development in usefulness, and ultimately prevent their overcoming and gaining the great prize of joint-heirship with Christ in the Kingdom as members of the little flock.

The thought that should always be borne in mind is that the New Creatures have consecrated all of their earthly, fleshly interests to sacrifice; and that nothing short of sacrifice of these will permit them, as New Creatures, to have full development and to be "made meet for the inheritance of the saints in light,"—for a share in the first resurrection to glory, honor and immortality, as members of the body of Christ. The only restriction we are to recognize in this direction of full sacrifice, is where the interests of other lives are interwoven with ours, and where the Golden Rule would place its limitations upon the sacrificing, and insist that reasonable allowance must be made for our dear ones according to the flesh who have not joined with us in its consecration to sacrifice.

THE WORLD AS AN ENEMY OF THE NEW CREATION.

Everything pertaining to this present evil world is more or less out of alignment with righteousness, and hence, more or less contrary to the New Creation and its righteous standard. The law of the world might in a general way be summed up as Selfishness,—notwithstanding the world makes claims, and with considerable propriety, to a grand recognition of justice. We are not of those who believe that all the laws and all the regulations of the civilized world are evil; on the contrary, we have frequently been amazed to note how grand are the laws of Christendom,—how wise, how just, how noble—many of them evidently enacted with a view to protecting the interests of the weak against the strong, and of doing justice to all. Nevertheless, with selfishness interwoven with every thought and word and act of the whole world, it is not surprising that its very highest conceptions of justice are sometimes bent and twisted—wrested.

Our surprise, on the contrary, may well be that poor fallen humanity should ever have attained to so grand a system of laws as are to be found on the statute books of Great Britain, the United States and other countries. We cannot doubt that the law given through Moses and exemplified, multiplied and made honorable and expounded by our Lord Jesus and his apostles has had much to do with—has been the basis, indeed—of these human laws. Nevertheless, as all will concede, the selfishness of man is continuously battling with man's own definitions of justice, and seeking to set them aside either in part or in whole; and this, which is ceaselessly progressing on a large scale in the world, is one of the chief difficulties and battles of the New Creation.

The world and its spirit of pride, selfishness, etc., must be recognized as one of the chief foes of the New Creation. The whole world of mankind, operating under this general "spirit of the world," is moving in one general direction, as a great river, in some parts of which there is greater swiftness, and in other parts greater sluggishness, but all, nevertheless, following in the same general selfish direction. The New Creature, by his consecration, by the spirit of his new mind, is obligated to an adverse course, and is, therefore, opposed by all the current of popular sentiment, theory, tradition, etc., and marked as peculiar. He has friction to contend with. He necessarily is in antagonism to those who are going in the opposite direction, and who come in touch with him. This collision cannot be avoided. It means not outward peace but outward conflict; this outward conflict, however, may signify inward peace and joy because divine approval is realized.

The world's aims and objects and methods are not always ignoble and unjust; but even its noblest aims and objects are generally contrary to those of the New Creation, because the world is acting under the impulse of human wisdom, while the New Creation is actuated by the wisdom from above. Worldly wisdom has its own conceptions of religion as a means for holding wicked people in check. It has its own idea of morality, benevolence, faith, hope, love—cannot comprehend the different standpoint of the New Creation, and is apt to consider its views extreme, unreasonable, etc., not comprehending the divine plan, not appreciating from the divine standpoint the insignificance of the present life, as compared to the future one. Nor does worldly wisdom appreciate the impotence of all human effort as respects real human uplift, when contrasted with the great and grand arrangements which God has in reservation, and which will be fully brought to light and put into successful operation in the Kingdom, as soon as his work of the present age has been completed—as soon as the elect Church shall have been selected, polished, approved, glorified.

The New Creation must not, therefore, be surprised if the world hate it—even the morally and religiously well-disposed of the world. And this hatred and opposition of the world, at times so vexatious and trying to faithfulness and patience, is to be received meekly; with the remembrance that the world is still blinded by the "god of this world" and sees not the "exceeding great and precious things," "the deep things of the Spirit," in the light of which we, by the grace of God, are enabled to count all things—losses, trials, etc.—as but "loss and dross," that we may win the wonderful things promised us in the Word. To yield to the spirit of the world, to allow its sentiments to dominate us for the sake of its peace, would be giving evidence of an inferior appreciation of the Lord, his Truth, and the privileges of his service. The result would be that if we did not lose everything by going completely over to worldliness we might, at least, lose the prize, and have a portion with the "great company," and come up through great tribulation to an inferior place in connection with the glories to follow.

The Apostle's strict injunction is, "Love not the world, neither the things that are in the world. If any man love the world the love of the Father is not in him." (1 John 2:15.) We should be on guard, therefore, against every indication of sympathy or affiliation with the spirit of the world. This does not mean that we should be out of sympathy with our friends, whom we term the worldly,—that we should be careless of their interests, etc.; but it does mean that while careful to discharge our obligations toward the worldly, and to render honor to whom honor is due, tribute to whom tribute is due, support to whom support is due, kindness to whom kindness is proper, sympathy to whom sympathy is proper, we are, nevertheless, to distinguish between our friends and neighbors, who are still under the influence of the Adversary, and the spirit, or disposition, which has actuated them and which is deluding them.

We are not to be in sympathy with any of the present institutions, which are based upon selfishness, and, in greater or less degree, are in opposition to the divine law, the Golden Rule. It may be necessary for us to conduct our affairs considerably along the lines of selfishness prevalent in the world; but without stopping to dispute the question continually, our hearts should be kept in that attitude in which we would be out of sympathy with selfish principles and longing for the reign of the Golden Rule absolutely in all the affairs of life, and, so far as possible, in our own intercourse with the world.

It is not for us to attempt to transform the world and revolutionize society and its methods. That herculean task the Lord has left for himself, and it will be fully accomplished in the "great day" fast approaching. Meantime the Lord's people, under guidance of his Word—although in the world, and necessarily having to do with its affairs and customs—are not to be in love, in sympathy, with them. They are to realize, on the contrary, that to keep in close touch with the Lord, and in close sympathy with the principles of his righteousness, will necessarily mean the same kind of opposition that God has to every form and degree of injustice, inequity, lawlessness,—in church, in state, in finance, in politics, and in social customs and usages.

Seeing this more or less clearly, some, we believe, have gone to an extreme in denouncing present institutions in a manner that the Lord and the apostles neither commanded nor sanctioned, nor illustrated in their words and conduct. We should remember that the world as a whole is living up to as high a standard as it appreciates, and that simply to find fault with matters which others are as powerless to correct as ourselves is worse than useless, because it merely produces unhappiness, vexation, etc., without accomplishing desired results. John the Baptist gave wise advice along this line when asked of some of the Roman soldiers respecting their proper course, he answered, "Do violence to no man [do not violate the laws and regulations under which you are placed by your government] and be content with your wages." Simply making people discontented with their present conditions and surroundings is most unwise. On the contrary, the influence, the spirit, the disposition, of the New Creation should always be toward peace; and if we cannot commend present institutions highly, neither need we specially condemn them.

In such matters we may well follow the example of

Michael the archangel, who did not even bring a railing accusation against Satan, but said, "The Lord rebuke thee!"—in his own time and manner. (Jude 9.) So with us. Realizing that the Lord will rebuke present institutions in his own time and manner, we can say to ourselves, with the Apostle, "Be patient, brethren; the coming of the Lord draweth nigh"—the establishment of his Kingdom, near at hand, will rectify all these difficulties. The agitation of these matters in advance will be not only unavailing, but worse—disadvantageous, injurious—both to the agitator and the agitated, breeding discontent. Amongst the children of this world there will be found plenty of agitators when the Lord's time shall come for these questions to be agitated. Meantime all the members of the New Creation will display wisdom in avoiding such questions as tend to strife and discontent, and in chiefly speaking amongst the Lord's people and such as "have an ear to hear," concerning the deeper things of the divine plan, of course including on proper occasions the time of trouble by which the Kingdom will be established.

The New Creation, the Royal Priesthood, has a special work quite apart from the world and all agitation of its elements. Their work at the present time, as already shown, is to blow the silver trumpets—to sound forth the truth of the divine plan for such as have an ear to hear, for such as are not blinded and deafened by the deceptions of the Adversary. Their mission is specially amongst the Lord's people, finishing up the work of this Gospel age, garnering the wheat.—Matt. 13: 37-43.

Under another picture, the present work of the Church is shown to be the Bride making herself ready for the marriage. (2 Cor. 11:2; Rev. 19:7.) With such pressing calls upon them for every moment of their time, for every particle of their influence, means, etc., the New Creatures have neither love for the world, to seek to perpetuate its arrangements, institutions, etc., nor have they the disposition to anticipate the Lord's wise, beneficent arrangement for the transformation of this present evil world into "the world to come," "wherein dwelleth righteousness."—Heb. 2: 5; 2 Pet. 3: 13.

THE GREAT ADVERSARY, SATAN.

The Apostle writes,—"Your adversary, the devil," as though he would have us understand that we have much more to contend with than the weaknesses of our own flesh and the imperfections of fellow men. He would have us realize that we have a cunning "wily" foe in Satan, and that we must keep close to our Shepherd if we would be delivered out of temptation and from the power of the Evil One. Let us note some of the many Scriptures which refer to this Adversary whose very existence is now being denied by many:

"*Your adversary, the devil, goeth about as a roaring lion, seeking whom he may devour.*"—1 Pet. 5: 8.

"*Then was Jesus led up into the wilderness to be tempted of the devil.*"—Matt. 4: 1.

"*Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire [Gehenna, destruction], prepared for the devil and his angels.*"—Matt. 25: 41.

"*Those by the wayside are they that hear; then cometh the devil and taketh away the word out of their hearts.*"—Luke 8: 12.

"*Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie he speaketh of his own; for he is a liar, and the father of it.*"—John 8: 44.

"*Supper being ended, the devil having now put into the heart of Judas Iscariot to betray him.*"—John 13: 2.

"*Neither give place to the devil.*"—Eph. 4: 27.

"*Put on the whole armour of God, that ye may be able to withstand the wiles of the devil.*"—Eph. 6: 11.

"*Lest . . . he fall into the condemnation of the devil.*" —1 Tim. 3: 6, 7.

"*They may recover themselves out of the snare of the devil.*"—2 Tim. 2: 26.

"*That through death he might destroy him that had the power of death, that is, the devil.*"—Heb. 2: 14.

"*Resist the devil, and he will flee from you.*"—James 4: 7.

"*He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil . . . In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.*"—1 John 3: 8, 10.

"Michael, the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee."—Jude 9.

"The devil shall cast some of you into prison, that ye may be tried."—Rev. 2: 10.

"The great dragon was cast out, that old serpent, called the devil, and Satan; which deceiveth the whole world; he was cast out into the earth, and his angels with him."—Rev. 12: 9, 12.

"He laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years, . . . that he should deceive the nations no more till the thousand years should be fulfilled."—Rev. 20: 2, 3.

"The devil that deceived them was cast into the lake of fire and brimstone. . . . This is the second death."—Rev. 20: 10, 14.

"Now is the judgment of this world; now shall the prince of this world be cast out."—John 12: 31.

"Hereafter I will not talk much with you; for the prince of this world cometh and hath nothing in me."—John 14: 30.

"When he is come he will reprove the world . . . of judgment, because the prince of this world is judged."—John 16:8, 11.

"Wherein in times past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience."—Eph. 2: 2.

"If our Gospel be hid, it is hid to them that are lost; in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them."—2 Cor. 4: 34.

"When the Pharisees heard it they said, This fellow doth not cast out devils but by Beelzebub, the prince of the devils. And Jesus said, . . . If Satan cast out Satan he is divided against himself; how shall then his Kingdom stand?"—Matt. 12: 24-26.

"How art thou fallen from heaven, O Lucifer, son of the morning!"—Isa. 14: 12-14.

"Satan himself is transformed into an angel of light."—2 Cor. 11: 14.

"Even him whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish."—2 Thess. 2: 9, 10.

"Lest Satan get an advantage of us; for we are not ignorant of his devices."—2 Cor. 2: 11.

"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against the spiritual things of the Evil One in the heavenlies."—Eph. 6: 12, Diaglott.

"He that is begotten of God keepeth himself, and that wicked One toucheth him not. And we know that we are of God, and the whole world lies under the Wicked One."—1 John 5: 18, 19, Diaglott.

"*There was a day when the sons of God came to present themselves before the Lord, and Satan also came amongst them.*—Job. 1: 6-12; 2: 1-7.

"*And he showed me Joshua the high-priest standing before the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee.*"—Zech. 3: 1, 2.

"*I beheld Satan as lightning fall from heaven.*"—Luke 10: 18.

"*I have appeared unto thee for this purpose, . . . I send thee to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God.*"—Acts 26: 16, 18.

"*The God of peace shall bruise Satan under your feet shortly.*"—Rom. 16: 20.

"*To deliver such an one unto Satan for the destruction of the flesh.*"—1 Cor. 5: 5; 1 Tim. 1: 20.

"*Give none occasion to the Adversary to speak reproachfully; for some are already turned aside after Satan.*"—1 Tim. 5: 14, 15.

When our Lord said, "Get thee hence, Satan" [adversary, opposing spirit—Young], and again when he said to Peter, "Get thee behind me, Satan [adversary, etc.]; thou art an offense unto me, for thou savorest not the things that be of God" (Matt. 4: 10; 16: 23), it was saying in effect that being in opposition to God, the same position was also held toward all in harmony with God. And Peter's declaration that he goes about like a "roaring lion, seeking whom he may devour" seems to teach that he is not "your [the Church's] adversary" alone, but that of all mankind.—Our Lord makes a direct assertion to that effect.—John 12: 31; 14: 30; 16: 11.

Our Lord's declaration, that Satan is the great Adversary, not only of God, but of humanity, is by no means a fancy sketch, but the plain truth. He is our Adversary in a sense that the world and our own flesh are not our adversaries. Our own flesh opposes the New Creature, not from any bitterness or hatred, nor with any scheming for its temporal or eternal disadvantage; but merely in the sense that the cravings of the fallen flesh are in a direction which is at variance to the best interests of the New Creature and the hopes with which he has been begotten. The opposition of the world is likewise not a malicious one, but merely a selfish one, because of seeing things in different lights and because of selfish differences of interest. Satan alone is the wilful, intelligent plotter and schemer who uses a superhuman intelligence and, so far as permitted, superhuman powers, to inveigle our fallen flesh, through depraved appetites, etc., and who frequently uses the worldly as his tools and unconscious instruments in opposing righteousness and truth and those who are of the Truth.

HE WAS A LIAR AND A MURDERER FROM THE BEGINNING. —JOHN 8:44—

The inspired record asserts, persistently and consistently, that Satan began the rebellion against the divine law, and seduced our first parents into disobedience, through his own ambition for power; and that since man's fall this same Adversary has been the implacable opponent of God, of righteousness and of truth; and not only the ensnarer of mankind, but the opposer of the great plan of Atonement which God devised and is prosecuting through Christ. From the Scriptural account it does not appear that Satan had any sympathizers or associate conspirators amongst the angels at the time of his secession and attempt to establish a lordship or dominion of his own in the earth, taking as his subjects God's latest creation—mankind. As surely as Satan himself was a part of the general creation of God, so surely we may know that he was created perfect and upright, in the image of God; because all of God's work is perfect. (Eph. 3:9; Deut. 32:4.) He has but the one standard of righteousness, justice, perfection, and he himself is that standard.

But to be created perfect, and to remain perfect, are two entirely different propositions. God has not been pleased to create any of his intelligent creatures mere machines, incapable of change of motive and conduct. On the contrary, he has been pleased to create all the morally intelligent of his creatures after his own likeness or image, with perfect liberty to follow the right, the true, the pure, the good, according to his own example and precept; but with power also to alter or reverse their course in these respects, and to become rebels against his law of righteousness. God, however, has guarded this matter, by keeping in his own hands the power of everlasting life; so that he has full control of the situation, and can destroy any of his creatures, if they refuse to acknowledge and obey his righteous requirements. He proposes to blot them out of existence, as though they had never been, and to permit only such as are in heart harmony with his requirements to continue to live everlastingly.

Amongst the angels of high rank (of whom Satan was originally one), there were, apparently from the beginning, and still are, different orders or grades, yet all under the rule of love, and who, in obedience to the will of the Creator, operated in unison and harmony probably for ages. Goodness, love, kindness, obedience to the heavenly Father's requirements, and happiness resulting from these, were for a long while their only experiences. But in due time another feature of the divine plan was developed. Man was created, of a different nature from angels, a little lower nature,—human, not angelic,—earthly, not heavenly,—flesh, not spirit. Additionally, mankind had a separate home—earth—with a family organization, and were paired, male and female, and had powers of pro-creation—ability to propagate their own species. In all these particulars they differed from the angels, who are not sexually different, and who have not the family arrangement, and who do not propagate their own kind. God's latest creation was, no doubt, a marvel in the eyes of all the angelic hosts,—in connection with which their reasoning faculties found abundant opportunity for exercise.

Then it was that one of those of high rank, reasoning out the possibilities of the matter and harboring selfish and ambitious thoughts, concluded that if he could in some manner but capture the newly created human pair, and alienate them from God, then he could through them set up a special kingdom or dominion of his own, of which he would be the god or lord, usurping the place and the honor of Jehovah respecting mankind and the earth. It was his prosecution of this criminal ambition that gave to him his present name, Satan—adversary of God. He did not meditate nor attempt to usurp God's dominion over the angels. Such an attempt would have been absurd, since all of the angels were intimately acquainted with God, and knew Satan as one of themselves. Hence, they would not have thought of consenting to become his servants and followers, very much preferring, and being thoroughly satisfied with, and in no sense rebellious toward, the just, loving and wise administration of Jehovah Almighty.

No sooner did such selfish and ambitious designs find a lodgment in Satan's heart, than he began to measure the Lord by his own false standard, and to suppose that the Lord Jehovah was in all of his work merely carrying out ambitious and selfish designs. Thus it is that the wicked heart is always ready to impute evil to others, be they never so pure, honorable and benevolent. No doubt Satan justified his own course in the beginning, at least, by false reasoning, to the effect that in creating mankind on a lower plane than the spirit beings, the angels, God was influenced by sinister and selfish motives; and that the limitation to earth as their habitat was with a view to having them the more fully enslaved. Having once permitted this envious, rebellious, unsanctified thought to enter his heart, it was only a question of time when the evil would develop further, in the suggestion and manifestation of open sin and opposition to the divine arrangements.

Perhaps, indeed, it was with the false idea that he was doing justice to the oppressed that Satan approached mother Eve in Eden, and suggested to her that the strict regulations by which Adam and herself had been hedged about by the divine decree respecting one of the trees of the garden, was the exercise on God's part of unwarranted, autocratic powers,—to restrain them from liberties which should properly be theirs and the exercise of which would be clearly to their advantage. He even suggested to mother Eve, and possibly he expressed truly the opinion of his, by this time perverted, judgment that God falsified to them when he stated that the eating of the fruit of the forbidden tree would result in their destruction,—their death. Satan had never seen death amongst any of God's creatures made in his own likeness, endowed with reason; and hence, in his perverse attitude of mind, he not only attributed to God sinister motives in connection with the creation, but now assumed that he had deliberately lied to his creatures, in order to further his own plans of keeping them in a measure of ignorance, and under what Satan, by this time no doubt, concluded was despotic authority.

The evil suggestion took effect. The mind of mother Eve—which up to this moment had been thankful to God and appreciative of all his mercies and blessings, and which had recognized him as the fountain of grace and truth, benevolence and love—was poisoned with the thought that she was being made a dupe; was being deprived of proper liberties to the intent that she might be hindered from acquiring larger measures of knowledge, which were properly her right, and which God, in his determination to keep them in the slavery of ignorance, was misrepresenting to them,—threatening them that it would result in their death,—whereas this newly found friend, Satan, who loved them better, and who was jealous for their welfare and their liberty, assured them that the eating of the forbidden fruit would not only not bring disaster and death, but would bring increase of knowledge, liberty, and exercise for all their powers. The poison acted quickly; selfishness and acquisitiveness were aroused in the heart of mother Eve, which had never before had such sentiments, because nothing in her previous experience had ever suggested such thoughts or sentiments.

Satan's position on this matter, of course, separated him from Jehovah. He staked his all upon his ability to capture the new human race as his servants, his kingdom; or, as perhaps he would have expressed it, he had staked all in his effort to liberate the new human family from divine despotism. When he saw the effect of the transgression,—that the human pair were cast out of Eden, and shut off from its life-sustaining trees, that they gradually began to wither and to perish, no doubt he was disappointed, as well as was mother Eve. Adam, we are informed, was not deceived: he knew what to expect as the result of disobedience. His share in the transaction was a voluntary one, a suicide we might term it. Inspired by the thought that his wife must die, because she had partaken of the forbidden fruit, and feeling that all of his own joy would thus perish, he resolved to die with her. Had he understood better the divine character, as it has since been manifested through God's dealings in connection with the Atonement, he would doubtless have trusted God for help out of the difficulty, and would have been obedient to the divine decree at any cost.

But to return to Satan: Having chosen an evil course, each step of his journey since seems to be taking him only further and further away from every principle of righteousness: so that while his first lie, "Ye shall not surely die," may have been uttered with considerable candor, yet ever since, and to-day, he endeavors by every conceivable means to perpetuate his false statement, and to deceive mankind into believing that there is no such thing as *death*—that when they die they are more alive than ever before. It is the old lie, "Ye shall not surely die," readjusted to present conditions. None now know better than Satan the reality of death, as it passed upon the whole human family; and none know better than he that if the human family clearly and distinctly understood the matter of sin, its penalty, the ransom, and the resultant restitution, the influence of the Truth would be to draw mankind toward their just, yet merciful Creator.

But this is what Satan desires to prevent. He therefore attempts to blind the minds of mankind respecting the true character and plan of God, and to fill them, on the contrary, with false and blasphemous thoughts respecting the divine character and plan. Instead of having men see that death, and all the sufferings incident to death, viz., mental, moral and physical decay and disease, are the results of disobedience to God, the results of following his falsehood, he, on the contrary, would have them think, and has succeeded in convincing many, that the great Jehovah, who declares himself to be the very embodiment of justice and of love, in creating the human family most unjustly and unlovingly did so with malevolent intentions towards the vast majority;—that he purposed and predestinated in his heart, before beginning man's creation, that thousands of millions of them should be eternally tormented, and that a "little flock" should be carried to glory, as a sample of what he had power to do for all if he had been kindly disposed. Thus, and with many other somewhat similar delusions and snares, has the adversary for six thousand years perverted human judgment, and turned the hearts of men away from God and from the message of his Truth. The Apostle confirms this, and explains it, saying: "The god of this world hath blinded the minds of them that believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them"—should enlighten them, and drive out the darkness of ignorance and misconception, and let them see the real character and gracious plan of the heavenly Father.—2 Cor. 4: 4.

Wherever the light of divine revelation (not merely the Bible, but also "the spirit of Truth") goes, it more or less means danger to the darkness of Satan's misrepresentations. The Truth is a thousand-fold more reasonable than Satan's error, and would rapidly prevail against him, were it not for his cunning, "wily" tactics, by which he is continually shifting the scenes, and bringing forward new deceptions to uphold his old lie, and "to deceive, if it were possible, the very elect." One of the first and one of the most gigantic and most successful of his efforts to controvert the Truth, and to make the error appear feasible and plausible, was the development of the great Antichrist system, the Papacy. By it he exercised a most wonderful influence throughout the world, so that, in the light of to-day, and with a measure of freedom from that monstrous institution, mankind looks back to the period of its dominion and describes it as "the Dark Ages";—dark with injustice, dark with error and superstition, dark with persecution, relentless and terrible, against those who sought to worship God according to the dictates of their conscience,—ferocious against them in proportion as they obtained the true light and were faithful in holding it up before the people. So diabolical was this great institution, in its methods and influence, and so thoroughly did it represent Satan's cunning and ambition and craftiness, that it is symbolically described by the Lord as though it were Satan himself. It was, in the largest sense of the word, his representative, while claiming to be God's representative.*

Throughout the prophecies we find this blending of description and denunciation between Satan and his chiefest representative amongst the enlightened. For instance, after describing the breaking of the power of Babylon—a description which is applicable in part to literal Babylon, and the bondage of natural Israel, and more particularly applicable to the bondage of mystic Babylon over spiritual Israel,—the Prophet proceeds with a description which primarily fits to Satan's own course, and in a secondary sense is applicable to the rise and fall of natural Babylon, and in a yet further sense to the rise and fall of mystic Babylon, saying:—

> "How art thou fallen from heaven, O Lucifer, son of the morning! How art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation [the Kingdom of God's people] to the northward [Pleiades, in the north, has long been esteemed the center of the universe, the throne of Jehovah]: I will ascend up to the heights of the clouds; I will be like the Most High. Yet thou shalt be brought down to hell—*sheol*, oblivion,—to the sides of the pit. They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the one that made the earth to tremble, that did shake kingdoms; that made the world as a wilderness, and destroyed the cities thereof; that opened not the house of his prisoners?"—Isa. 14: 12-17.

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*See Vol. II Chap. ix.

As it was true that Babylon highly exalted itself over the other kingdoms of the world, it was also true that Papacy, the Antichrist, exalted itself as a kingdom over the nations of earth, and attempted to rule them with a rod of iron, claiming authority so to do in the name of the true Christ. And as the one was brought down to destruction, much more so there waiteth yet the final fall of Babylon the Great, the Mother of Harlots, as a great millstone cast into the sea, to rise no more. But if the ambition of these to have dominion above others was great, still greater was the ambition of Satan to be higher than the others of God's creation, to have a kingdom of his own, and subjects of his own,—a rival kingdom to that of Jehovah,—over earth, as Jehovah's dominion is in heaven. However, this also shall fail, and Satan himself shall first be bound during the thousand years of the reign of the Redeemer and the lifting of the curse, and the blessing of the world, but subsequently, as the Scriptures clearly show, he is to be destroyed, together with all his angels—his messengers, all who follow his leading and his course." —Matt. 25: 41; Heb. 2: 14; Rev. 20: 10.

SATAN'S ASSOCIATES IN EVIL.—LEGIONS OF DEMONS.

As already seen, according to the Scriptural account, Satan had no angelic associates in his conspiracy and rebellion at its beginning. On the contrary, we may understand that all the holy angels were in fullest sympathy with the divine government, and that some of them were commissioned to rule over fallen man, and to help mankind, if possible, back to harmony with God, and to restrain them from further depravity. This was prior to the flood of Noah's day. It was the first experience of angels with sin, disloyalty to God, moral obliquity. It became to them a test, because it suggested possibilities of an evil course, contrary to the divine will. It suggested pleasures and advantages as the result of such a course, and thus became a test of their loyalty and obedience to Jehovah. The Scriptures clearly inform us that under this test some of the angels, who previously had been holy and obedient, became transgressors, fell into and were contaminated by sin. Both Jude and Peter speak of "those angels which kept not their first estate," and whom, in consequence, God restrained of their liberties, reserving them in chains, under darkness, until a great judgment day, still future, when their cases will be heard.—(2 Pet. 2:4; Jude 6.)

Isolated from the holy angels, these fallen angels are since known as demons, or devils, and Satan is recognized as the "prince of devils,"—their leader, with whom they coöperate as mischief workers amongst men. Having no employment in good works, and left to themselves in evil, it need not surprise us that in them evil attains large proportions, and that they are faithful allies of Satan in the inculcation of his original lie—"Thou shalt not surely die." Apparently, very soon after the flood these fallen angels, demons, began to debauch humanity, under the guise of religion. While chained, or imprisoned, in the sense of being unable longer to appear amongst men in fleshly bodies, they soon found in the depraved race those who were willing to submit themselves as their agents, or mediums, and they operated through the bodies of these, instead of bodies of their own. Such "*mediums*," or human channels of communication between the demons and mankind were, in olden times, known as "fetishes," "wizards," "witches," "necromancers," "medicine men," and "priests" of false religions. Their various efforts to gain control of the people of Israel, whom God had selected to be his representatives in the world for a time, are distinctly noted in the Scriptures, and the people are strictly warned against them. Laws were enacted and, to a considerable extent enforced, against those who became the agents of communication between the demons and Israel—the penalty being death.

Man, constitutionally, is an image of God, and as such is a free, independent being. This freedom extends to his moral agency; hence the expression that man is a "free moral agent." However much he may lose his personal liberty, or become enslaved either to persons or to his own appetites, nevertheless his moral agency is free—he is free to will, to use his mind in what way he may please. If he wills to submit his mind to the Lord's will, he may do so; if he wills to submit to an evil influence, he may do so; and if he wills to stand independent of both God and evil influences he may do so, to the extent that his physical powers and mental judgment will permit;—but impaired by the fall, and its inherited weaknesses, his judgment as well as his knowledge and ability to reason, are greatly diminished, and, hence, his moral independence is proportionately in danger, when assaulted by "seducing spirits and doctrines of devils," as the Scriptures declare the evil influence at work throughout the world to be. (1 Tim. 4: 1.) It is not surprising, therefore, that these fallen angels, demons, have in every country and in every time, found it possible to obtain possession of numerous mediums. And they are choice as to who their mediums shall be, seeking, so far as possible, those possessed of mental capacity, that through these natural qualities and abilities they may the more thoroughly operate in the control of the masses in general. Consequently we find that in heathen lands and amongst the Indians these mediums, priests, wizards, witches, necromancers, astrologers and soothsayers, were amongst the wisest and ablest. In modern times, in Christendom, these mediums of demons are often known by this particular name, medium, as amongst the Spiritualists. It is one of the most correct names ever applied, for, simply and strictly, those who submit themselves to these evil influences, to be the channels of communication to men, are merely mediums through which the evil spirits communicate, either by words or raps, or writings, or otherwise.

The general methods and general teaching of these demons, through such mediums, in all times and in all countries, have been practically the same. They misrepresent themselves, and personate the dead, except very occasionally, when they have made themselves so bold as to admit that they are demons,—as, for instance, amongst the Chinese. See also 1 Cor. 10: 20. By palming themselves off as dead human beings they accomplish a manifold work most successfully:

(1) They support the original lie promulgated by Satan in Eden, "Thou shalt not surely die."

(2) Through this falsehood they prejudice the minds of mankind against the Gospel and all its provisions.

(3) The divine provisions for man's redemption and recovery out of sin, and its penalty, death, they thus make to appear inconsistent, unreasonable, nonsensical. Denying that the wages of sin is death, and claiming that the wages of sin is eternal torment, their theory not only blasphemes the divine character, by representing it as the personification of injustice and cruelty, but it makes ridiculous the Scriptural doctrine of a ransom; for even fallen reason is able to discern that our Lord's death at Calvary could not redeem the race from eternal torture; and that there would be no correspondence whatever between the penalty and the ransom price.

(4) It makes the doctrine of the resurrection seem useless and unreasonable, because if there are none dead, how could there be a resurrection of the dead? If all, in dying, become more alive than they ever were before, and are in much better condition than previously, what good purpose could be served by a resurrection? or why should it be held out as the hope, and the only hope, set before us in the Gospel?

(5) It prepares the way for enslaving errors. Amongst the heathen, this, to a considerable extent, takes the form of the worship of parents, and the belief in transmigration of souls—that those who die as men, after remaining for a while in a disembodied condition, will be born into the world again as dogs or cats, horses or cows, rats or mice, and pass through the various experiences of these dumb animals; or, if worthy, pass to nobler conditions.

(6) In Christendom this evil took on its most Satanic form, and the false doctrine became the foundation of all the gross errors and superstitions with which Christianity has contended. There could have been no

theory of eternal torture except as built upon this doctrine of demons, that the dead are *alive*—capable of suffering. There could have been no theory and doctrine of purgatory, except for the same teaching; consequently, there could have been no praying for the dead, no paying for masses for the dead. Consequently, also, the great priestly institutions which have fattened on these falsehoods could not have developed, to enslave mankind with their fallacies and misrepresentations of the divine character and plan.

(7) Although the power of Papacy was broken in the great Reformation movement of the sixteenth century, this foundation fallacy, taught by the demons, and supported by them amongst all nations with various proofs, demonstrations and manifestations, was carefully guarded; and the Reformers stepped forth, still bound by this original lie, taught by the father of lies, and supported by his legions of evil spirits. Thus it became also in Protestantism the basis of all the difficulties and errors with which the various denominations have since struggled. It has blinded them to a large extent to the light of the divine Word, hindering them from "comprehending with all saints the length and the breadth, the height and the depth of the love of God."—Eph. 3:18.

(8) Adapting itself to the new condition, it has, within the last fifty years, assumed the rôle of light-bearer to the Church, and affected to lead all desiring the truth. In this it is true to the character marked out for it in the inspired Word, for the Apostle declares, "Satan himself is transformed into an angel of light."—2 Cor. 11: 14.

(9) Spiritism has been unsuccessful in capturing the majority of Christian people. Although handicapped by the false theory that their dead friends are alive, Christians in general have somehow instinctively realized that the mediums (the best which Satan could obtain) were not such mediums as God would appoint to communicate information, and to be channels of fellowship between himself and their friends, whom they

erroneously believe to be alive, and frequently near them, though unseen; consequently, the great Adversary, while permitting Spiritualism to gather and to hold and to seduce to evil as many as possible, has found it necessary to introduce still more subtle temptations, still more close imitations of true Christianity, under the names of

CHRISTIAN SCIENCE AND THEOSOPHY.

These systems, pretending a reverence for the divine Word, and taking the name of Christ in vain, without having faith in him as the Redeemer, are used as decoys for Christians who are getting awake in the present time,—to satisfy their cravings for something new and better than the husks of human tradition, upon which they have fed so long. These profess to feed their followers upon scientific truth, while ignoring truth, science, in every sense of the word.

(10) Seeing that restitution is the divine plan in the near future, the Adversary is attempting to distract human attention from the divine plan by mind cures, through Christian Scientists, Theosophists and clairvoyants. These deceptive counterfeits of the truth, while denying the very foundation of the Scripture truth (the Ransom), are evidences to us that Satan's power to delude Christendom is waning, that his house is tottering to its fall, so far as intelligent people are concerned. The light of the Millennial dawn is breaking upon the world of mankind, and the great defender of error is at his extremity. God be praised that he will soon be bound, and hindered from deceiving the world for the thousand years of Christ's Millennial reign, in which the light of knowledge shall fill the whole earth, as the waters cover the great deep!

As we look into heathendom, we see clearly the terrible and degrading work of these demons, how they have riveted their fetters upon the people by the exercise of miraculous powers, through their human agents—as, for instance, the fakirs of India to-day, and the "Black Art" generally practised throughout the world in the darker days of the past. The Scriptures show us the effect of the Gospel upon these works of the devil, and indicate that the light of divine truth is "the light of the world," which alone will be capable of dispelling the darkness of the Adversary. Notice the conflict between the light and darkness, as recorded in the Apostle Paul's experiences, when he traveled through Asia and into Europe, holding up the true light, when "Many that believed came and confessed, and showed their deeds. Many of them also which used curious arts brought their books together and burned them before all men; and they counted the price of them, and found it fifty thousand pieces of silver: so mightily grew the word of God and prevailed."—Acts 19: 18–20.

The apostles were continually in conflict with these evil spirits, which sometimes sought to oppose the Gospel, but in general realized that they were wholly unable to cope with the higher spiritual powers operating through the apostles. On one occasion, we read that the evil spirit sought affiliation with the Gospel, and prompted the medium to follow the Apostle and those with him, calling out, "These be the servants of the Most High God, which show unto us the way of eternal life." But whether this was an attempt to associate the Gospel with demonism and mediumship, or whether it was a shrewd trick by which the demons expected to accomplish the very result which followed, viz., a disturbance amongst the people, and an opposition to the apostles, we cannot judge. But at all events, one point clearly brought forward is, that the Apostle recognized these mediums, not as the mediums of the dead, but as the mediums of the demons, the fallen angels. And in conference with the apostles these demons never denied their own identity.—See Acts 16: 16–19; 19: 15; Jas. 2: 19.

Likewise in our Lord's ministry, these evil spirits had found many amongst the Jews willing to receive them,—known as "possessed of devils." When possessed of many of these demons, as was frequently the case, the victim had almost no control of himself. His thoughts, words and acts were controlled by numerous of these evil spirits, and his conduct was that of insanity. Many possessed of devils were healed in our Lord's time, both by himself and by those whom he sent forth, armed with his spirit, power, influence. An interesting account of one of these instances of the casting out of evil spirits is found in Luke 4: 34–37, Matt. 8: 28–33, where the demons not only did not attempt to deny their own identity, when holding converse with the Lord, but admitted his lordship and power over them, and their expectation of some future termination of their present restraint or imprisonment—a culmination or judgment in their case.*

"WE WRESTLE NOT [MERELY] WITH FLESH AND BLOOD."

From the foregoing we see that Satan himself, and the demons, his associates in evil, are really the great power working in and upon and through mankind, in opposition to God, and in opposition to the plan of atonement which he has designed and which began to be put into operation at the first advent and death of our Lord, as the ransom price for sinners. From this standpoint only can we comprehend clearly the significance of the words of the Apostle, "We wrestle not with flesh and blood. but against principalities and powers, and spiritual wickedness in high[exalted]positions." (Eph. 6: 12.) And seeing that fallen man is so incompetent to defend himself against this wily Adversary, and that the people of the Lord can escape from his machinations only in proportion as their hearts are thoroughly loyal to the Lord and attentive to his Word,—and then because to such he will grant special assistance and deliverance from evil, which, if it were not for this assistance, would deceive the very elect,—we are led to inquire, Why does God permit this great Adversary thus to compass man about with delusive errors, false doctrines, and, to some extent, with miracles in support of these?

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*For further discussion of Spiritism—Demonism, see "What say the Scriptures about Spiritualism?" Address Watch Tower Bible and Tract Society, Allegheny, Pa.

The answer to this question, and the only satisfactory answer that can be found, is that God, in the present time, is not seeking the reconciliation of the whole world, not attempting to bring all mankind into harmony with himself, but, on the contrary, is merely selecting out from amongst the redeemed race the predestinated little flock, the New Creation, who will make their calling and election sure, under divine providence, by becoming, in heart, copies of God's dear Son, their Redeemer, their Lord, their Bridegroom. The world's experience, under these delusions of the Adversary will, during the Millennial Age, be thoroughly exposed. All shall then see and fully appreciate the delusive and ensnaring and degrading influences of every other course than the course of righteousness, and of every other spirit and influence than the Spirit of God, the spirit of Truth. All will thus find how thoroughly they have been ensnared, and "led captive by Satan at his will" (2 Tim. 2:26); how thoroughly they have been blinded by the god of this world against the true light of God's character, shining through Christ (2 Cor. 4:4), and will have learned a lesson of several parts: (1) That God is the true friend of all his creatures, and that his laws are in their interest and for their well-being. (2) They will have learned of the insidious character of evil, as exemplified in Satan, in the fallen angels, and in their own personal experiences. (3) They will have learned that they cannot trust to their own judgment implicitly; and that with man's limited knowledge, under such conditions, it is possible for light to appear darkness, and for darkness to be made to appear as light,—for good to appear as evil, and for evil to appear as good. This lesson will be of everlasting value, so that all mankind will learn to trust more implicitly in the divine wisdom, as well as in divine goodness and power.

THE MINISTRY OF EVIL.

Meantime these errors and superstitions amongst men are serving, nevertheless, to hold them in a bondage of slavery, at a time when they would be incapable of using liberty aright; because only perfect men, only those who have the full "image of God," and who are guided by him, are properly prepared for a self-control that would be to their own profit. Meantime, also, these oppositions of Satan and his associates in evil, and the opposition of the world, wrought upon through their errors and delusions, are directed against the Truth, against those who become its servants, in proportion as they are loyal to the Truth, and energetic in that service. It was our royal Master, the most faithful servant of the living God, who declared to those who would follow in his footsteps, "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." (Jno. 15: 18, 19.) Consequently, by the operation of a natural law, we might say, it follows that "All that will live godly in Christ Jesus shall suffer persecution." (2 Tim. 3: 12.) And these persecutions and oppositions from the world, the flesh and the devil are the hammer and chisel and polishing implements of the Lord, which he is using in the development of the New Creation.

God is making use of these implements of opposition, which the Adversary is himself furnishing, and is causing the wrath and opposition (both of men and of devils), to praise him, in that these very experiences and tribulations of his elect Church are *working out for us* "a far more exceeding and eternal weight of glory." (2 Cor. 4: 17.) These are the implements by which the living stones of the great Temple of God are being shaped and fashioned, polished and prepared, in harmony with the great Architect's design—to the intent that shortly, in and through this living Temple, all the families of the earth may be blessed and so many as will be brought into at-one-ment, reconciliation, with the Lord. When they realize thus that the oppositions of men are largely the result of their fallen condition, and of the errors and blindness which come upon them through the machinations of the great opponent of God and of righteousness, the Lord's people may have large sympathies, not only for the world in general, but also for those, even, who are their opponents and persecutors. So far from desiring to take vengeance on them, they may very properly love their enemies, and do good to those who persecute them, realizing the meanwhile that, in the fullest and truest sense of the word, "they know not what they do."

Amongst men who are opponents of the Atonement we recognize many who, in various ways and from various motives, are all coöperating with the great Adversary in opposition to God and the work of the Atonement. If we were to mention, as first amongst these, the brothel keeper, the saloon keeper, the gambling-house keeper, and the fetishes and mediums and wizards and priests, we would be stating the matter as it would appeal, probably, to the majority. But from the divine standpoint, which we endeavor to take, it would appear the contrary of this;—that those who are the leaders of thought in civilized lands, and who are opposing the light of Truth, while nominally its servants, occupy a place of greatest responsibility in the sight of God, and are most thoroughly Satan's earthly tools—often unwittingly.—Acts 3: 17.

Our hope for many of those who have come in contact with the light of Truth throughout the Gospel Age, and now in the end of the age, is that their opposition to it has been at least partially one of blindness, as the Apostle declares with reference to those who crucified our Lord: "I wot that ye did it ignorantly, as did also your rulers." (Acts 3: 17.) From this standpoint we may entertain a measure of hope for some of the most violent opposers of the Truth—Evolutionists, Theosophists, Spiritualists, Christian Scientists, Romanists and Protestants. Our hopes for the future are necessarily less in the case of those who have been enlightened on these subjects by the Present Truth, but who, for the sake of ambition or jealousy or pride in their desire to be somebodies, have become opponents of the Lord's work. Such fall generally into the errors of Universalism, having become blinded as respects the Lord's presence, and even as respects the ransom. It is not for us to pass judgment upon these yet it is for us to fear on their behalf, and to note, in their case, the application of the Scripture which declares, "It is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the holy Spirit, and have tasted of the good Word of God, and of the powers of the age to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." (Heb. 6: 4–6.) It is for us to know the fulfilment of these Scriptures, and to have no fellowship with such unfruitful works of darkness, but rather to reprove them, and to withdraw ourselves from the company of those who walk not after the teachings of the Apostle, and who hold not the faith once delivered to the saints, nor its spirit; for all such are on Satan's side, opponents of the Lord and his plan, of which the *Atonement*, the *Ransom*, is the center or hub.—2 Pet. 2:21; 2 Thess. 3:6; Jude 3.

In considering this subject of besetments it is well to remember that our Lord's temptations in the wilderness* illustrated most clearly all the temptations to which the New Creation are subject.

BESETMENTS OF THE ADVERSARY.

One besetment of the Adversary which seems to chime in well with the yearnings of the flesh, is the argument that the New Creation should be so under divine protection that their temporal interests would all be prospered. This, however, is the reasoning of the *natural* man and finds no support in the Word of God, which must guide the judgment of the New Creature. The old mind insists that surely the close relationship of the "adoption" and its promise of future joint-heirship in the Kingdom, *must* carry with it blessings and protections and favors in respect to all temporal affairs. The chief argument is in respect to health:—Why should our consecrated mortal bodies be sick or pained? Surely God would not send the aches and pains; and hence, they must be of the devil. These are the arguments, and if they are of our Adversary, should we not consider it an evidence of divine disfavor to give heed to them and pray for deliverance from them?

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*Vol. V., p. 122.

The Adversary, through various channels, is suggesting these questions to-day with great persistency; and is suggesting an affirmative answer that many would not suspect to be of his instigation—that sickness in the bodies of God's people is a mark of God's disfavor; that to use remedies would evidence lack of faith in God; that, instead, the prayer of faith should be relied on; that even natural Israelites had such privileges and exercised them, and much more should Spiritual Israelites rely upon God as their healer. Mormons, Christian-Scientists, Christian Alliancists, and Dowieites all use these arguments in a most telling manner, to mislead and captivate—"if it were possible the very elect," to turn their attention away from the Truth.

The fact is that the real interests of the New Creation and their physical conditions and interests are often opposites. The Prophet David, speaking for these, declares, "Before I was afflicted I went astray." The New Creatures—not their mortal bodies—are the adopted sons of God;—indeed, as we have already seen, God made the *sacrifice of the flesh* (even after it was justified) a condition precedent to our begetting, or adoption. This was not the case with fleshly Israel, whose physical favors and temporal blessings, etc., typified the terms and conditions which will prevail during the Millennial age, when the antitypical King and Kingdom shall be in control.—Exod. 15:26; Lev. 26:3-15; Deut. 28: 1-14.

On the contrary, it is to constitute an important part of the New Creatures' testing that as respects earthly things they must "walk by faith and not by sight." Yea, more than this—must suffer persecution, must practise self-denial, must be as deceivers, and yet true; as having nothing, though really (by faith) possessing all things; as unwise, though really wise toward God. So much so that the prophetic description of the Master must be in large measure applicable to all who follow closely in his steps, viz., "We did esteem him stricken, smitten of God and afflicted." The Prophet declares, "The chastisement of our peace was upon him, and by his stripes we [as sinners] were healed." Let us not forget that our healing, or justification, preceded our acceptance as members of the body of Christ—members of the New Creation; and that our acceptance to this higher plane of sonship and joint-heirship was upon the special condition that "*we suffer with him*"; or as again expressed, that "we fill up that which is behind of the *afflictions of Christ*."—Isa. 53: 4, 5; Rom. 8:17; Col. 1: 24.

True, our Lord had no sicknesses of his own, because he was perfect; but it is written, nevertheless, that "he was touched with a feeling of our [man's] infirmities" and "himself took our infirmities";—the weaknesses going to him as "there went virtue out of him and healed" the multitude.—Heb. 4:15; Matt. 8:17: Luke 6:19.

We, as the under priests, must also be "touched" and brought into sympathy with the world to whom we shall shortly be kings, priests and judges. But it is not necessary or possible for us to give largely of our physical strength, or to take the weaknesses and sicknesses of others—we each have some experiences of this kind anyway, by reason of our participation in the fall; for according to the flesh we were "children of wrath even as others," and sharers with the groaning creation in its afflictions. Our Lord's expenditure of vitality was not on behalf of the Church; for it (the Church) could not be recognized until his sacrifice had been completed and been presented to the Father and accepted by him on our behalf—not until Pentecost. Until the Spirit had come upon his followers, it was useless to try to tell them of heavenly things. (John 3: 12; 16:13; 1 Cor. 2: 10-12.) Hence our Lord's energy was largely expended in uttering parables and dark sayings to be understood later by the aid of the Spirit; but chiefly in healing physical infirmities and showing forth thus, in a figure, the greater works and grander healings in which we may participate, now and in the Kingdom;—the opening of the eyes of understanding, the causing of the morally dead to hear the voice of the Lord and even now to begin the new life. Thus, the Apostle declares, we are privileged to "lay down our lives for the brethren;"—to fill up "the afflictions of Christ *for his body's sake,* which is the Church."—1 John 3: 16; Col. 1: 24.

It will not do to deprive these words of their true meaning and claim that laying down our lives for the brethren will cost us no sacrifice of physical vigor; and that the "afflictions of Christ" cost no physical pain. Our Lord's weariness and loss of "virtue" (vitality) and being "touched with a *feeling* of our infirmities" contradict any such thought. It should not, therefore, be our expectation to fare better than the world in our earthly interests, but to experience *loss,* to "*suffer* with him." Such losses are freely admitted as respects honor amongst men, and financial prosperity;—that our Master was made of "no reputation," and "became poor" in his willingness to make others rich;—and that the apostles had similar experiences and set us an example. Why then cannot all see that Timothy's "often infirmities," and Paul's "thorn in the flesh," and Epaphrodotus' "sickness," were physical ailments similar to those permitted now to the Lord's faithful? True, they were all of the devil, in the sense that sin was started by Satan and that these ailments are some of the results; but they were no more of the devil than were their imprisonments and stripes and shipwreck and death. Satan probably was indirectly if not directly the instigator of all those physical disasters—all common to men. Yet the Apostle did not esteem himself disowned of God under such experiences, but gloried in them as parts of the *sacrifice* he was permitted to make, part of the sufferings he was permitted to endure for the Lord's sake, for the Truth's sake,—and the more these exceeded those of other men the more he rejoiced and counted that his future glory would thereby be enhanced.

However, we are to distinguish between suffering for *righteousness' sake* and suffering for wrong doing. The Apostle points out that much suffering comes to people on account of busybodying in other people's affairs and other evil doings; and we might specify gluttony (Phil. 3: 19) and lack of self-control as among these evils which bring sufferings which cannot be reckoned as sufferings for righteousness' sake. Let none rejoice in such sufferings; but rather mourn and pray and fast,—practise self-control. But when, in his best judgment, the New Creature sees the door of opportunity opened to him by Providence and enters it zealously and self sacrificingly, and it results in physical ailments, which the worldly might consider marks of indiscretion, let him not be ashamed, but glorify God on behalf of such afflictions;—rejoicing to be accounted "worthy to *suffer*" for Christ's sake.

Indeed if ailments come on from any cause not sinful or selfish, they can be received with patience and thanksgiving, and lessons learned of sympathy for the groaning creation and of hope and trust for the promised lifting of the curse in the Millennial morning. Grace in the heart does surely exercise a very favorable influence over every function of life; but it could not (without miraculous interposition) recreate or repair our mortal bodies; —and God proposes no such miracles, which would be injurious in leading us to walk by sight and not by faith, and would attract into the Church a class God does not now seek. As we have seen, he justifies us by *faith, instead*—reckons us as *whole* while leaving us actually imperfect as ever. Grace in the heart does not render us insensible to the influences of heat and cold, or hunger and thirst, though it does give us patience to endure these when unavoidable, with trust in our heavenly Father's care, and in his promise that *all* things shall eventually work out good for us if rightly received with patience and faith.

Does this imply that, while the world may seek for roots and herbs and balms for its ills, the New Creation shall seek for and use none of these, that they must endure pain to show their faith? By no means. Let us remember, and impress it upon our minds deeply, that God's dealings with his people during this Gospel age are not according to the flesh, but as New Creatures. "The flesh profiteth nothing"—we have consecrated it to death, to destruction, anyway, and our interests as New Creatures are our chief concern. We have a privilege, nevertheless, respecting our mortal bodies, to do *what we reasonably can* to keep them in order, free from the distractions of dis-ease (lack of ease), but always as our servants, to enable us to perform our covenant of service unto sacrifice. Do they hunger and demand food and drink?—we may gratify their demands, within reasonable bounds, supplying such viands as we believe our Lord would approve, such as would best enable us to do his work faithfully. Do they feel cold and uncomfortable?—it is our privilege to supply clothing of the kind we believe our Lord would approve. Do they burn with fever? or are they racked with pain?—it is our privilege to reduce the fever and relieve the pain by the use of any remedies we may believe beneficial, but not to submit ourselves to clairvoyants, Christian Scientists, hypnotists, or others who use enchantments to charm away the trouble by the aid of our Adversary, who would thus ensnare our minds. The New Creation have every *privilege* that the natural man enjoys in respect to the care of their poor, frail, dying bodies. Nay, more, it is the *duty* of every creature to take reasonable care of his body; and this *duty* is intensified in the case of the New Creation, by reason of the fact that their bodies have been devoted to the Lord's service as sacrifices—even unto death—and they should make as great a service of sacrifice as possible out of them.

Some will be ready to say, "Yes; I would quickly apply cream or other simple ointment of my own make for a burn, or regulate my system by discriminating in my use of different foods; but I would think it totally different to purchase medicines and ointments, or to call in a physician." But such discriminations are senseless. We might as well say when cold, "I will put on clothing and get warm, if I can own the sheep and clip the wool and card and weave it, and cut and fit and make the garments necessary to protect me from the cold; but

I will not use clothing prepared by others, no matter how superior or more convenient it might be." Or when hungry, do we delude ourselves that we must sow and reap and thresh and grind and bake our bread before it would be proper to use it? And may we avail ourselves of the labor and skill of farmers and butchers and bakers and tailors in caring for our bodily ease, and feel it a sin to make use of the skill of a brother or a neighbor or a stranger in relieving bodily pain? Surely not. We are not to be understood to advocate the use of drugs, but the use of common sense. Drugging can undoubtedly be carried to the extent of folly or even crime. Regulation of the system by care in dieting is much to be preferred whenever possible. The instructions to the New Creation read, "Let your moderation be known unto all," and this applies to medicine as well as to food, etc., etc.

How did Jesus do? and what course did his apostles pursue following in his footsteps? We answer that there is no record that Jesus or the apostles ever healed any of the Church. Is it urged that the Lord's healing of the sick indicated the divine will on the subject? We answer that not the healed ones, but the healer is our pattern. Our Lord miraculously fed the multitude; should we therefore expect to be miraculously fed? No—on the contrary. As the Chief of the New Creation refused to use *divine power* for his personal comfort, so should we. (Matt. 4: 2-4; 26: 53.) If when he hungered he sent his disciples to buy bread, and when weary he rested on the well or elsewhere—and if while the loss or sacrifice of his vitality "touched" him, yet he never prayed for deliverance from these natural troubles, but cheerfully endured them as a part of his sacrifice,—so should we.

More than this: our Lord intimates that it would have been a sinful misuse of power for him to have used the aid of the holy Spirit in the relief of such temporal needs, because it was at his disposal for another purpose. To have called on divine power for his relief or protection from any part of the dying processes would have been sin; *because* he had made a covenant of sacrifice, and any appeal from its effects would have been "drawing back." "If any man draw back, my soul shall have no pleasure in him."—Heb. 10: 38; Matt. 26: 53.

Matters stand the same, exactly, with the Church, for we are following our Captain. For us to appeal for *divine aid* for our mortal bodies, which we have consecrated to death, would be in derogation of our covenant, by which we gave all our earthly advantages and rights as men (in the restitution privileges purchased by the precious blood) in exchange for the privilege of running as New Creatures the race for the great prize of "glory, honor and immortality." To ask back what we surrendered implies a desire to withdraw the sacrifice, to cancel the covenant and to give up our inheritance as New Creatures. This view of prayer for earthly things will be new to some, and to some it will doubtless bring a shock as they reflect that unwittingly they have done this very thing, and that God answered the prayer. Can it mean that they were thus rejected from the race for the prize? We think not. We believe that as an earthly parent would be long-suffering with his ignorant little child, so the Lord is patient toward his people, excusing their unintentional errors, and taking the intention instead of merely the words. And like as a parent might grant the improper request of his little one, so we believe the Lord has frequently honored the faith of his people even when improperly exercised. But the case is different as we grow in grace and knowledge; then it would be sin and might mean a turning back of divine favor—a rejection of the covenant.

THE PRAYER OF FAITH SHALL SAVE THE SICK.

—James 5: 14-16.—

This passage, and one found in Mark 16: 17, 18, are relied upon as proof texts to show that it is the divine intention that the New Creation should rely upon divine power for healing of sicknesses. The passage in Mark is easily disposed of: it is not to be found in the oldest Greek MSS., hence must be regarded as an interpolation, made somewhere about the fifth century.

As for the statement of James: It is evident from the sixteenth verse, that the sickness referred to is recognized as being a chastisement for sins—not a slight sickness, but a serious one, making it worth while to call together the elders of the *Ecclesia*. The implication seems to be that sin lay so close to the door that the sick sinner felt practically cut off from fellowship with God. And under such circumstances we should expect that the *sins would be confessed and their forgiveness prayed for;* and just so the record reads: "The prayer of faith shall save the sick [from the condemnation in which he was] and the Lord shall raise him up [to health,—the restoration being a sign of the forgiveness of the sin];—*though* he have committed sins they shall be forgiven him."—See verse 15.

IF SATAN CAST OUT SATAN HIS KINGDOM WANES.

—Matt. 12:26.—

When at the first advent the Pharisees charged our Lord with casting out devils by Satanic power, his answer clearly implied that such action on Satan's part was possible, but not to be considered probable; and that, should it occur, it would be a proof that his power was on the wane; that he was hard pressed, and that he had resorted to this as a last resort, rather than lose his hold upon his dupes. We advocate no general rejection of healings and miracles as being Satanic; but a careful scrutiny of every person or system seeking to establish itself by miracles. The New Creation should remember the inspired direction, "Try the spirits whether they be of God"—or of Satan. Test them and deal with them accordingly.—1 John 4:1.

It is pertinent to this inquiry that we call to remembrance that miracles were used at the beginning of this age to establish the Church, but that no such object can be urged now,—after the Church has been established for nearly nineteen centuries and is about completed. It is well, too, that we bear in mind that the inspired Apostle pointed down to our end of the age when indicating that Satan would transform himself into an angel of light (a messenger of peace and health and science, falsely so called) with every deceivableness of error. The Apostle even implies that God wills to permit this course to have measurable success, so as to deceive all that dwell upon the earth whose names are not written in the Lamb's book of life. He says: "For this cause he shall send them *strong delusion* [a working of error] that they should believe a lie: that they might all be condemned who believed not the Truth but had pleasure in error." "Power and signs and lying [deceiving] wonders" are to be expected at this time, as tests in this "harvest" time of the age. (2 Thess. 2: 9-12.) Let us also not forget our Lord's words,—"Many will say to me in that day, Lord, Lord, have we not prophesied [preached] *in thy name?* and *in thy name* cast out devils? and *in thy name* done many wonderful works [cures]? And then will I profess unto them, *I never knew you:* depart from me, ye that work iniquity."—Matt. 7: 22, 23.

It is surely time that all—the eyes of whose understanding have been opened to a realization that we are now living in the end of the age, where all these predictions should be expected to reach fulfilment—should be on the lookout for them, and be able to identify them with the seductive teachings and miracle-workings prevalent on every hand throughout Christendom.

But how may we be sure that all of these are Satan's delusions?—that none of them are of God? We answer in the inspired language: "If they speak not according to this Word, it is because there is no light in them." (Isa. 8: 20.) Their digressions from the Word are various—some in one direction, some in another. The great mass of them may speedily be seen to be spurious by noting that they are out of accord with the fundamental doctrine of the Gospel, viz., the *ransom*. They may not claim to deny the ransom; they may even claim to believe in the necessity and efficacy of the great sin-offering finished at Calvary, as the ransom for all and the basis of all forgiveness of sins and reconciliation to the Father. However, the effort to deceive will not long confuse those who remember that the Greek word rendered ransom is *anti-lutron*, and signifies "*a corresponding price*." This touchstone of divine truth will quickly show that evolution is the opposite of the truth, because evolution denies the fall and all need for redemption from it. It promptly condemns Christian Science as wholly unchristian, in that it denies sin and death and all evil, claiming that they are mental delusions. It condemns the theory that God was the instigator, the author, of sin and wickedness, by showing that he has always opposed sin, and has in process a plan for releasing man from its bondage through the *redemption*, whose fruitage will come by and by in the "times of restitution."

But what shall we say of those who blaspheme God's holy name by teaching doctrines of devils,—to the effect that an eternity of torment awaits the great mass of the living of mankind, and already has control of the vast majority of the 50,000,000,000 whom the Scriptures, on the contrary, declare are "in their graves," awaiting the promised blessing of all the families of the earth? If such people shall do cures "*in my name*," shall we consider that the Lord is now indorsing their false doctrines? We must not so suppose, now that the Millennial dawn is appearing and with it all excuse for such gross darkness is disappearing. We cannot reckon such as amongst those to whom the Apostle wrote: "Ye brethren are *not in darkness* that that day should overtake you as a thief." Itmatters not that with their "wonderful works" they proclaim faith in Christ as their coming King, near at hand. With such doctrines of devils in their mouths and hearts we must conclude that their faith-cures and wonderful works are as much works of the devil as are similar cures by spiritism, Christian Science, Mormonism, etc.

Suppose, however, says one, that they display great zeal in sending out missionaries to the heathen? We reply that this must not alter our general view of the *movement* as a whole (we gladly admit, yea, earnestly hope, thatsome "caught," "ensnared," by this movement are true children of God, whom we trust he will deliver out of this district of mystic Babylon). Let us call to mind our Lord's estimate of the zealous missionary efforts of his day. He said to the Pharisees (the "holiness people" of that time and nation), "Ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of Gehenna [the Second Death] than yourselves." (Matt. 23:15.) What advantage can accrue to the heathen from giving them the *false doctrines* of the Adversary? The few who may be reached will have the more to unlearn when the times of restitution begin. It is as true to-day as it was at the first advent that—"His servants ye are to whom ye render service." Surely, then, Satan is doing a great business in the nominal churches of Christendom, and especially in their pulpits. No wonder the chief-priests, scribes and doctors of divinity to-day hate the Truth—hate the light and combat it in every possible manner. "Come out of her [Babylon], *my people*, that ye be not partakers of her sins and receive not of her plagues."—Rev. 18:4.

Satan is in just the extremity indicated by our Lord's words above quoted. (Matt. 12:26.) The lifting of the veil of ignorance—the general increase of knowledge on every subject—makes it impossible to use the old superstitions as formerly. New delusions must be introduced, else the people would get the Truth and escape from him. He is very busy "as an angel of light"—as a preacher of Evolution to some; as a missionary of eternal torment, bad-tidings, to the heathen; as an Elijah heralding himself as the Restorer of mankind; as a Scientist (?) persuading people to deny their aches and pains, and rewarding their lying by curing them of a physical ailment while the perversion of the truth makes them thereafter unable to discern truth from falsehood. Satan may believe that he is succeeding, but our Lord's word for it, his house will soon fall;—and this necessity for his playing reformer and good physician is an evidence that the fall is near. Thank God it will not be long until he shall be thoroughly "bound." restrained, that he may "*deceive* the nations no more"!—Rev. 20:3.

LOVE RIGHTEOUSNESS—HATE INIQUITY.

If we would understand the philosophy of God's dealings with the New Creation in this present time, we must not forget that it is his intention that all who would be perfected on this divine plane of being shall be not only well-intentioned, in the sense that they will prefer right to wrong, but that additionally, through a large experience, they shall clearly comprehend and thoroughly appreciate the comforts and advantages of right—righteousness—and the confusion and disadvantage of wrong-doing. It is for this reason that this New Creation is being subjected to peculiar trials and testings, more pronounced every way than those which have come upon the angels. more pronounced also than will come upon the world of mankind during its judgment day, the Millennial age. So far as we know, no particular test ever came to the holy angels until after Satan's deflection in his ambitious attempt to grasp the rule of earth; but we have every reason to suppose that his fall into sin and the resulting fall of mankind became the occasion for testing, not only to those angels who kept not their first estate, and became demons, but that it was a test also to all the holy angels. It must have been a test of their faith in the power of Jehovah to witness the course of evil and God's apparent lack of power to restrain it and destroy it. Seeing this, each and all must have been tempted, or tried, with the thought that they also might commit sin with impunity; and the fact that they remained loyal to the Lord evidences the fact that their hearts were in a right condition of humility and obedience to the principles of righteousness. They already see the grand outworking of the divine plan through Christ, and shortly will find their confidence in the wisdom, love, justice and power of Jehovah more than justified in the grand consummation of his plan through Christ Jesus and the glorified Church.

This testing of the holy angels, however, was not so crucial in some respects as the testing which comes to the New Creatures in Christ Jesus, in continual contact with human imperfection, trials of faith and patience and love and zeal—even unto death. Similarly the trial of the world during the Millennial age, while it will be crucial and complete, and will demonstrate absolutely who are and who are not thoroughly loyal at heart to the Lord and the principles of righteousness, will, nevertheless, be different from the testings of the Church in this present age, because with them everything will be favorable to a full and proper appreciation of righteousness and obedience thereto. On the contrary, the New Creature in the present time finds, as the Apostle declared, that "All that will live godly" will suffer. This willingness to suffer for loyalty to the Lord and the principles of his government and the faith that it implies are acceptable to God as evidences of special character. His dealings with the New Creatures during this present age are with a view to perfecting these characters in holiness—up to the very highest mark, to the point of joyfully suffering disadvantage for the Lord's and for the Truth's sake; yea, of seeking to serve the Truth at the cost of earthly comforts, honors, emoluments and even life itself.

It is because this philosophy of the divine plan is not clearly seen that so many are confused in respect to God's providential dealings with the little flock. They see not that, as special fiery and chilling processes are necessary to the tempering of the fine steel implement, so special fiery trials and chilling experiences are necessary to the preparation of those whom the Lord designs shortly to use as his special representatives and instruments in the great work of human restitution, etc. Evil is never good, and God is never the author of moral evil, sin, in any sense or degree. Nevertheless, his wisdom and power are such that he is able to overrule its effects for good. For instance, as we have seen, God did not cause Satan to sin. He created him perfect, upright, pure, and it was one of the very blessings he bestowed upon him, the blessing of freedom of will, which—being exercised contrary to the divine order—constituted the once holy angel an adversary, Satan. It was in the power of the Almighty to have destroyed his adversary instantly; but he foresaw the larger lessons of experience which might come, not only to the angels, but to mankind, respecting good and evil, through the contamination of the latter and the bitterness of its fruit. Likewise with sin amongst mankind: God was thoroughly able to eradicate it at any time, as he will do eventually; but for the time being his wisdom foresaw how the wrath of man could be made to glorify him. God's children then need have no fear respecting the ultimate triumph of the Lord over sinners and sin in every sense of the word. They may have confidence that neither the arch conspirator nor any of his more or less wilful or more or less deluded followers in the evil way will gain an ultimate mastery. The plan of God already is so far advanced as to disclose the end of the great mystery of permitting for a time the flourishing of sin and sinners, and their prosperity in opposition to the Lord and his faithful.

Let us not forget to note that while all sickness and death in the world may, with more or less directness, be traceable and chargeable to the great Adversary, through whom sin entered into the mind of man to his defilement and undoing, yet in the case of the world, as well as with the New Creation, God is overruling for man's instruction and education the various elements of the curse that came upon the race because of sin. As for the world, in a general sense at least, the entire groaning creation is learning something respecting the exceeding sinfulness and undesirability of sin; and as for the Church, the New Creation, her permission to share in the sufferings of Christ includes and implies a share in those sufferings which are common to the remainder of mankind. In the case of our Lord, we are particularly informed that it was expedient that he, to be the great High-Priest for humanity, should be touched with a feeling of our infirmities, and this must be true as respects each member of the body of that Priest, as well as of the Head, the Lord. There will surely not be an unsympathetic member of the entire body of Christ. All will have been touched with experiences, and know fully how to sympathize with the poor world when the time shall come for their restitution by judgments, by obedience under the trials and testings and corrections of the future age. Our Lord, who was perfect in the flesh, and who, therefore, could not have thus been touched had he not expended his vitality in healing the sick, experienced instead of vitality a sense of the weakness and suffering of those whom he relieved, as it is declared, "Himself took our infirmities and bare our sicknesses." (Matt. 8:17.) Those who are called to membership in the body of Christ have generally little vitality to give off in a miraculous manner; but in sharing the common experiences of the world, in connection with their own imperfect human organisms, these also are touched with a feeling of the infirmities of the race, which enables them to sympathize fully in the general distress.

It will be seen from this that we have no sympathy with the thought advanced by some that the body of Christ should expect to be exempted from the trials and difficulties of the world, physical, social and financial. True, such was the case with the typical Israelites. Their rewards for faithfulness to the Lord and his Law were to be along these lines of immunity from suffering, trials, etc.; but with the New Creation the matter is entirely the reverse, because they are not Israelites according to the flesh, but according to the spirit—they are of the spiritual seed of Abraham. The antitypes of Israel's blessings in the New Creation are spiritual. All things work together for their good spiritually. God's blessings are guaranteed to them so long as they abide in faith and obedience to Christ, so that nothing evil can come nigh their dwelling-place, where they are kept secret, shielded from all that could do injury. Yet their appreciation of this spiritual relationship is continually tested, to prove whether or not they appreciate the spiritual above the natural, that they may enjoy more abundantly the spiritual and ultimately be perfected as New Creatures when the earthly sacrifices shall have been fully completed.

When, therefore, the New Creatures in Christ Jesus find that they have numerous fiery trials, no matter along what lines these may come to them, they are to recognize them as evidences of their faithfulness—as evidences that God regards them as sons, and that they are being tested according to their covenant relationship, that they may be fitted and prepared for perfecting in spirit and the glories to follow. If, therefore, the Lord permits calamities to come upon such, let them not be regarded in the same light as if they befell the world. The world, under the divine sentence of death, is subject to various accidents and mutations, with which the Lord has nothing whatever to do, as explained by our Lord when he referred to the eighteen upon whom the tower of Siloam fell, and the others whose blood Pilate mingled with the sacrifices, and who our Lord declared were not, on account of these things, to be considered sinners above others and under divine reprobation. (Luke 13: 1-5.) God permits the wrath of men and of Satan, within certain limits, in connection with the world of mankind; but in respect to his elect Church it is different. Nothing that befalls them is of accident. "Precious in the sight of the Lord is the death of his saints." Not even a hair of their heads can fall without his notice. (Psa. 116: 15; Matt. 10: 30.) As our Lord declared to Pilate, when he asked, "Knowest thou not that I have power?"—"Thou couldst have no power at all, except it were given thee of my Father." (John 19: 10, 11.) And this is equally true of every member of the body of Christ, from the moment of his begetting as a New Creature. Yea, we have every reason to believe that in some measure divine providence extends even beyond the New Creation to those whose lives and interests are closely linked to theirs. If, then, the New Creatures experience fiery trials they are not to think these peculiar, as though some strange thing happened unto them, but are to know that corresponding trials have happened to all the members of the body of Christ, from the Head downward, and will happen to all until the last members of the feet class have been tested, polished, accepted, glorified. If these, then, come in the nature of oppositions and persecutions in the home, or from former friends or neighbors, or from nominal church people, or if they come in the form of financial disaster and poverty, or if they come in the nature of sickness, pain, physical accident, etc., no matter how, the Lord's people are to be content, conscious of the Father's love and providential care in respect to their every interest. To have full confidence in this is a part of the test of faith. To be assured of the Lord that we are children, and heirs, and to be told of God's oversight, and at the same time to be permitted to suffer tribulations, is a severe test of faith in those who are required to walk by faith and not by sight if they would eventually be accepted as overcomers. Let us, then, receive with confidence, love and trust, whatever benefits or troubles the Lord's providence may send us and let us profit by them, learning their lessons.

This realization of the divine care in all of life's interests, earthly as well as heavenly, should not lead us to indifference in respect to our temporal affairs. On the contrary, we are to remember that we are stewards of privileges, opportunities and responsibilities, social, financial, and in respect to health. It, therefore, becomes our duty to do what we can to heal any social breaches which may occur. We are to be kind and considerate, to make explanations, and do all reasonably in our power to hinder misunderstanding of our motives and intentions. We are to seek wisely to avoid everything that might appear to be superstitious and fanatical, and are thus to commend our God, his character, his book and his Church to others. In this way we are to let our light shine. In financial matters we are to use prudence and economy and to be not slothful in business, just as though we had no God, just as though everything depended on our own exertions, yet, nevertheless, in our hearts and in our discussion of matters in the household of faith we are to realize and to express our confidence in the Lord, that because we are his, all of our interests are under his protecting care. If, then, in spite of our best exercise of wisdom, prudence, etc., poverty or financial loss shall result, we are to esteem that our heavenly Father has seen that such experiences would be better for us as New Creatures than would greater prosperity. We are to recognize his blessed supervision of our affairs, whatever may be his leadings and our experiences. Similarly in the matter of health: if disease come upon us, our proper stewardship of these mortal bodies would demand that we should use proper energy in applying remedies to the extent of our knowledge and judgment. If the efforts are successful, our acknowledgment of heart should be to the Lord, and not merely in respect to the medicine. If they are unsuccessful, we are not to doubt his power, but instead to look for further blessing in connection with the trials being undergone. Indeed, for every distress or calamity the New Creatures, while using diligence in the correction of the difficulty, should lift their hearts to the Lord in confidence and trust, desiring to know what lesson they may learn from their experiences, and whether or not these lessons are in the nature of chastisement for wrongdoing or in the nature of the rod and staff designed to bring back the sheep from some course leading in the wrong direction, away from the Shepherd's footsteps. "Thy rod and thy staff they comfort me:" The Lord's people are not dependent for their joy, peace and comfort merely upon having an average amount of health, financial and social prosperity, but may rejoice in the peace of God under all circumstances and conditions, and be enabled to rejoice heartily in both the rod and the staff of the Shepherd. With the Prophet of old many of the New Creation can say, "Before I was afflicted I went astray." Many of them have learned that there are great blessings connected with afflictions.

It is written prophetically of the Church, and of the Lord's care over it, "Who healeth all thy diseases."

(Psa. 103: 3.) Any attempt to apply this to the Gospel Church as respects physical conditions must of necessity be lame and weak. Who does not know that from the Head of the Church down to the last members of the "feet" the Lord has not been pleased to heal all their physical diseases? Who does not know that many many of the saints have died of their physical disease? According to medical science our dear Redeemer, although physically perfect, was attacked with a, disease not unknown to scientists, when he experienced the bloody sweat in Gethsemane. According to the same science, and in full accord with the facts, he who was perfect in the flesh died more speedily than the two malefactors crucified with him because of a disease--the bursting of his heart. Who does not know that the Apostle Paul carried with him to his dying day a "thorn in the flesh," and that the Lord refused to remove it, assuring him that his patient bearing of it would bring a more than compensating blessing of grace? Who does not know that many of the noblest of God's saints throughout the age have suffered from disease, and that so far from having all their diseases healed, and instead of being made perfect, they died? An application of this Scripture to physical diseases, then, would be inconsistent with the Scriptures, but its application as a prophecy to the spiritual condition of the New Creature is very appropriate indeed. The New Creation does contend with spiritual maladies, sicknesses, and this Scripture warrants them in expecting that every disease may be so healed with the Balm of Gilead, so bound up with the exceeding great and precious promises of the Lord's Word, so offset by the peace and joy which man can neither give nor take away, that disease of heart, unrest, may intrude no longer, where the love and joy and peace of the holy Spirit abide and rule.

MARK 16:9–20 IS SPURIOUS.

These verses are admitted by all scholars to be an interpolation. They are not found in any of the early Greek MSS., and are certainly not genuine. It is not true that all believers in the Lord Jesus may drink poisonous things, and be in contact with poisonous serpents, contagious diseases, etc., with impunity; nor have all possessed the power of healing diseases and casting out devils. It will be noticed that the passage is omitted by the Revised Version, and by all modern versions of the Scriptures. Hence, to receive it or to quote it as Scripture, would be adding to the Word of God, and adding to the general confusion on an important subject.

The thought that the Lord's people may be specially favored of him in respect to physical health and other creature comforts (more than the world) is a delusion and a snare, and contrary to all proper expectations of the New Creation, as shown foregoing. The Lord and the apostles were the exemplars of the Church, and instead of expecting to be freed from the general difficulties which assail the groaning creation, their consecration was to a share in these afflictions, that they might be touched with the feeling of human infirmities. Our Lord repudiated as a temptation of the Adversary the suggestion to use divine power for the relief of his hunger during the forty days' fasting in the wilderness (Matt. 4:3, 4.) When weary he rested by the well of Samaria, while his disciples went to purchase food, whereas he might have called for and used divine power for the restoration of his strength. (John 4:6.) In these instances food was the proper medicine for the pangs of hunger, and rest was the proper medicine for the weariness of the frame, and our Lord used these remedies. We are not informed that he had any chronic ailments, but we doubt not that he would have been free to use any roots or herbs or other remedies as freely as he used the food and the rest. The nervous ailment causing the bloody sweat, and his final malady of heart-rupture came at the close of his ministry. He knew that his hour was come. He who declined to ask the heavenly power for angelic protection (Matt. 26:53), and who declined to call upon the same power to satisfy his hunger, and to relieve his fatigue, was nevertheless perfectly at liberty to call upon these powers in the interest of his followers, as, for instance, in the feeding of the multitudes, and in the stilling of the tempest and in the providing of the taxes.—Matt. 14:15-21; Mark 4:36-41; Matt. 17:24-27.

Similarly, we find that the apostles used no special privileges and blessings which were theirs for the relief of temporal ailments and necessities. True, we have no account of the sickness of any of the twelve except Paul, whose weak eyes (Acts 9:8, 18; Gal. 4:15; 6:11—R. V.) the Lord was not pleased to relieve, even upon solicitation, assuring the Apostle that this, which became a messenger of Satan in buffeting him, trying his patience, his humility, etc., would be more than offset by the Lord's "grace sufficient." (2 Cor. 12:7-9.) The Apostle's faith and trust in the Lord have been a source of comfort to all in the narrow way from that time to the present, and yet he did not, like some of these, go to the Lord with requests for temporal good things, money, houses, lands, food, raiment, etc. We have his own word for it that he sometimes lacked, and that in such cases he labored, working with his hands at the ordinary trade of sail and tent making. Some far less holy than he, and far less in touch with the Lord, would not only have disdained so humble an occupation, but, spurning employment would have sought to do what they term "living by faith," that is, living without work, a matter which this same Apostle reproves very decidedly, saying, "If a man will not work neither should he eat." "Let him that stole steal no more, but rather let him labor, working with his hands the thing which is good, that he may have to give to him that needeth." (Eph. 4:28; 2 Thess. 3:10.) Many who thus mistakenly think it the divine will that they should live by faith, while others live by work and support them, are often bold to pray for money, food, clothing, etc., which they will not work for. We do not wish to intimate that all such are wicked; it is our belief that some of the Lord's people are in this wrong attitude of mind because of false teachings and misunderstanding of the divine dealings and of the character of their calling. We are not disputing, either, that the Lord sometimes hears and answers prayers from such, even when those prayers are not in the fullest accord with the divine will. We believe that the proper course for the New Creatures—the one most pleasing to the Lord—is that which follows most directly and particularly the instructions and practices of our Lord and the apostles. Their being counted as New Creatures implies that they recognized the fact that earthly blessings belong properly to the natural man in harmony with his Creator, and therefore, reckonedly belong to believers justified before God, through faith in Christ; and that these human rights they offered, consecrated, devoted, laid upon the altar, in exchange for the heavenly, spiritual, higher blessings and privileges of the New Creation, whereunto believers are called during this Gospel age. And if these earthly rights have been thus devoted to the Lord, exchanged for spiritual privileges, hopes, etc., by what process of reasoning could the New Creatures ask, not to say "demand," these earthly blessings, already consecrated, or laid down? It is another thing entirely to ask of the Lord such temporal blessings as his wisdom sees best for us, and another matter, also, to ask blessings upon others, including our dear ones according to the flesh, and not according to the Spirit. Nevertheless, in all of our requests the love and wisdom of the Lord should be recognized as superior to ours, and a full submission of our wills to his in every matter should be not only realized, but expressed to him in such petitions. The New Creature, rightly instructed through the Word of God, and appreciating its spirit, must value its spiritual interests far beyond any temporal welfare, and should surely desire such, and only such, experiences in the flesh as would be most profitable to the new nature's development and preparation for the Kingdom. The New Testament deals more with the experiences of the Apostle chosen of the Lord to take the place of Judas than with all the others put together, and begins with the time of his acceptance of Christ on the way to Damascus. Looking through his varied experiences we perceive that in exercising the gift of miracles, then with the Church, he used it in many cases upon those coming into the Truth. But so far as the record shows, never once was this healing power used in his own relief, nor in the relief of any of those who are set before us as the saints, the fully consecrated. Nor was this because the saints of that time were free from disease: on the contrary, we know that Timothy had what we would now designate chronic dyspepsia, or indigestion, and Epaphroditus was not hindered from being sick, yea, "nigh unto death," not because of sin, but, as the Apostle explains, "because for the work of Christ he was nigh unto death," hazarding his life. (Phil. 2:25-30.) We know not what special foods or medicines the Lord was pleased to bless in the latter case; but in respect to the former one the Apostle neither prayed nor sent a handkerchief or napkin to cure the ailment, but wrote to Timothy, saying, "Use a little wine for thy stomach's sake, and thine often infirmities." (1 Tim. 5:23.) The wine was recommended, not as a beverage nor as an intoxicant, but purely as a medicine. The point specially to be noticed is, that divine power, so far as we are informed, was neither invoked nor exercised on behalf of either of these two consecrated brethren. They bore their infirmities and afflictions and got blessing out of them, using meanwhile the most suitable foods and remedies of which they had knowledge. And this we believe to be a proper illustration of the course which should be pursued by all of the consecrated, all New Creatures; they should not ask for physical healing, luxuries of life, etc. At very most, our Lord's sample petition warrants such in asking for what the Lord himself may see best for them in the way of daily food; and even while praying for the daily food they are to put forth the labors of their hands, and to expect that the Lord's blessing will be upon the same according to his wisdom as to what would be to their highest profit in character-development through experiences, etc. If he shall see fit to grant them only the barest necessities of food and raiment, it will be to them a test of love and patience and faith in him. If he shall supply them with an abundance, it will be to them a test of the same faith and love and devotion, in an opposite direction—as demonstrating what proportion of these good gifts they are willing to sacrifice in the interests of his cause, in the service of his brethren. Likewise if divine wisdom sees best to give robust health and vigor, the test of faithfulness will be as to whether or not love and devotion will sacrifice and thoroughly use this vigor on behalf of the Lord's cause, or whether or not it will be absorbed in selfish pursuits: or, on the other hand, if the Lord in his providence grants but a limited amount of vitality and vigor, the test of faith and devotion will be from the opposite standpoint, to prove the love and obedience, submission and patience, and the zeal with which small opportunities will be sought and persistently used.

THE NOMINAL CHURCH AS AN ADVERSARY TO THE NEW CREATION.

Because their first knowledge of the Lord came to them while in the nominal church, or through some of its representatives or agencies, many are inclined to view sectarian systems as their spiritual mothers, and to feel a love and obligation to them accordingly. Such find it difficult to realize that these are earthly systems—Babylon—really opponents of the New Creation. Their difficulty arises because of too close and narrow a view of the subject. They need to lift their eyes higher, and to realize that from the divine standpoint there is a wide difference between the nominal church and the true, between the tares and the wheat. Tares cannot beget wheat, nor can nominal Christendom produce true Christians. Its tendencies are in a reverse direction. The Scriptures declare that it is the power of God that works in us, to "will and to do of his good pleasure." It is the power of the new life which subsequently develops under providential care. It is not the begetting of the spirit of worldliness that will produce this result. The nominal church, as distinguished from the true, is that class of people who have seen and heard certain features of divine Truth, who have been more or less enlightened in respect to right and wrong, more or less, therefore, brought under a measure of conviction as to what is right or wrong, but who under this information are careless, negligent of the divine will, and disposed to use divine mercies so far as they please, especially so far as they will minister to their personal or social advantage in the present time, and no more. The true Church, on the contrary, as we have already seen, consists of those who have not only heard the Truth, but have consecrated their all to him who loved them and bought them—those who have followed on to know the Lord and to obey him to the extent of their ability, and who, in thus following, count not their lives dear unto them. The nominal church is not the light of the world, but merely a class of people who prefer light to darkness, and who like to have a little of the light shining from true Christians commingled with the lights of heathendom and of the various sciences. The members of the true Church are each a burning and a shining light wherever they may be.

The wider the difference between these two classes the better it generally is for the true Church; indeed, the lamps of the faithful light-bearers have usually shone the brighter in proportion as the nominal system was immersed in gross darkness and superstition, and in proportion as the true Church was persecuted by the nominal system—from whom, indeed, all the persecutions have come.

When once we recognize the fact that God is at the helm, directing the affairs of the New Creation in every particular, not only in their call, but also in the difficulties, trials and persecutions necessary to their polishing and preparation for the Kingdom, it lessens our appreciation of the part played in this divine plan by human institutions, which the Lord never organized nor authorized to be organized, but which, in harmony with the Lord's suggestion, we know to be carnal, fleshly, contrary to the spirit. We are not in this claiming that the true Church has not been to some extent in close association with the nominal systems; but we are claiming that even though *in* them they have been separate *from* them, in the sense that they have always been of a different spirit. The begetting of these spiritual children of God, through the Word of his grace, and their being to some extent cherished and nourished and brought forward by these human sectarian tare systems, is well illustrated by certain insects, the young of which are injected into the backs of their enemies, and there warmed, nourished and developed, up to the time of their complete birth and deliverance, which means, usually, the death of the insect which temporarily carried them about. So now, the New Creatures, begotten of the Lord, are more or less closely connected with the institutions of Babylon, and have been more or less brought forward contrary to the will of Babylon, but under divine supervision and arrangement, until now the point of deliverance has been reached, and he who begat the New Creation calls to them, "Come out of her, my people, that ye be not partakers of her sins and that ye receive not of her plagues."—Rev. 18: 4.

There is a continual temptation to the New Creation by the nominal church system—not only through false doctrines, but also in formalistic piety and hypocrisy, in which they draw nigh to the Lord with the lips, while the heart is far from him,—while the thoughts, sentiments, words and deeds are wholly out of accord with the spirit of truth and the consecration which it inculcates. The temptations to the New Creation from the world would be comparatively powerless were it not for the fact that the nominal church combines the worldly spirit, aims and ambitions with the name of Christ and an humble service to him. The ease, honor of men, emoluments, freedom from sacrifice, and sureness of attaining the best things that this world can give, are the baits and allurements, the snares and traps, which Babylon holds out to the New Creation, and that continually. No others of the Adversary's snares are so alluring, so deceptive, so powerful, as this one.

THE ARMOR OF GOD.

—Eph. 6: 11–13.—

"*Put on the whole armor of God that ye may be able to stand against the wiles of the devil . . . . in the evil day.*

Here again the Apostle forewarns us that our day, in the close of the age, would be the specially "evil day" in which Satan's powers would be peculiarly exercised,—"to deceive if it were possible the very elect." He tells us of an armor that will be proof against all of Satan's delusions. It is not an armor for the flesh, but for the mind;—for the New Creature. God is its maker, through human instrumentality. It is his provision, his Word, his message, his Truth. No other armor will avail in this "evil day," and for this extremity the *whole* armor will be needed—however others, in previous times, got along with portions of it only.

The Girdle of the Loins represents consecration to service; and the Apostle enjoins that we see to it that we are not consecrated to the service of error, but to the service of the Truth. Let each examine his girdle, see that he has a proper one, gird himself with it, become a servant of the Truth or, at least, have the spirit of service.

The Breastplate of Righteousness (or justification) comes next in order, for the Lord can recognize none as soldiers of the cross who do not discern and acknowledge his standard of justice, or who reject his gracious arrangement of justification (through faith) by the precious blood of his son.

The Sandals of Peace must not be forgotten: the soldier of the cross who starts in the campaign without the peace of God to assist him over the rough places, will accomplish less, and with greater difficulty, than the one who seeks to follow peace with all men—to live peaceably with all so far as possible, without compromising the Truth. Those who go unshod, go hunting trouble and are sure to find little else.

The Shield of Faith is indispensable to protection from the fiery darts of the Adversary,—skepticism, higher criticism, evolution, and demonology. "Without faith it is impossible to please God." "This is the victory that overcometh the world, even our faith."—Heb. 11:6; 1 John 5:4.

The Helmet of Salvation represents the intellectual, or philosophical, appreciation or understanding of the divine plan. Apparently, it was less necessary in the past than now: but now, in the "harvest," when the Adversary is furiously attacking the Truth and turning everything scientific and educational into a weapon of destruction,—now the helmet is indispensable. And now, and only now, is it provided in such size and shape that the humblest soldier of the cross can put it on. The Lord held back the Attacker within the bounds where the shield of faith would serve as protection; but now the whole armor is supplied, and not too soon for the needs of his faithful.*

The Sword of the Spirit—the Word of God—is the only offensive armor of the Lord's little band. The Captain prevailed in his "good fight" against the Adversary, saying, "It is written;" and this is the battle-cry of his followers. Others than the true soldiers have fought for the Lord with carnal weapons, and with human philosophies and worldly wisdom and organization, and decrees of councils and synods and presbyteries, but we must depend in the struggle of this "evil day" upon the Word of God—"It is written!" We must use no darts like Satan's—anger, malice, hatred, strife. And "the Sword of the Spirit" can only be possessed by careful study and leading of the Spirit after consecration,—after enlistment in this army.

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*The WATCH TOWER publications are, we believe, being used of the Lord to the thorough equipment of his faithful—intellectually, as well as otherwise.

STUDY XVI.

THE PRESENT INHERITANCE OF THE NEW CREATION.

A First-fruits of the Spirit.—True versus False Hopes.—Our Hope.—The Thief in Paradise.—St. Paul's Earnest Desire.—"Our Earthly House" and "Our House from Heaven."—The Transfiguration Scene.—"The First that Should Rise from the Dead."—Present Joys of the New Creation.—"Ask, and ye Shall Receive, that Your Joy may be Full."—Faith, a Fruit of the Spirit and a Part of the Inheritance of the New Creation.

NOT ALL of the blessings of the New Creation belong to the future—beyond the veil. A first-fruits of the Spirit, a foretaste of coming blessing, is granted New Creatures in the present life. Amongst these first-fruits may be enumerated the various fruits and graces of the holy Spirit—faith, hope, joy, peace, love, etc. Some may claim that these are intangible and unreal; but we answer that they are as real as the New Creatures are real; and just in the same proportion as the New Creature grows, these elements of his experiences, blessing and development, increase. Indeed it will be conceded that these same qualities, as they pertain to earthly things, are the chiefest blessings of the natural man, the qualities which give him his largest degree of blessing and privilege. The New Creatures in Christ, having exchanged earthly hopes and privileges and loves for the heavenly, find the latter much more precious than those surrendered. Earthly loves are often fickle, generally selfish. Earthly hopes are usually ephemeral and illusive. Earthly joys are, at very best, of brief duration and shallow. Earthly ambitions are rarely gratified, and even then have a bitter with their sweet. Nevertheless, we see the whole world striving to attain these ambitions, joys, hopes, loves, and we are all witnesses that their chiefest pleasure is in the pursuit—that with attainment of any of them comes a measure of disappointment.

Not so with the New Creation. Their hopes, their joys, their loves, their ambitions, grow continually, fed by the exceeding great and precious promises of the divine Word. And they bring no disappointment, but satisfaction and the peace of God which passeth all understanding come more and more into their hearts, as the eyes of their faith open wider and wider to comprehend the lengths and breadths, the heights and depths of divine wisdom and love, to whose richest blessing they are heirs and joint-heirs through Jesus Christ the Lord.

This land of promise which the New Creatures enter figuratively at the moment of entire consecration, when they receive the spirit of adoption, is a land flowing with milk and honey; and though it has its trials, its conquests, its fightings within and without, yet not only do its victories mean joy and peace, but, under divine instruction and guidance, even its defeats are turned into sources of hope and faith and joy, by him who is able and willing to make all things work together for their good.

TRUE VERSUS FALSE HOPES.

The Apostle calls our attention to the fact that Satan seeks to do injury to the New Creation by presenting himself to them as an angel, or messenger of light. When any confess that they have been begotten of the light, the Truth, the holy Spirit, the Adversary realizes that they are on the way to full escape from the darkness and superstition and deception with which he has enveloped humanity. He then transforms himself, and instead of attempting further to lead directly into superstitions and darkness, he affects to be a leader into more light; and although specially alert in this direction at the present time when clearer light prevails, we are not to forget that he has been energetic in the same course ever since the Apostle wrote these words.

We find evidences of this in the various creeds of Christendom, which mark endeavors to get out of darkness, but are replete with false theories, false hopes of a seductive character. These, while claiming to be helps to the Christian, claiming to honor God, claiming to expound his Word, are really snares and entanglements to hinder from a proper conception of the Truth. God's wonderful provision of love and mercy, so reasonable in every particular, has been opposed by the Adversary, not only directly but indirectly, by setting before the Lord's people something which, to their imperfect judgments, might at first appear to be grander hopes and prospects than those set forth by the Truth. The tendency of error, nevertheless, is further and further away from the Truth, from the divine plan, from the simplicity of the Gospel, into confusion of thought, superstition and priestcraft.

Amongst these delusive hopes is the hope that when men die they are not dead—that when dead they are more alive than they ever were. This hope is introduced by the Adversary to antagonize the Scriptural hope of a resurrection of the dead. One or the other of these hopes must be false. The Adversary has succeeded remarkably in foisting upon "Christendom" this false hope, which God's Word does not support, and which is in direct conflict with the teachings of the Word respecting the resurrection of the dead; for if none are dead there could be no "resurrection of the dead."

Another of these false hopes is respecting the time of the rewarding of the Lord's faithful. The Adversary has been equally successful in deluding the nominal church into the belief that instead of waiting for a resurrection of the dead, instead of hoping for a share in the First Resurrection, as the time for receiving reward, they should hope that the dead (are not dead, but) enter their reward through the door of death, instead of by the door of resurrection, as set forth throughout the Scriptures. These false hopes, like all other false things, are injurious, however pleasing they may momentarily appear. The Word of God must be our guide, and it instructs us that our hopes respecting future blessing, joy, etc., all rest in the resurrection of the dead.

The false expectations of the past, that the moment of death would be the moment of heavenly glory (contrary not only to all the facts and circumstances demonstrable to the human mind, but opposed to a great mass of Scriptural testimony respecting the resurrection—which awaits the second coming of our Lord for its fulfilment), have been very injurious to the Lord's people, in that they have been led away from his Word and from the true hopes which it inculcates, and which are in full accord with the soundest of reason and all the facts as we see them about us.

It may be suggested that this hope of an instantaneous change to the heavenly condition at the moment of death, is for the last members of the New Creation the very hope advocated in this work. This is true, but there is a reason for our supporting such a hope in the present time which could not be adduced prior to 1878, the date from which we claim this enlargement of the hope of the Lord's people dates. This expansion of the hopes of the New Creation in this harvest-time is in full accord with the Scriptures. Our thought is not that all men, nor even the members of the New Creation all down through the age, were changed in the moment of their dying; but holding with the Scriptures that they fell asleep in Jesus, we hold also with the same authority that their hope is in the awakening which God has promised should come to them in the new day, the Millennial day. Our hope, built upon the testimony of the divine Word, is that we are already in the dawning of this new day; that Immanuel is already present, establishing his Kingdom; that the first part is the reckoning with his servants, as he particularly pointed out in his parables illustrative of the work to be accomplished at his return to take the Kingdom of earth. The parables declare that he shall call his own servants, unto whom he has committed the pounds and talents, and that he will reckon with these before beginning his reckoning with the world.—Luke 19:15. Mat. 25:14.

This work begins first with the house of God, the Church, the New Creation; and, as already pointed out,* 1878, A. D., marked the date at which the "dead in Christ" should rise "first." It is in full harmony with the Scriptures, therefore, that we believe that the Apostles and faithful saints of the entire age, down to our own day, are already glorified, already possessed of the glorious spiritual bodies promised them, but, because "changed" and made like the Master himself, and hence, as spirit beings, obscured from human sight, beyond the veil. It is in full accord with this Scripturally built hope that we teach that each member of the New Creation still in the flesh will not need now to "sleep," and to wait for the time and establishment of the Kingdom, because the King and Kingdom already are here, the life-giving work of the new dispensation has already commenced, the major portion of the elect New Creation have been already glorified, and the living members merely receiving the completion of their polishing and fitting and testing preparatory to experiencing their share in the First Resurrection—to be "caught away" or "changed" in a moment, in the twinkling of an eye—to be, in the moment of death of the flesh, invested with the new house, the spiritual body.—2 Cor. 5: 1 Thess. 4: 17.

In considering this subject, however, we must have before our minds not only these special hopes of this "harvest" time, but also comprehensively what have been the hopes of all the brethren, all the members of the New Creation—the hopes set before us in the Gospel. Let the inspired Word declare these hopes, and then let not the fact that they are very different from those generally entertained by the so-called Christian world cause us concern. True, the "Christian world," in its creeds, sets forth a belief in the second coming of Christ, and in the resurrection of the dead, but these are merely verbal expressions by which it seeks to maintain some relationship to the Scriptures. These are not the

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*Vol. II., Chap. vii.

hopes of the Christian world—the nominal church; rather, they are its *dread.* They dread the second coming of Christ rather than hope for it; and they dread the resurrection of the dead rather than hope for it; because they have been misled by the great Adversary into a misapprehension of the divine character and plan, and generally believe that the second coming of Christ means the end of hope, the end of probation, the end of mercy; instead of understanding it, as the Scriptures point out, to be really the beginning of great blessing of all the families of the earth, which God long ago promised and has for four thousand years been preparing.

Resurrection, too, is regarded with dread, because false teaching has led to the supposition that the spirit, or breath of life, has a consciousness without a body, and that the body is a sort of prison-house from which spirits are glad to be liberated,—a return to which would be in the nature of a punishment. Thus have the traditions of men made void the Word of God, under the influence of the great Adversary, the god of this world, who now blinds so many. But let us look at the Scriptural testimony on this subject, and see how clearly and explicitly it points in every instance to the second advent of Christ, and to the resurrection as, first, the hope of the Church, the New Creation, and second, the hope of the world.

"*Gird up the loins of your mind, be sober, and set your hope perfectly on the grace that is to be brought unto you at the revelation of Jesus Christ.*"—1 Pet. 1:13.—R. V.

"*Ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for our adoption, to wit, the redemption* [*deliverance*] *of our body* [*the Church, the body of Christ*]. *For we are saved by hope* [*not actually saved yet, but merely in an anticipatory sense*]."—Rom. 8:23, 24. —R. V.

"*Blessed be the God and Father of our Lord and Savior, Jesus Christ, who according to his great mercy begat us again unto a hope of life by the resurrection of Jesus Christ from the dead, unto an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for you, who by the power of God are guarded through faith unto a salvation ready to be revealed in the last time. Wherein* [*in which hope*] *ye greatly rejoice,* *though now for a little while, if need be, ye have been put to grief in manifold temptations: that the proving of your faith, being much more precious than gold which perisheth, though it be proven by fire, might be found unto praise and glory and honor at the revelation of Jesus Christ.*"—1 Pet. 1: 3-7.

"*There is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.*"—2 Tim. 4: 8.

"*I am not ashamed, for I know him whom I have believed, and am persuaded that he is able to guard that which I have committed unto him against that day.*"—2 Tim. 1: 12.—R. V.

"*We should live soberly, righteously and godly in this present world, looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ, who gave himself for us.*"—Titus 2: 12-14.

"*This I [Paul] confess unto thee [Felix], that after the way which they call heresy, so worship I the God of our fathers, believing all things which are written in the Law and the prophets, having hope toward God, which things also they themselves look for, that there shall be a resurrection of the dead.*"—Acts 24: 14, 15.

"*Ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory.*"—Col. 3: 3, 4.

"*For the hope of the resurrection of the dead I am called in question this day.*"—Acts 23: 6.

"*Jesus said unto her, I am the resurrection and the life. He that believeth on me, though he die, yet shall he live; and whosoever [then] liveth and believeth on me shall never die.*"—John 11: 25, 26.—R. V.

"*The hour cometh in which all that are in the tombs shall hear his voice, and shall come forth: they that have done good unto the resurrection of life [the First Resurrection]; and they that have done ill [whose course in the present life will not pass the divine approval as worthy of eternal life] unto the resurrection of judgment [the gradual resurrection under disciplines and rewards during the Millennial age].*"*—John 5: 28, 29.—R. V.

"*In my Father's house are many mansions; if it were not so, I would have told you; I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself, that where I am there ye may be also.*"—John 14: 2, 3.

"*The Son of Man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works.*"—Matt. 16: 27.

"*Behold, I come quickly, and my reward is with me.*"—Rev. 22: 12.

"*Behold thy salvation cometh; behold his reward is with him.*"—Isa. 62: 11.

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*See Chap. xvii.

"Be patient, therefore, brethren, unto the presence [parousia] of the Lord; . . . stablish your hearts, for the coming of the Lord draweth nigh."—James 5: 7, 8.

"Say unto them that are of a fearful heart, Be strong, fear not; behold your God will come with vengeance, with the recompense of God; he will come and save you. Then the eyes of the blind shall be opened and the ears of the deaf shall be unstopped, . . . for in the wilderness waters shall break out, and streams in the desert."—Isa. 35: 4-6.

"At that time thy people shall be delivered, every one that shall be found written in the book [of life], and many of them that sleep in the dust of the earth shall awake, some to lasting life [the First Resurrection] and some to shame and lasting contempt [dishonor,—from which, however, they may be recovered by the restitution processes then put into operation]; and they that be wise [the little flock, the wise virgins] shall shine as the brightness of the firmament [as the sun—Matt. 13: 43]*, and they that turn many to righteousness as the stars [luminaries] forever and ever. . . . But go thou thy way till the end be [till the "harvest" or end of the age be come]: for thou shalt rest, and stand in thy lot at the end of the days."*—Dan. 12: 1-3, 13. Vol. III., *p.* 83.

"A book of remembrance was written before him [Jehovah] for them that feared the Lord; and that thought upon his name; and they shall be mine, saith the Lord of hosts, in that day when I make up my jewels."—Mal. 3: 16, 17.

Distorted theories and fanciful imaginations come chiefly from human philosophers, who had not the guidance of the lamp of the divine Word, and who have so perverted the judgments of many of the Lord's dear saints that the foregoing and many other explicit declarations respecting the true hopes of the Lord's people are negatived and robbed of their force and beauty and power by other more or less figurative Scriptures, which are so wrested out of their true position and meaning as to make them antagonistic to these plain statements. We must examine these in order to have the way of faith and hope and obedience made clear and plain to the eyes of our understanding. We will then proceed to note various other blessings additional to our hopes, which belong to us in the present life, as a part of the first-fruits of our inheritance.

THE THIEF IN PARADISE.

"He said to Jesus, Remember me when thou comest into thy Kingdom. And he [Jesus] said to him [the penitent thief],

Indeed I say to thee this day, thou shalt be with me in Paradise."
—Luke **23**: **42, 43**.

Those who consider salvation to be an escape from everlasting torture to a paradise of pleasure, and dependent only on accidental circumstances of favor, think they see exemplified in this narrative the doctrine of *election*—that our Lord Jesus, pleased by the consoling words of the one thief, elected him to heaven, and equally elected that the other should suffer to all eternity, unpitied and unrelieved. Truly, if God has made salvation such a lottery, such a chance thing, those who believe it to be such should have little to say against Church lotteries, and less against worldly ones.

But this is not the case. This Scripture has been much misunderstood. To get its true import, let us take in the surroundings and connections.

The Lord had just been condemned, and was now being executed on the charge of treason against Cæsar's government, in saying that he was a king; though he had told them that his Kingdom was "not of this world." There, upon the cross above his head, written in three languages, was the crime charged against him: "THIS IS THE KING OF THE JEWS." Those about knew of his claims and derided him, except one of the thieves crucified alongside. Doubtless he had heard of Jesus and his wonderful character and works, and said in his heart: This is truly a strange and wonderful man. Who can know that there is no foundation to his claims? He certainly lives close to God. I will speak to him in sympathy: it can do no harm. Then he rebuked his companion, mentioning the Lord's innocence; and then the conversation above noted took place.

We cannot suppose that this thief had correct or definite ideas of Jesus—nothing more than a mere feeling that, as he was about to die, any straw of hope was better than nothing. To give him credit for more would be to place him *in faith* ahead of all the Lord's apostles and followers, who at this time had fled dismayed, and who, three days after, said: "We [*had*] trusted that it had been he which should have redeemed Israel."—Luke 24: 21.

We can have no doubt as to the import of his petition. He meant that whenever Jesus reached his Kingdom power, he desired to be favored, cared for. Now note our Lord's answer. He does not say that he has no kingdom; but, on the contrary, he indicates by his response that the thief's request was a proper one. The word translated "verily" or "indeed" is the Greek word "*amen.*" and signifies "*So be it.*" or "Your request is granted." "I say to thee this day [this dark day, when it *seems* as though I am an impostor, and I am dying as a felon]. thou shalt be with me in Paradise." The substance of this promise is that, when the Lord has established his Kingdom it will be a Paradise, and the thief will be remembered and be in it. Notice that we have changed the comma from before to after the word "today."

This makes our Lord's words perfectly clear and reasonable. He might have told the thief more if he had chosen. He might have told him that the reason he would be privileged to be in Paradise was because his *ransom* was then and there being paid. He might have told him further that he was dying for and ransoming the *other* thief also, as well as the whole gaping and deriding multitude before him, the millions then entombed, and the millions yet unborn. We know this. because we know that "Jesus Christ, by the grace of God, tasted death for every man," "gave himself a ransom for all." that all in due time might have opportunity to return to the Edenic condition, forfeited by the first man's sin. and redeemed for men by Christ's righteous sacrifice.—Heb. 2: 9; 1 Tim. 2: 5, 6; Acts 3: 19.

As already shown, the garden of Eden was but an illustration of what the earth will be when fully released from the curse—perfected and beautified. The word "paradise" is of Arabic origin, and signifies *a garden.* The Septuagint renders Gen. 2: 8 thus: "God planted a *paradise* in Eden." When Christ shall have established his Kingdom, and bound evil, etc., this earth will gradually become a paradise, and the two thieves and all others that are in their graves shall come into it, and then by becoming obedient to its laws they may live in it and enjoy it forever. We doubt not, however, that the kind words spoken in that dark hour to the suffering Savior will no more lose a special and suitable reward than the gift of a cup of water, or other small kindnesses, done to those whom this King is "not ashamed to call his *brethren*."—Matt. 10: 42.

In the Scriptures Paradise is used to describe man's primeval state of bliss, in harmony with his Creator, before the curse and blight of sin entered into the world. This Paradise lost to mankind is promised to be restored; and in a more or less vague manner the whole creation has been and is waiting and hoping for the Golden Age thus to be inaugurated. The Scriptures present to us the thought that the Paradise state has been redeemed for man by our Lord Jesus' death, and that as a consequence a part of his glorious restitution work will be to restore Paradise—"that which was lost" —the purchased possession.—Matt. 18: 11; Eph. 1: 14; Rev. 2: 7.

But have we a right to alter the position of the comma? Certainly: the punctuation of the Bible is not inspired. The writers of the Bible used *no punctuation*. It was invented about four hundred years ago. It is merely a modern convenience, and should be so used as to bring out sense, in harmony with all other Scriptures.

Instances of a similar use of the word "to-day" in modern literature are quite frequent; and in the Scriptures we call attention to the following:

"*Therefore I command thee this thing to-day.*"—Deut. 15:15.

"*I have set before thee this day life and good, and death and evil.*"—Deut. 30: 15.

"*I command thee this day to love the Lord thy God.*"—Deut. 30: 16.

"*I would to God that not only thou but also all that hear me this day were both almost and altogether such as I am, save these bonds.*"—Acts 26: 29.

Not only does the sense of this passage require the punctuation suggested, but its harmony with all the remaining Scriptures similarly demands it, and there can be no reasonable or valid objection to it offered. To suppose that our Lord went to Paradise immediately, would be to suppose an impossibility, for Paradise has not yet been re-established. Furthermore, it is distinctly stated that our Lord's body was buried in Joseph's tomb, and that his soul, or being, went to sheol, hades, oblivion, and that he was *dead*, and not alive in Paradise or elsewhere, in the interim. The Scriptures distinctly assure us, not that our Lord came down from heaven, or from Paradise, at his resurrection; but that he "rose from the dead on the third day, according to the Scriptures." (1 Cor. 15: 4.) Our Lord's own words, after his resurrection, were, "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day." (Luke 24: 46.) Again he said to Mary, "I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father and your Father; unto my God and your God."—John. 20: 17

ST. PAUL'S EARNEST DESIRE.

"For me to live is [to live] for Christ, and to die, gain. But if to live in the flesh, this is to me a fruit of labor; and what I should choose I do not exactly know. I am indeed hard pressed by the two things [I have an earnest desire for the returning and being with Christ, since it is very much to be preferred]; but to remain in the flesh is more requisite on your account."—Phil. 1: 21–24, *Diaglott translation.*

It will be observed that the chief difference between the above and the common English version of this passage is the substitution of the word "return" for the word "depart." In justification of the use of the word "return" the translator in a footnote says:—

"*To analusai*, the *loosing again* or the *returning*, being what Paul earnestly desired, could not be *death* or *dissolution*, as implied by the word *depart* in the common version; because it seemed a matter of indifference to him which of the two—*life* or *death*—he should choose; but he longed for the *analusai*, which was a *third* thing, and very much to be preferred to either of the other *two* things alluded to. The word *analusai* occurs in Luke 12: 36, and is there rendered *return*;—'Be you like men waiting for their master, when he will *return,*' etc. Jesus had taught his disciples that he would come again, or *return* (John 14: 3, 18); thus, also, the angels said to them at his ascension. (Acts 1: 11.) Paul believed this doctrine and taught it to others, and was looking for and waiting for the Savior's (*analusai*) return from heaven (Phil. 3: 20; 1 Thess. 1: 10; 4: 16, 17) when he would 'ever be *with the Lord.*'"

An examination of the Greek word *analusai* shows that it is used in Greek literature by Plato in both ways—as signifying sometimes *depart*, and sometimes *return*; but the word occurs only twice in the New Testament, here and in Luke 12: 36. In the latter instance, as stated above, it is rendered "return," and manifestly could not be otherwise rendered and preserve the sense. In the case we are discussing (Phil. 1: 23), we hold that it should be rendered *return*, for the very simple reason that, even when used to signify *depart*, it must carry with it the thought of depart *again*—to depart to a place where one had previously been. The Greek prefix *ana* in *ana-lusai* signifies *again* as our prefix *re* in *re*-turn signifies *again*. Hence, if rendered *depart*, we would be obliged to add the thought *re*-depart or dépárt *again*. And this would spoil the matter as related to St. Paul; for he had never been with Christ in glory, and, hence, could not "depart *again*" to be there with Christ. But when we translate *analusai* "*re*-turning," and apply it to our Lord, every difficulty seems to be removed.

Let us note the circumstances which gave rise to the expression. The Apostle had been for some time a prisoner at Rome, and while at times well treated by some of the Emperors, he was constantly liable to be put to death on some caprice. He wrote this Epistle in acknowledgment of a substantial gift from the Church at Philippi, and took the opportunity to tell them fully of his own condition, the progress of the Lord's work, etc., and to encourage them to steadfastness to the end.

Since they would like to know his prospects for release, he tells them that enemies (seeing his liberty for two years—Acts 28: 30) were explaining Christianity, hoping thereby to add affliction and perhaps death to his bonds. (Phil. 1:16-19.) But he realized the prayers of the Church on his behalf and expected that his trial before Nero would result in his *deliverance,*—either by acquittal or by death. Then he tells them that, as to his *own* preferences, it would be difficult for him to choose between life (with its sufferings) and death (with its rest from toil); but while he had no choice as between these two things possible, he had a longing, an intense desire, for a thing he well knew was impossible, a thing which he knew, and had taught the Church, was a long way off (2Thess. 2:1-8)—the *returning* of Christ and being with him. Then, leaving the impossible and returning to the possibilities, he assures them that he has a conviction that God has a work for him yet to do for the Church, and that he would be released. And although the Scriptures give no account of it, tradition declares that he was acquitted by Nero and had some five years of liberty and service before being re-arrested and executed.

It is worthy of note here that other words are repeatedly used in the writings of both Paul and Luke when *depart* is manifestly meant. And it should be remembered that Luke was the Apostle's amanuensis, who traveled much with him and was accustomed to use words in the same sense.

But if any yet contend for the word "depart," rather than "return," we submit the following:

No doubt Paul would have desired, especially in view of his knowledge that the Lord's second coming could not occur soon, that he might depart to heaven or anywhere else in order to be with the Lord at once. But he knew that such a desire could not be granted in harmony with the divine plan; and hence, although it would have been his earnest desire, it did not enter into consideration as one of the possible things. He was still left in a strait of indecision as to his own preference of the two possible things—to live and serve the Church in suffering, or to die and rest from his labors—waiting "for that blessed hope, and the glorious appearing of the great God [our Lord and Savior Jesus Christ]," "who shall change our vile body that it may be fashioned like unto his glorious body."—Titus 2: 13; Phil. 3: 21.

"OUR EARTHLY HOUSE" AND "OUR HOUSE FROM HEAVEN."

—2 COR. 5: 1-10.—

The Apostle is writing to the New Creation respecting their condition,—not including the natural man. He recognizes the new will as the New Creature, and the old body as its "tabernacle," or tent, which is much better than none, though quite unsatisfactory. The New Creature cannot feel perfectly at home in it, but earnestly longs for the perfect body, to be his in the resurrection—his permanent home, or share in the "mansion" our Lord promised to prepare for the New Creation. (John 14: 2.) "We know that if our earthly house of this temporary dwelling-place were dissolved, we have a permanent structure of God, a house not made with hands [not produced by human powers], everlasting, heavenly."

It is true that in this present body, or temporary house of pilgrimage, we groan—oppressed not only by the evil influence of the world and the devil on every hand, but also and especially by the weaknesses of our own flesh. For when we would do good, evil is present with us, so that the good which we would do we are often hindered from doing, while the evil which we do not approve often obtrudes itself on us and requires to be continually resisted and overcome. As the Apostle elsewhere declares, we "which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the deliverance of our body,"—the Church, into the glorious likeness of our Lord.

But our groaning is not with a desire to be unclothed. We do not wish to be without a body, for that at very best all down through the Gospel age would mean to be "asleep," waiting for the resurrection morning to be "clothed upon with our house from heaven," our new, perfect and permanent body, our "home." What we prefer is not to have the little spark of present life extinguished, but to have it swallowed up, absorbed into the perfect conditions of the perfect life to which we are begotten. We long for resurrection birth, with its perfect body.

"Now he that hath wrought us for the self-same thing is God, who also hath given us the earnest of the Spirit." This perfect condition, which we are to obtain in the resurrection, will be the grand consummation of our salvation, which God has promised; and the new mind, the new will begotten by the Word of truth, is reckoned as the beginning of that New Creature, which will be perfected in the divine nature when the first resurrection shall have completed it. The holy Spirit granted us in the present time is a pre-payment, so to speak—an "earnest" or assurance of the grand and gracious results for which we are hoping and striving, groaning and praying.

"Therefore we are always confident, knowing that, whilst we are at home in the body [so long as we feel entirely contented with present conditions—ourselves and our surroundings], we are absent from the Lord." If we were living near to him, "walking with God," we would not feel perfectly satisfied with present attainments, conditions, etc.; but would feel like pilgrims and strangers, seeking a better rest, a better home, "which God hath in reservation for them that love him." But this, as the Apostle explains, is true only of those who walk by faith and not by sight.

"But we are confident [full of faith toward God, we rejoice to walk by faith], and are well pleased rather to be from home [homeless, pilgrims and strangers on the earth] and to be at home with the Lord" in the spirit of our fellowship.

For this cause we are striving, that whether it be by and by when we reach our home, or whether it be in the present time when we are actually away from home, pilgrims and strangers, we strive that we may be acceptable with the Lord; that we may have his favor and blessing and realize his fellowship and presence and know that we shall ultimately be accepted by him.

"For we must all appear before the judgment seat of Christ, that every one may receive the things done in the body, according to that he hath done, whether it be good or bad." All through this pilgrimage we are standing at the bar of our Lord's judgment: he is testing us, proving us, to see whether or not we love him and the things which make for righteousness and peace; and if so, how much we are willing to sacrifice for righteousness'sake. He marks the degree of our love by the measure of our self-denials and self-sacrifices for his sake, the Truth's sake.

But thus to speak of our bodies as houses can be true only of the "saints," the "New Creatures" in Christ. Others of mankind have not duality of nature, and could not properly apply to themselves such expressions as that of Romans 8: 10, 11, "If Christ be in you the *body* is [reckoned] *dead* because of sin; but the spirit alive because of [the imputed] righteousness" of Christ. The new nature of the saints, begotten by the Word of truth, is really only the new *will*, which, however, is thenceforth addressed as the real person, and it alone is recognized of God, who knows us not after the flesh but after the spirit of our new minds—Christ-minds. Notice also Romans 6: 3, 4. These "New Creatures" have an old man, or outward man, that is perishing, and a new man, inward man, or hidden man of the heart, who is being renewed day by day.—2 Cor. 4: 16; Col. 3: 9, 10: Eph. 4: 23, 24; 1 Pet. 3: 4.

THE TRANSFIGURATION SCENE.

Little did the disciples imagine that our Lord's statement that some of them should not taste of death until they had seen the Son of Man coming in his Kingdom, would be fulfilled within six days to Peter, James and John in the Mount of Transfiguration. Yet so it was; and evidently it produced a great and designed effect upon the witnesses, one of whom, writing respecting it, says (2 Pet. 1: 16–18), "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount."

The transfiguration scene was not all that it appeared. It was a "vision," as our Lord explained to the disciples when they were coming down from the mount. In this vision, as in all visions, the unreal appears real. Just so it was in the vision of John, on the Isle of Patmos, described in the book of Revelation. He saw, he heard, he talked; yet the things thus shown him in the vision were not realities—not beasts with many heads and many horns, and angels and vials and thrones, nor real dragons, etc., merely a *vision*. And a vision was in every sense of the word just as good, and really better suited to the purpose than realities would have been.

"THE FIRST THAT SHOULD RISE FROM THE DEAD."

Moses and Elias were not present on the mountain, personally, but were merely represented to the disciples in the vision. We know this not only from our Lord's statement, that it was a "vision," but also from his statement that no man had ascended up to heaven. (John 3: 13; Acts 2: 34.) We know also that Moses and Elijah could not have been there, since they were not resurrected from the dead; because our Lord Jesus himself was the "First-fruits of them that slept"—"The first-born from the dead, that in all things he might have the preëminence."—Cor. 15: 20; 1 Col. 1: 18.

Furthermore the Apostle to the Hebrews distinctly mentions Moses and the prophets (which would include Elijah) and their faithfulness in the past and their acceptance with God; but he points out that they had not yet received their reward, and that they would not receive it until after we (the Gospel Church) shall have received our reward as joint-heirs with Christ in his

Kingdom. "These all, having obtained a good report through faith, received not the [blessings of the] promise; God having provided some better thing for us, that they without us should not be made perfect."—Heb. 11: 39, 40.

Since, then, the appearance of Moses and Elias with our Lord was an appearance merely, we properly inquire, What was the significance or meaning of this vision? We reply, It was a tableau, illustrative of the glorious Kingdom of Christ, as our Lord had predicted, and as Peter understood it and expressed it. In this tableau, the three disciples formed no part. They were merely witnesses. Christ was the central figure; his features and garments, shining with miraculous lustre, represented in figure the glories which belong to the spirit nature, which our Lord received at his resurrection, "the express image of the Father's person." It is this same spirit glory that is represented in the visions of Revelation, where our Lord is represented with eyes as a flame of fire, and his feet bright as burning brass, etc. (Rev. 1: 14, 15; 2: 18.) At his second advent our Lord will no longer be flesh, because, as he testified, "flesh and blood cannot inherit the Kingdom of God." He is now, and ever will be, a glorious spirit being of the highest order—the divine nature: and the transfiguration was intended to convey to the minds of his disciples a faint conception of the glory which excelleth.

Moses represented the faithful overcomers who preceded our Lord, described by the Apostle (Heb. 11: 39, 40), who cannot be *made perfect* until the Kingdom shall have been established. Elijah represented the overcomers of the Gospel age.—See Vol. II., Chap. viii.

PRESENT JOYS OF THE NEW CREATION.

"These things have I spoken unto you, that my joy might remain in you, and that your joy might be full."—John 15: 11.

All who from a standpoint outside the "house of sons"—those who have not consecrated themselves, and have not therefore become members of the New Creation, the Royal Priesthood,—seeing that the members of the body of Christ have, like their Lord, made a full consecration of self and every earthly interest to the Lord and his cause, are apt to consider that in this sacrifice every joy is lost. But every member of the New Creation knows the contrary, and can testify that this is a great mistake;—that though some earthly joys, once held very dear, are sacrificed one by one, in their places come heavenly joys that far more than compensate for the loss. As our Lord again said, "Ye shall be sorrowful, but your sorrow shall be turned into joy." (John 16: 20.) The New Creation must all taste of the bitter cup which the Lord drained to the dregs; they must all be touched with sympathy for the infirmities of the flesh; they must all realize distinctly the exceeding sinfulness and bitterness of sin; they must all be tested concerning their loyalty to the heavenly Father, and their willingness to sacrifice every earthly thing as the interest of his cause and faithfulness to the right may demand. But blessings come through all such tears and sorrows and disappointments—the blessing of a realization of divine approval, a joy superior to that of the natural man, the joys of the Lord, fellowship and communion with the Father.

There could be no such joys were it not for our blessed hopes. If our joys were dependent upon circumstances of this life merely, we should be without joy; and, as the Apostle has declared, be "of all men most miserable." (1 Cor. 15: 19.) It is when hope has laid firm hold upon the exceeding great and precious promises of God's Word, that joys spring up as flowers in a desert, vivified by our tears—such flowers of joy and blessing as the poor world in its wilderness condition could not produce or imagine. And as our joys depend upon our hopes they depend also upon our activities. It is not sufficient that a promise has been left us, and that our hope has grasped the promise. By divine arrangement the joy which springs into being through the implanted hopes and prospects must be nourished by prayer, and by activity in the Lord's service. Our Lord indicates the close relationship between prayer and the perpetuation of our joys, saying:

"ASK AND YE SHALL RECEIVE, THAT YOUR JOY MAY BE FULL."

—JOHN 16:24.—

"In thy presence is fulness of joy; at thy right hand are pleasures forevermore," declares the prophet. (Psa. 16: 11.) It is because prayer brings the soul into the presence of the Lord that it prepares the way for divine blessing and superlative joys. Evidently the opening of the way for the Lord's people to approach the throne of grace is not with the object of their changing the divine will or plans. Such a thought is incompatible with every reasonable consideration of the subject; hence, the Lord instructs us that proper praying is not along the line of making requests that our wills be done, in opposition to the divine will, but along the line of full submission to the latter. The Apostle declares of some, "Ye ask, and receive not, because ye ask amiss"—in harmony with your own desires, and not in harmony with the divine arrangement and plan.—James 4: 3.

Along the same line our Lord admonished: "Use not vain repetitions, as the Gentiles do, for they think they shall be heard for their much speaking; but your heavenly Father *knoweth what things ye have need of before ye ask him.* Be not careful [worried], therefore, respecting what ye shall eat or what ye shall drink, and wherewithal ye shall be clothed, for after these things do the Gentiles seek; but seek ye primarily the Kingdom of God and righteousness in harmony with it, and all these needful earthly things shall be added unto you—by your Father in heaven, according to his wisdom." (Matt. 6: 25–34.) Again, our Lord says, "If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you." (John 15: 7.) The following conditions are all-important:

(1) The one offering the prayer must be in Christ—must have come into vital relationship with him by the

acceptance of the merit of his atonement sacrifice, and by a consecration to his will and service; and, more than this, he must continue to abide thus in Christ as a member of his body, as a member of the New Creation, in order to have the privileges of prayer here referred to.

(2) He must also let the Lord's Word abide in him; he must partake of the Word of truth and grace if he would have the wisdom necessary to ask, in harmony with the Lord's will, things which he would be pleased to grant—otherwise, even though in Christ, a New Creature, his prayers might frequently go unanswered, because "amiss." It is only those who profess both of these qualifications who may expect to approach the throne of heavenly grace with full confidence, full assurance of faith that their petitions will be answered—in God's due time. Only such can realize fulness of joy.

As the Scriptures explain, prayer is the attempt to gain access to the presence of God, and to hold communion with him. Who then may approach the throne of the heavenly grace to "obtain mercy and find grace to help in every time of need"? (Heb. 4:16.) We answer, with the Apostle, that the world in general does not have this access, does not have this privilege of prayer. True, indeed, millions of heathen people are offering prayers to Deity with varying conceptions of who and what he is; but their prayers are not acceptable to God. "He that cometh unto God must believe that he is [must recognize him as the self-existing One], and that he is the rewarder of those who diligently seek him [seek to know him, to obey him, to serve him]." (Heb. 11:6.) Cornelius was one of this latter kind, who recognized the true God and reverenced him, and sought to know and do his will; and, as soon as the divine plan had reached the necessary stage of development to permit God's favor to be extended to the Gentiles, his prayers and his alms received a response. He was not, however, permitted to have communion with God in the full, proper sense; but was instructed to send for Peter, who would tell him "*words*" by which he might be brought from his condition of alienation and separation into a condition of harmony and sonship, in which he would have the privilege of a son—the privilege of access to the Father at the throne of heavenly grace.

The generally loose ideas which prevail in respect to this subject, under which it is supposed that any person, anywhere, and at any time and under any conditions, may approach the throne of grace with acceptance, are erroneous. As it was necessary, before Cornelius could use this privilege of prayer-communion, that he should hear and believe and accept the *words* of Peter—explaining to him the redemption through the blood of Christ and the reconciliation thus effected and the privilege thus granted of being adopted into God's family—so a like knowledge is equally necessary for every person.

The Apostle Paul expresses the same thought, declaring that Christ opened up for *us* "a new and living way," or "a new way of life," through the veil—that is to say, his flesh; and that we may have boldness as *brethren* to enter into the holiest by the blood of Jesus. Such "brethren," related to the great High Priest over the house of God, are exhorted to "draw near with a true heart, in full assurance of faith," recognizing that their sins and iniquities have been fully covered, and that they themselves have been fully accepted of the Father. (Heb. 10: 17-22.) Again the same Apostle declares that it is *we* who have an High Priest who can be touched with the feeling of our infirmities, who may "therefore come boldly unto the throne of grace, that *we* may obtain mercy and find grace to help in time of need."—Heb. 4: 15, 16.

But while only the consecrated class, the under priesthood, the New Creation, are thus encouraged to approach the throne with courage and confidence, very evidently all who in any proper sense belong to the "household of faith" may to some extent enjoy the privileges of prayer, the privilege of thanksgiving and intercession, and may rejoice in the peace of God, in a realization of the forgiveness of sins through the merit of the atonement. Nevertheless, it is not their privilege to come with boldness, or in any other manner, into the Holy of Holies. Only the consecrated, the New Creation, the members of the body of the Priest, are privileged to enter into the presence of God in prayer in this special sense; and they only, therefore, may have the fulness of joy which the Master promised. Hence, while we may not even suggest to unbelievers the propriety of prayer, but should first instruct them with the "words," as Peter instructed Cornelius, that they may know him upon whom they must believe before they could have any standing before God, we may, nevertheless, encourage all who have believed on the Lord Jesus to pray to the Father, giving thanks and offering petitions through Jesus Christ. Such should, however, be given freely to understand that their position of justification through faith is not the accomplishment of the divine will in them, but merely the beginning of the proper course of approach to God—the first step in that approach,—and that the second step of full consecration to the divine will must be taken by those who would enjoy the proper privileges of prayer, of communion with God and of the fulness of joy associated therewith.

It should be pointed out to them that a failure to take the second step would imply a disposition to receive the grace of God [justification] in vain. (2 Cor. 6: 1.) After enjoying prayer-privileges of this kind for a season, and refusing to go on to make a full consecration of themselves to the Lord, these should very properly feel a diffidence in respect to prayer—should feel it to be improper to be continually receiving divine favors and asking for more, while withholding from the Lord the consecration of their hearts—their reasonable service. As the consecrated class is in the Scriptures designated the spouse of Christ, so the general household of faith would properly represent those to whom the privileges of espousal are thrown open. The New Creation, as the espoused Bride of Christ, having surrendered heart and tongue and every power and energy to its Lord and his service, may reasonably and gratefully accept from him the blessings, privileges, protection, supervision and gifts which he has been pleased to promise to it as his espoused Bride.

As a woman who had rejected a suitor and had refused to give him her hand and heart could not reasonably look to him afterward for the care and protection and blessing and privileges and joys which he had already freely tendered her, so those who continually reject divine favor, to the extent of refusing to make a consecration of their little all to the Lord, could not with any propriety look to him, or ask of him the blessings which he has promised to those who love him and who manifest their love by their devotion, their consecration. A proper recognition should be made of this distinction between those who have merely accepted forgiveness of sins at the hands of the Lord and those who have used that justification and gone on to consecration and full relationship with the Lord. The fact that these divinely drawn lines between the different classes of believers are not more clearly recognized is a disadvantage to both. The distinction between the believers and unbelievers should be sharply defined. All of the former should be recognized as brethren, "of the household of faith," but not so the latter. Again, the distinction between those believers who have consecrated themselves and those who have not should be clearly traced, and the former should be recognized as the Church, the New Creation, the Royal Priesthood, to whom all the exceeding great and precious promises belong.

If these distinctions were clearly recognized it would be of advantage (1) to the world, leading to more thorough investigation and a more tangible faith; (2) of advantage also to the unconsecrated believers, leading them to realize that unless they go on to a full consecration they are not joint-heirs with the saints in any sense of the word, either in the future glories or the present privileges and joys. (3) To realize this would, we believe, have also a stimulating effect upon the unconsecrated, leading them more frequently to a positive decision by dispelling their unfounded imaginings that somehow or other merely believing in Christ, without consecration, constitutes them sons of God and heirs,and entitles them to participate in the richest divine promises which lay hold upon the present life and that which is to come.

The bruised reed we would not break, and the smoking flax we would not quench; but we would have the bruised reeds realize that in order properly to share in the blessings of God, present or future, they must avail themselves of divine favor upon divine conditions—they must wholly consecrate themselves, if they would cease to be bruised reeds, and become useful in the Lord's service. The smouldering faith we would not quench, but would fan it into a flame of sacred love which would induce a full consecration of self,—a full sacrifice, according to the divine invitation, and thus lead to participation in the joys present and to come.

As we have already noted,* the Apostle declares that the children of believers are counted in with them as sharers in the divine grace of justification—as no longer unholy and unclean, but "justified freely." This justified standing and its relationship to divine care and providence continues from birth until the age of discretion; and such children evidently have properly the privileges of the justified in the matter of prayer, receiving also in like proportion of the joys and blessings resulting. From earliest infancy they should be taught to regard the Almighty, the God of their parents, as their God, and from an early age they should be given to understand that as the parent has his standing with God through Christ, so indirectly the child has his standing and relationship with Christ through his parent. The consecrated parent or parents in every Christian home may be considered, therefore, as in a sense the priests of the household, and while the child may properly be encouraged to pray to the Lord, the lesson should not be neglected that the family and all of its interests and concerns are under divine supervision as a family, on account of the consecrated parent or parents, members of the New Creation. The child should be taught to look eagerly forward to the time when its expansion of mind and judgment would properly permit it to make full consecration of itself to the Lord, and thus to enter into the privileges and joys promised to such.

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While the New Creatures in Christ Jesus are exhorted in the above text not to seek for, not to be anxious concerning, and not to pray for earthly things,—what ye shall eat, what ye shall drink, and wherewithal shall ye be clothed, but to trust all these matters to the wisdom and love of the Father,—they are instructed concerning one thing which the Father will be very pleased to have them pray for, and concerning which he will be pleased to answer their petitions largely. That one thing for which they should specially seek and specially pray is the holy Spirit—the spirit of holiness, the Spirit of God, the Spirit of Christ, the Spirit of the Truth, the spirit of a sound mind, the spirit of love. The Master's words are, "If ye, then, being evil, know how to give good [earthly] gifts unto your children, how much more shall your heavenly Father give the holy Spirit to them that ask him?"—(Luke 11: 13.)

Here, then, we have distinct information respecting what should be the basis of all our petitions, if we would have them answered. Thus we must pray if we would not ask amiss. Our affections must be set on things above, and not on things beneath—upon the robe of Christ's righteousness and our future glorious apparel, when we shall be like our Lord and see him as he is, rather than on earthly apparel. Our affections must be upon the spiritual food—upon the bread which came down from heaven, and upon all the precious promises of God of which Christ is the center and substance. These we must seek, these we must appropriate; and for these, therefore, the substance of our prayers will be. Thus our watching, praying and daily seeking will be in full accord. Moreover, thanksgiving must largely take the place of requests, from the time that we learn of the lengths and breadths and heights and depths of the divine provision, for both the New Creation and for our dear ones according to the flesh, and for all the families of the earth. What could we ask for more or better than God has already promised?

Surely we could ask nothing more than has been promised respecting the future glories of the New Creation; nor could we ask more respecting the present joys of the same class. Every provision that reason could imagine, every want, every necessary, has already been anticipated for us and provided—given to us for the taking. We merely lack wisdom as to how to take, how to appropriate these divine provisions. Giving thanks, therefore, we merely ask for wisdom and grace so to partake of them that our joy may be full. Our requests, therefore, must be for increased filling with the holy Spirit,—wisdom from above.

What more could we ask on behalf of the world than divine providence has already arranged? Nothing! The glorious "times of restitution" promised in the Word more than meet all the grandest anticipations or hopes that the wisest of men could have ever entertained. We can, therefore, only thank God and acknowledge his goodness, seeking to coöperate therewith, and to realize our need of wisdom. Hence the invitation that we may ask this help of God's holy Spirit or power—"wisdom from on high." "If any of you lack wisdom let him ask of God, that giveth to all liberally and upbraideth not." (James 1:5.) By this wisdom we may be enabled so to conduct ourselves, so to speak and act, as will be helpful to others; and in this direction, therefore, should be our prayers, that we may coöperate with God along the generous, benevolent lines which he has already marked out,—to ask a betterment of which would be an absurdity.

This great privilege of access to the presence of God, of entering by faith into the Most Holy, of approaching the throne of grace, and obtaining mercy and finding help in every time of need, may be adapted to all the varying conditions with which we are surrounded:

It is ours for personal use—that we may individually closet ourselves with the Lord and commune with him; and by his mercy this communion with him, this separation from distracting things, may be enjoyed when actually withdrawn from the company of others. Where this is impossible, and where no opportunity comes for bowing the knee, and raising the voice even to a whisper, it is the privilege of the New Creation to have access to the Father in mental communion. When on the street, when surrounded by confusion and turmoil, the heart may uplift itself and seek both wisdom and strength at the throne of grace. How blessed are these privileges! Those who most use them most enjoy them. Unlike earthly things, they become the more precious as they become the more familiar.

Prayer in the family circle is the going of the family into the "secret closet"—into the Lord's presence, away from the world. This may not always be possible; but where the opportunity exists, it should not be neglected. If, however, favorable occasion cannot be made, doubtless the Lord will take the will as instead of the performance, and grant blessings accordingly. The influence of the family altar and of the prayer incense ascending therefrom to the heavenly Father, and the acknowledgment there made of his grace, mercy, power and blessing, are sure to bring additional blessing, not only to the Royal Priest who serves his family thus, but to every member of that family. A feeling of reverence for God, of responsibility to him and a realization of his loving, protecting care, goes with that family throughout the day. And if in the evening it be possible again to gather as a family to acknowledge divine mercies, and to render thanks, the blessing is only increased, as was the widow's cruse of oil, as it was poured forth continually into vessel after vessel.—2 Kings 4: 1-7.

Prayer in the Church is the going of the Lord's family into the "secret closet" of divine presence, apart from the world. It is vitally necessary to its progress, its health, its spiritual development. Its neglect is sure to result in a loss of power, a loss of privilege and service, and a corresponding loss of joy. We are wholly out of sympathy, however, with the kind of public praying referred to by a Boston newspaper, when, in reporting a religious meeting, it said: "Rev. Dr. —— made the most beautiful and eloquent prayer ever offered to a Boston audience!" There is too much of this matter of praying to the audience instead of praying to God. The Scriptures not only encourage public and audible prayers amongst the Lord's people, but point out, also, that he who prays should remember his audience in connection with his ministry, and perform the service so that he who hears may be able to say "Amen," whether audibly or in his heart.—1 Cor. 14:13-17.

It was the wisdom from above, the holy Spirit, which guided the Apostle Paul when going into a new city with the Gospel, to seek out those assembled at a place "where prayer was wont to be made." (Acts 16:13.) And it is a fact, still, that both the knowledge and the love of God abound most amongst those of his people who pray one for another and one with another, that their joy may be full. However many meetings the Lord's people may have for the study of his Word and for the building up of one another in the most holy faith, we advocate that no service be considered as properly commenced except the Lord's blessing upon the study be first invoked; and that no meeting be considered properly closed until the Lord be thanked for the privilege and blessing enjoyed, and for his blessing bestowed,—that the Word of his grace may be meat indeed to the hearts of those who have heard with sincere desire to know and do his will.

FAITH A FRUIT OF THE SPIRIT AND A PART OF THE PRESENT INHERITANCE OF THE NEW CREATION.

Faith must be ours before we can become children of God at all—yea, before our justification—for we are "justified by faith" ere we receive peace with God and forgiveness of sins. This faith which we had before we received the holy Spirit cannot, therefore, be the faith which is the fruit of the Spirit—the gift of the Spirit.

Faith is the operation, the exercise, of our minds in respect to God and his promises. Those who cannot exercise confidence in God, whether because of ignorance or because of fallen conditions of the mind, are in a satet in which it is impossible for them to be blessed under the provisions of this Gospel age; but not in a condition which would bar them from a share in the blessings of the age to come—the Millennial age. The call of this Gospel age is to those who can and who will walk by faith, not by sight—and whoever cannot or will not so walk cannot now walk with God. "Without faith it is impossible to please God." Whoever has not such faith to begin with can make no beginning at the present time; and even if he have the faith to begin with, unless it grows and develops he will lack the power of being an overcomer; because "This is the victory that overcometh the world, even our faith."—1 John 5: 4.

We should recognize a wide difference between faith and credulity. Millions of people are credulous and superstitious, and believe a thousand and one unreasonable things for which they have no adequate evidences. Nor are these superstitious people, believing what they ought not to believe, to be found only in heathen lands. Millions of them bear the name of Christian, with some denominational attachment. Superstition and credulity are to be condemned, reproved, avoided, overcome. The true faith is to be encouraged, built up, strengthened, caused to grow. The faith of God is the faith, confidence, trust, which builds upon the divine promises and not upon human traditions, philosophies or imaginings.

If we believe that God is what his name implies, the self-existing One, the all-powerful, all-wise, all-just and all-loving Creator, and if we believe that he is the rewarder of those who diligently seek him, the effect will be that we will seek him—seek to know and to understand his Word; and that knowing and understanding it, we will have confidence in it; and that having confidence in it, we will direct our course in life accordingly. This beginning of faith, under divine favor, is pointed to Christ as the new and living way of re-union with God and return to his favor. As this faith grasps Jesus, and exercises itself in obedience, it increases, and the Lord's blessing comes upon it the more, enlightening it respecting the terms of acceptance and of membership in the New Creation. The growing faith grasps the promises of God—of becoming heirs of God and joint-heirs with Jesus Christ the Lord and Redeemer. The result is the blessing of the Spirit,—the begetting, the anointing, the adoption as sons.

The further result is the greater enlightenment with the light of the Golden Candlestick in the Holy, enabling the eye of faith to see things not seen from without—to recognize the High Priest's special ministry in respect to the light, in respect to the shewbread, in respect to the incense of the Golden Altar, and at the Mercy-Seat beyond the Veil. As the living, obedient faith gradually takes in these various features of divine favor and blessing, as revealed in the divine Word, it grows stronger and stronger, clearer and clearer, and becomes an elementary part of the new mind. It sees from this vantage point things which it could not see previously, and respecting which the Apostle declares, "Eye hath not seen nor ear heard, neither hath entered into the heart of man [the natural man] the things which God hath in reservation for those who love him."—1 Cor. 2:9.

Through the Word of promise, illustrated by the Spirit, it sees exceeding great and precious things, heavenly things, the glories to be attained in the First Resurrection—the Kingdom, then to be established—the reign of righteousness bringing blessing to all the families of the earth—the subjugation of sin and the destruction of every individual and thing that will not coöperate to the glory of God and in accordance with the divine law of love. The New Creature sees all this with the eye of faith, the eye of understanding; and the Apostle assures us that this eye can behold many of these things that are not clear and distinct to the natural man,—because "God hath revealed them unto us by his Spirit, which searcheth all things, yea, the deep things of God."—1 Cor. 2: 9, 10.

This Spirit-begotten faith in things not seen as yet is a part of the present inheritance of the New Creation, and is intimately associated with its every hope and every joy,—giving the only possible foretaste of the "glories to follow." Indeed, as the Apostle explains, it is the foundation upon which all our joys and hopes are builded. "Faith is the substance of things hoped for; the evidence of things not seen." By it things that are not yet seen become as tangible to our minds as the things that are seen; yea, says the Apostle, from this standpoint we learn to esteem that the things we see with our natural eyes are temporal, while the things we do not see with our natural eyes, but behold with the eyes of our faith, are the real, the tangible, the eternal ones.

How necessary faith is to the attainment and retention of our present inheritance, the foretaste of coming blessings, is clearly shown by the Apostle James, who, after saying, "If any of you lack wisdom let him ask of God that giveth to all liberally and upbraideth not, and it shall be given him"—adds, "But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord. A double-minded man is unstable in all his ways." (James 1: 5-8.) The Apostle thus shows how impossible it would be for anyone to become an overcomer without becoming strong in faith. Hence, the Scriptures everywhere inculcate growth in faith, and all of the Lord's people need to pray as did the apostles, "Lord, increase our faith;" and praying thus they need to use the means which God has designed for the fulfilment of this prayer. If their prayer be sincere they will use those means earnestly—they will seek the Lord in prayer, seek to know his Word, seek to obey it, seek and enjoy his service, seek to put on all the graces of the Spirit; and this being their attitude they will have strong faith, full assurance of faith, and "shall never fall, but so an entrance shall be ministered unto them abundantly into the everlasting Kingdom of our Lord and Savior Jesus Christ"—in due time.—2 Pet. 1: 10, 11.

THE LIFE-SONG OF THE NEW CREATION.

My life flows on in endless song;
Above earth's lamentation,
I catch the sweet, not far-off hymn,
That hails a New Creation.
Through all the tumult and the strife,
I hear the music ringing;
It finds an echo in my soul—
How can I keep from singing?

What though my joys and comfort die!
The Lord my Savior liveth;
What though the darkness gather round!
Songs in the night he giveth.
No storm can shake my inmost calm,
While to that refuge clinging;
Since Christ is Lord of heaven and earth,
How can I keep from singing?

I lift mine eyes; the cloud grows thin;
I see the blue above it;
And day by day this pathway smooths,
Since first I learned to love it.
The peace of Christ makes fresh my heart,
A fountain ever springing;
All things are mine since I am his—
How can I keep from singing?

STUDY XVII.

THE RESURRECTION INHERITANCE OF THE NEW CREATION.

Eye and Ear of Faith Must be Trained in Order to Appreciate Spiritual Things with Distinctness.—"As All in Adam Die, Even so All in Christ Shall be Made Alive."—The After Resurrection to Life.—Anastasis—Re-standing or Resurrection.—Not a Judgment, or Trial, for Past Sins; but Another Trial for Life.—"Accounted Worthy to Attain Resurrection."—Punishment for Sins of This Life.—"Some Men's Sins go Before to Judgment."—"Thus is the [Chief] Resurrection of the [Special] Dead."—"It Doth not yet Appear What We Shall be."—"We Shall be Like Him."

ONLY in proportion as the eye of faith and the ear of faith are trained through the divine Word, are the New Creatures enabled to appreciate with any distinctness the grandeur and glories of their future inheritance. They cannot even begin to appreciate these as natural men, nor can they do so until a full consecration has been made, and the holy Spirit has been received as an earnest of the future. Up to that time their knowledge of the future, even after they have come into fellowship with God by faith and justification, is represented in the Levites, who, though acceptable worshipers and servants of the Tabernacle, were not permitted to enter into it and offer incense at its golden altar, nor even to behold its grandeur. Whatever knowledge the Levite might have of the glories of the "Holy," its candlestick and the light therefrom, its table of shewbread, its golden altar and incense, was what he learned of these from the consecrated priests, who alone had access to it.

Addressing these Royal Priests of the New Creation, the Apostle shows that, even with their fullest attainment of grace and knowledge and faith and spiritual sight, they will not in the present life be able to comprehend with clearness the things of the future, but must still accept them by faith. His words are, "It doth not yet appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is." (1 John 3: 2.) This is satisfactory to the Lord's people, for though they might without impropriety be curious to know full particulars respecting their spiritual bodies, shape, size, elements, etc., they can well imagine that the new conditions will be so different from present conditions as to be beyond the power of human brain to comprehend, no matter how particular the description given. But the whole question is settled with the assurance that the Church shall be like her Lord, and see him—not as he was in the days of his humiliation, the man Christ Jesus, nor as he appeared to the disciples after his resurrection, robed in flesh in various forms, with various garments—but see him "as he is," behold his glory, and be like him, sharing his glory. This is sufficient.

However, we are glad that the Lord did lift the veil to some slight extent, permitting us a brief glance at the new conditions of our future inheritance in the description of the First Resurrection, as given us by the Apostle Paul. (1 Cor. 15: 41-44.) The entire chapter is deeply interesting to every member of the New Creation—not only the verses which relate to the First Resurrection, by which the Church, the little flock, the Royal Priesthood, will be perfected and enter into the joys of the Lord, but also by reason of its suggestions respecting the world's future hope. Indeed, although the Apostle addressed his epistle to the saints and not to others, nevertheless to have described the First Resurrection only might have justified some in supposing that no blessing worthy of mention remains for the world of mankind, or it might have justified others in the thought that the resurrection of the world would be similar and merely later on. The mention of the two resurrections is specially helpful, therefore, as corroborating the Scriptural testimony that God has a special portion reserved in heaven for the Church—a spiritual portion—and that he has an earthly portion which will in due time be revealed, and proffered to the world in general. Because of this relationship between the First Resurrection of the blessed and holy, the Church (Rev. 20: 6), and the subsequent resurrection of all men who will eventually accept God's favor, it will be advisable for us to take this subject just as the Apostle presents it, and consider both resurrections.

"AS ALL IN ADAM DIE, EVEN SO ALL IN CHRIST SHALL BE MADE ALIVE."

—1 COR. 15: 22.—

This declaration is set forth as the conclusion of the Apostle's argument preceding it. He disputes with some disposed to deny the resurrection of the dead, which he affirms. He points out that their contention is irrational, because if the dead cannot rise, then is not Christ risen from the dead; and if Christ be not risen from the dead we have no Savior, no Mediator, no helper, and the case of both the Church and the world is hopeless. The penalty for sin being *death*, it was necessary that Christ should *die* for our sins, according to the Scriptures; but if he never arose from the dead, our case is as hopeless as though he had never undertaken our redemption, because, even if mankind were freed from the curse of Adam's transgression, freed from the *death* sentence, it still would be in a hopeless condition, needing restoration; and in order to obtain that, it would need the Great Physician, the great Restorer.

After laying the strongest imaginable emphasis upon the necessity of Christ's resurrection, as well as upon death, saying, "If Christ be not risen your faith is vain, ye are yet in your sins. Then they also which are fallen asleep in Christ are perished,"—the Apostle proceeds to deal with the subject as proven, as settled beyond all controversy, saying, "But now is Christ risen from the dead, and become the first-fruits of them that slept."

Having thus demonstrated his subject, and established the faith of his readers in the general truth that a resurrection is not only possible, but necessary, and that the proof of this lies in the fact that our Lord did not merely pretend to be dead, but really "*died* for our sins," and as really arose from the dead, he points out that it is on this basis of faith that we are privileged to think of our race as dead in Adam,—not as extinct, not as really dead, but as sleeping. We are privileged to hope for them, according to the Lord's promise, that in the morning—the resurrection morning—they will all be awakened from their slumbers, and come forth to more favorable conditions than those of the present time;—to a condition in which sin and death will not reign; to a condition in which Satan will not have the power of death, but will be bound; and in which the Redeemer will have full power, and will exercise that power to the releasing of the prisoners from the great prison-house of death. This uplifting will be for such of them as, under those favorable conditions, shall hear (obey) his voice, and walk in the highway of holiness, up, up, up, out of the valley of the shadow of death to the full perfection of life and peace and blessing originally provided for them by their Creator, but which they lost through father Adam's disobedience, and are to regain through the merit of the second Adam and by obedience to him. This leads the Apostle up to the proposition (verse 21) that it is God's plan that "since by *man* came death, by *man* should also come the resurrection of the dead." There is no mistaking the Apostle's meaning, that the first man through whom came death was Adam, and that the second man by whom comes the resurrection is "the man Christ Jesus," who declared in the days of his flesh, "My flesh I will give for the life of the world." And again, speaking of the intended results of this sacrifice, he said, "I am the resurrection and the life."—John 6:51; 11:25.

The declaration of our common version Bible, that "As in Adam all die, even so in Christ shall all be made alive," is manifestly a mistranslation. Standing in that form it is in conflict with other Scriptures, which distinctly *limit* the number of those who shall be made *alive* through Christ. The mistranslation favors the doctrine of universal salvation, in that it seems to imply that God's favor and blessing through Christ will not in any sense of the word take into consideration the characters of those to whom life shall be given. Other Scriptures, however, make very clear that not all shall "enter into life," but only those who "do the will of the Father which is in heaven." A plain statement on the subject is found in the Lord's words, "He that hath the Son hath life; and he that hath not the Son of God *hath not life*."—1 John 5: 12.

Many, in reading this text, fail to give proper force to the words, "Be made *alive*." They think of the passage as signifying merely an awakening from the sleep of death; but its meaning is much more comprehensive and more precious than this. The death that came through Adam was not merely the loss of the little fragment of life which the world possesses to-day; but the loss of life in its completest sense and fullest measure, in which Adam possessed it as the representative of the entire human family. As "die" meant the loss of all life, and Adam's dying began at once after his sentence, so to be "made alive" would mean not merely a start back toward perfect life and out of death, but would properly be understood to mean restoration to full perfection of life such as Adam had before sin—to be made alive in the sense of being lifted up out of death. It is proper that this full meaning of the word "life" should be apprehended in considering this text, and we should remember that from the Lord's standpoint the entire race of Adam is dead; not merely those who have gone into the tomb, but those also who are on their way thither. Our Lord's estimate of life and death is illustrated by his words, "Let the dead bury their dead; go thou and preach the Gospel." (Matt. 8: 22.) Here unbelievers are referred to as still dead, because of having no union with the Life-giver; while the believers are equally referred to as alive, though they are saved from death as yet only by hope, and cannot experience the actual delivery from the power of death until the resurrection.—2 Cor. 1: 10; Rom. 8: 24.

THE AFTER RESURRECTION TO LIFE.

We translate this text properly when we render it. "As all in Adam die, even so all in Christ shall be made alive." Only those vitally connected with Adam died because of his sin. Satan, although the father of lies and a murderer from the beginning, did not die on account of Adam's sin, because he was not in Adam when the latter was condemned to death; likewise the angels which kept not their first estate shared not in Adamic death, because they were not *in Adam*. The Apostle's point is that Adam was the father, or life-giver, of a race, and that by disobedience he, and the race which was in his loins as well, inherited death conditions which hurry them to the tomb more or less rapidly. Now, then, as all who were *in Adam* shared his sentence and condemnation, even so all *in Christ* will share divine favor through him.

Adam's race was in him actually and legally, without any choice or volition—in him by nature. Those *in Christ* come into him by grace—individually and on conditions. Under the divine arrangement the *redemption* of Adam from condemnation of death will ultimately affect all of his race, to the extent of releasing them from the sentence of death, and to the further extent of furnishing them the light, the knowledge and the opportunity of coming *into Christ;* but it will be only those who will avail themselves of this privilege, and come into Christ, that will be made *alive*, in the full, proper sense of that word,—lifted up out of death completely. Adam's wife was *of* him and represented by him, as well as were his children in his loins: and so it is with Christ. His bride, or Church, is first developed and gets life of his life; and later on the world, awakened from the "sleep" of death and brought to a knowledge of the Truth during the Millennium, will be privileged to come *into him*, as their "father" by consecration (Isa. 9:6); and if they abide in this relationship it will mean their development to full restitution of human perfection—to all that was lost in the first Adam. Thus all *in* Christ will be brought to perfection of life—"made *alive*" in the absolute and complete sense. They were in the first life-giver by nature, and failed through his failure. They will shortly be granted the opportunity of coming into relationship with the second Adam, or life-giver, and if as proper children they will obey his voice they shall live—be made alive.

This interpretation, and no other, fits the text to the context. The Apostle progresses with the argument: After saying, "Even so all in Christ shall be made alive," he adds, "But every man in his own order." He mentions as the first order, the Church, the Bride, the body of Christ, "the Christ," "the first-fruits," the First Resurrection. (Phil. 3: 10.) These come into relationship with Christ during this Gospel age under its "high calling," and constitute Christ's "peculiar treasure," and are to be granted life on a special plane with the added glory, honor and immortality here seen, and later to be more fully shown.

"Afterward," declares the Apostle, as of a different order, the remainder of those *found worthy of life* shall be made alive, or lifted up completely out of sin and death. The lifting up of this second class will be the work of the Millennial age; their being "*made alive*" will be a gradual operation, attained by the close of that period. An exception—and therefore, perhaps, properly to be called another order or band—will be the overcomers of the period previous to Pentecost, the faithful ancient worthies, referred to by the Apostle. (Heb. 11: 39, 40.) These having been approved of God, "having obtained a good report"—their trial having already taken place, it will be unnecessary that their restitution *out of death* and *into life* should be a gradual work. Their shortcomings went before to judgment. Their resurrection, therefore, will be an instantaneous one, yet of a different order or band or class from the Christ, Head and body.

Following the resurrection of the ancient worthies to full perfection of human mind and body, as the first order of natural man, we may expect resurrection work to commence with the nations, or people of the earth, at the time of the establishment of the Kingdom,—really nine-tenths dead, but by general usage called alive. Though not in their graves they will be from the divine standpoint *dead*, and the life-giving, or restitution, processes will at once begin with them. The Lord's Kingdom, operating in the world, and ruling it under laws of righteousness and love, will be clearly before them; and the knowledge of the Lord will fill the whole earth for their enlightenment. They will then have full opportunity of choosing righteousness, obedience and everlasting life; or of choosing unrighteousness, disobedience and Second Death. Only those who choose life, by obedience to the voice of the Son of Man, and who become amenable to the requirements of the Kingdom, for their uplifting, will ever attain to full restitution, full perfection, *life*.

After these shall have been started in the way to life, some of those in the great prison-house of death, the tomb, will be called forth, awakened, to be treated in precisely the same manner. As the world becomes ready to receive them, others, and still others, shall come forth from the tomb to enjoy those blessed opportunities of restitution, resurrection, provided for them by God's grace through the redemption which is in Christ Jesus our Lord. But in every case the test will be the same: "He that will not hear [obey] that prophet [the Christ] shall be cut off from amongst his people [in the Second Death—"shall not see *life*"]. He who hears that prophet, on the contrary, shall be lifted up inch by inch, step by step, out of the death condition, until in Christ and fully subordinated to him, he shall attain to *life* in its fullness, in its completeness.

The question will arise with some, Will it not be necessary that every member of the human family shall go down into the tomb before experiencing the powers of that resurrection? We answer that it will be necessary for all those who will have part in the First Resurrection to go down into actual death before participating in that resurrection's blessings, because such was their covenant, and such was the Lord's promise to them: "Be thou faithful unto *death*, and I will give thee a crown of life." It was necessary that the Lord, the Captain of our salvation, should not only make consecration unto death as a living sacrifice, but necessary also that he should complete that consecration in actual death. And the same principle applies to the entire Church which is his body, and which must "fill up that which is behind of the afflictions of Christ, in order to be participators with him in the glory and blessing of "*his* resurrection," the First Resurrection. But as concerns the world of mankind, it is not necessary that they should all go first into the tomb before participating in restitution, resurrection, uplifting.

As we have already seen, the whole world, from the divine standpoint, has been reckoned as dead ever since the condemnation came upon Adam because of disobedience. The whole world is in prison at the present time, shackled with weaknesses, mental, physical and moral. There are different wards in this prison, and those whom men call alive, but whom God calls dead (in trespasses and sins, and under divine sentence), are, so to speak, still walking in the prison-yard, and have not yet been shut up in their cells, the tomb; but they are in prison, and none of them can break away from the fetters of death which are upon them. If the order for release of all prisoners were sent to a jailer we would understand it to apply, not only to those who were shut up in their cells, but to all who were in any sense of the word behind the prison bars and under his power and control as the jailer. Just so it is with death, the great jailer. He has committed millions of the race to the tomb, and other hundreds of millions are still at partial liberty in the prison-yard, but firmly and securely kept, and doing service with groans and travailings, waiting for the deliverance.

The Lord does not explain the particulars of how those who have gone into the prison precincts of the tomb shall be brought forth, so that they may hear the voice of the Son of Man, and by obeying they may live.

(John 5: 25.) We may not, therefore, arbitrarily decide just what the nature of the procedure will be. Evidently it is not necessary for us to understand the particulars of this matter. Nevertheless, it is interesting for us to think of it, and we may assume that it will not be offensive to the Lord that we should imagine a little respecting the procedure. Our conjecture has already been briefly stated,* that each one who is the recipient of favor, as he grows in knowledge and in love will be desirous of coöperating as much as possible in the blessing of others, especially those near to him of kin, and that the general channel of approach to the Lord on the subject would be by prayer and preparation, in response to which the awakenings will take place. We surmise that the world will then approach the "Royal Priesthood" for help in sickness, etc., even as the Jews typically applied to the Mosaic priesthood. Hence prayer will be the usual channel for blessings.

ANASTASIS—RE-STANDING OR RESURRECTION.

The real meaning of *resurrection*, as a promise set before us in the Scriptures, has been very generally lost sight of, partly because our English word resurrection is used in a variety of ways. For instance, it is not uncommon to speak of "resurrecting" an article of clothing which had been for a time laid aside; and when a graveyard is abandoned it is common to speak of "resurrecting" the corpses which had been buried therein for removal and re-burial. Approaching more closely to the legitimate use of the word, many Christian people speak of the *resurrection* of Lazarus, the *resurrection* of the son of the widow of Nain, the *resurrection* of Jairus' daughter, etc., and carry the same thought in their minds when they speak of the resurrection promises of the Scriptures, to take place in the morning of the Millennial age. This grievous mistake has greatly beclouded all thought upon this important subject. It is not true that Lazarus and the others mentioned were resurrected; they were merely awakened, reanimated.

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*Vol. IV., p. 640.

There is a wide difference between a mere awakening and a full, complete resurrection out of death to perfection of life. To awaken signifies merely to start again the machinery of life—resuscitation—and this is all that was done for Lazarus or for the son of the widow of Nain, or for Jairus' daughter. They were still under the sentence of death, and merely experienced a little prolongation of the present dying conditions. They were not lifted up, raised up out of death into perfect life conditions.

The word "resurrection," as found in the English New Testament, is derived from the Greek word *anastasis* in every case except one (Matt. 27: 53, where it is from the Greek, *egersis*, and should properly be translated, *resurgence*, or reanimation). The word *anastasis*, which occurs forty-three times in the New Testament, signifies to *stand again*, or to *raise up again*. It is never used concerning the raising of a corpse to a standing position out of a tomb, nor does it mean the mere revivifying or starting afresh the machinery of life. It means something far more important. It is used as the antithesis, or opposite, of death—the recovery out of death. To get a proper view of the meaning of *anastasis* we must have first of all a proper view of what constitutes life from the divine standpoint. We must then see what constitute dying and death; and with these two thoughts before our minds we may grasp the thought of resurrection, or raising up again out of death into the full perfection of life from which we all in Adam fell.

Only two men ever possessed life: first, Adam, before his transgression, before he brought upon himself the curse or sentence of death and its processes of dying; and, second, the man Christ Jesus. The moment the death sentence was pronounced against Adam his life was forfeited, the dying process began, and he was in *death*,—hence no longer in *life*. He kept sinking lower and lower into death, until finally he was completely dead, as he was judicially dead from the moment of the sentence. Adam's posterity has never had life: the spark which flickers for a few years not being recognized of God, in view of the fact that the death sentence rests upon all, and in view of the fact that those born into the world do not receive life in the full sense of that word, but merely a dying condition. As already pointed out, the whole world is already dead, from the standpoint of Justice; and God recognizes as having life (even reckonedly) only those who have become united to the Son of God, the Redeemer of men, the Life-giver.

If this thought of what constitutes life and what constitutes dying be kept in mind—if it be remembered from what a glorious height and perfection of life man fell into the present condition of degradation and death, —then, and then only, can the meaning of the word *anastasis* be rightly appreciated as signifying a standing again, *a raising up again to the condition from which the fall took place* to the condition of perfection in which father Adam was created. It is to this condition of perfection that God proposes to bring all who will of the world of mankind through Christ. The condition is that when brought to the knowledge of the Truth they shall accept divine favor, and demonstrate their loyalty by obedience to the spirit of the divine Law.

This word *anastasis* is never used in connection with the mere resuscitation of the dead. A careful examination of the forty-three texts of Scripture in which this word *anastasis* occurs will find them all in absolute accord with the definition and signification here attached to the word—a *re*-standing, a *re*-covery from death, a *re*-entrance into perfect life. One text alone out of the forty-three might be considered obscure by some: it is found in Heb. 11:35. There *anastasis* is rendered "raised to life again." The entire statement reads, "Women received their dead *raised to life again.*" The general supposition regarding these words seems to be that the Apostle referred to the two women whose sons were revivified, one by the prophet Elijah and the other by the prophet Elisha. (1 Kings 17:17-23; 2 Kings 4:18-37.) We dissent from this view for two reasons:

(1) It is not in accord with the significance of the word

anastasis, as indicated by the other forty-two uses of the word in the New Testament.

(2) Because such an interpretation would not so well agree with the argument of the Apostle in Heb. 11. The argument set forth is the faith of the ancient worthies in God and in a future resurrection, which should be rewarded after the glorification of the Church, as specified in verse 40. The "better resurrection" which they might hope for, and which constituted the basis of their faith, is still future, as declared in verse 39—they "received not the promise"—they did not receive the reward; hence, any *awakening* of their sleeping ones was not the reward, not the promise for which they were seeking. The Apostle has been mentioning Gideon, Balak, Samson, Jephtha, David, Samuel and the prophets, who accomplished wonderful things under the Lord's power and in accord with their faith, hazarding, and in many instances sacrificing, their lives in the Lord's service. The women had less opportunity in these respects, and yet the Apostle would have us know that the wives, mothers and daughters in Israel, whose faith in the Lord was such as to lead them to sympathize and coöperate with the men who engaged in these warfares and sacrifices, were participants with their husbands, sons and fathers; and by encouraging them to faithfulness became sharers with them in the sacrifices of faith, and by faith looked forward into the future and realized the better resurrection that would ultimately come to the Lord's faithful. Looking by the eye of faith down into the future, they *in faith* received their dead *raised to life again*, or "by resurrection." (R. V.) And who will dispute that if the faith of Abraham, when willing to offer up his son Isaac, was acceptable to God, the faith of wives, mothers and daughters in Israel, who fully entered into the spirit of the male representatives in the sufferings, wars, endurances, etc., would be equally pleasing to the Lord; and would it not indicate that if possessed of masculine powers they too would have been valiant in fight, faithful in trials of cruel mockings and scourgings and of bonds and imprisonments, etc.? Such wo-

men (probably few, as were the men whom the Apostle described) were no doubt approved of the Lord also, and will doubtless be granted a part in the "better resurrection" provided by the Lord for these ancient worthies.

While *anastasis* signifies raising again, completely, out of death, it in no sense of the word limits the process so as to make it either instantaneous or gradual. As a matter of fact, we note that our Lord's resurrection was an instantaneous one from death to the perfection of life, while the world in general is to have a gradual resurrection, or raising up to life, which will occupy a large proportion of a thousand years, appointed for this resurrection, or restitution, work. Neither does *anastasis* change the nature of the being that shall be raised up, for the raised-up one will be of the same nature as when he died. The Apostle points this out in his discourse on the subject, assuring us that in resurrection the Lord will give to every seed its own appropriate kind of body. (1 Cor. 15: 35-38.) A *human* being having gone down into death, resurrection processes would not change his nature, according to the meaning of this word *anastasis*. It simply signifies that the being that is in death is the being who is to be made to stand up in life again.

Here we note the harmony of the Scripture teaching that (1) our Lord Jesus changed his nature when he left the glory of the Father, and became a man, taking our nature; (2) that he changed his nature again when he sacrificed himself as a man, and was begotten as a New Creature *at the time of his baptism* at thirty years of age. It was this New Creature, no longer earthly, but heavenly, that was resurrected on the third day and received a body as it pleased the Father—a spirit body, a body of suitable kind. He was raised up completely out of death to perfection of life on the plane to which he was previously begotten. Similarly the Church, the New Creation, under and associated with her Lord, the Head, is to have part in the same resurrection; and because they are counted as members of his body they are said to have part in "his resurrection"—the First Resurrection (chief, most important). They, too, are "begotten again," "begotten of the Spirit" as New Creatures.—therefore their different resurrection.

The natural man, who does not become a New Creature, who does not experience a begetting again to a new nature, remains a natural man, and his *anastasis*, or standing up again, will signify his uplift as a human being to the full perfection of the human nature, from which the whole race fell representatively in the person of Adam. The "better resurrection" for which the Apostle tells us the ancient worthies hoped, will not be the First Resurrection, which is limited to those called during the Gospel age—Christ the Head and the Church his body. The "better resurrection" which these ancient worthies will receive, superior to that of their fellow-creatures, will consist in its being an instantaneous resurrection to human perfection, at the beginning of the Millennial age, instead of a gradual resurrection "by judgments" during that age. This will permit them to be the honored servants of the Christ, the servants of the Kingdom, during the Millennium, and, as perfect men, to be made "princes [chiefs] in all the earth." (Psalm 45:16.) It will be the privilege of these worthies to administer the laws of the Kingdom, as the agents and representatives of the spiritual Christ, unseen of men. Their blessing, therefore, above their fellows,* will be two-fold; first, in that their trial is in the past, and that their reward of perfection will be instantaneous, giving them, by reason of this, nearly a thousand years of advantage over others; and second, because, under the Lord's providence, this will permit them to participate in the great work of restitution and blessing as the earthly phase of the Kingdom, the human agents, or channels, through whom the Christ will largely operate.

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*The great company, although they cannot be counted in as participants of the First Resurrection, and sharers of its glory, honor and immortality, nor counted in with the ancient worthies, must, nevertheless, be counted as overcomers even though the overcoming be through great tribulation. And as overcomers, they must be esteemed to pass from death unto life, and, therefore, to be subjects of an instantaneous resurrection, and not a gradual one, as in the case of the world, whose trial is future.

The *anastasis* of the world in general will be dependent, in the case of each individual, upon his own progress on the "highway" of holiness.* As the Master explained "All that are in their graves shall hear the voice of the Son of Man, and shall *come forth.*" But the coming forth is merely the awakening in the case of those whose judgment, or trial, shall not have been previously passed successfully; and as only the overcomers of this Gospel age will come forth to the First Resurrection, and the overcomers of the past ages to a better resurrection on the human plane, the remainder of the world will come forth, as the Lord has declared, to a resurrection by judgment.—John 5: 29.†

In John 5: 25, our Lord indicates how the passing from death to life is to be accomplished, saying, "The hour cometh, and now is, when the dead shall hear the voice of the Son of God. and they that hear shall live." Bearing in mind that the whole world is dead from the divine standpoint, we see that the apostles and the early Church were called out of this dead world, and as members of it were granted the opportunity of hearing the message of life from the Son of God. In proportion as they gave heed they came into closer and closer vital relationship with the Life-Giver: and so all who have become one with him from that day to the present have heard [obeyed] his voice, his message, and proportionally have come into his favor and will share his rewards. Similar will be the procedure of the coming age: "The knowledge of the Lord shall fill the whole earth," and "There shall be no need to say to one's neighbor, Know thou the Lord, for all shall know him, from the least unto the greatest." "All that are in their graves shall come forth," shall be awakened that they may "hear the voice of the Son of God, and they that hear [obey] shall live."

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*Vol. I., p. 205.

†The rendering of our Common Version, "resurrection of damnation," is a serious error which has greatly assisted in beclouding the minds of many respecting the true import of this passage. Many seem to gather from it the thought that some will be resurrected merely to be damned or condemned again. The very reverse of this is the truth. The word rendered "damnation" in this verse is the Greek word *krisis*, which occurs repeatedly in the same chapter and is properly rendered judgment. It should be so rendered in this case, and is so rendered in the Revised Version.

As with the Gospel Church of the present time, the hearing of the voice of the Son of God is a gradual matter, line upon line, precept upon precept, so it will be with the world during the Millennial age. The obedient will gradually come to clearer and clearer appreciation of the lengths and breadths and heights and depths of divine love and justice and provision. But those who will obey that great Teacher's commands will not then receive persecutions and oppositions, as do those who seek to follow his Word now, for then Satan will be bound, and the laws of the Kingdom will be in force, and those who are in accord with righteousness will be blessed and uplifted, and those who would fight against the Kingdom and oppose its rule in any particular will, after reasonable trial, be esteemed despisers of the grace of God, and will be cut off from amongst the people.—Acts 3: 23; Isa. 65: 20.

We see, then, that the declaration of our Lord of a general awakening of the dead signifies a great blessing, the fruit of his redemptive work. We see that those who have done good, who shall come forth unto "the resurrection of *life*"—that is, who will come forth in the resurrection fully alive—can refer only to overcoming classes, the Church, the ancient worthies, and the great company. These alone can be said to have done good, done well in the Lord's estimation,—passed divine approval. We should not understand the expression "done good" to mean done perfectly, up to the divine standard in thought, word and deed, because the Apostle expressly explains to us that "there is none righteous, no, not one," in all these particulars. The nearest approach to righteousness which is possible to any of us is purity of heart—righteousness of intention.

The remainder of the world are all included together in the term "they that have done evil"—who have not been acceptable to God. This includes not only those who have not been acceptable as heathen, because they have not known the great Mediator, and, therefore, have not been privileged to approach the Father through him, but it includes, also, all those who have heard something respecting Jesus, and who have understood something respecting his reconciling work, and who, possessing this knowledge in various degrees, have not responded to the privileges and opportunities accorded them,—have not consecrated themselves fully, completely. All these, from the divine standpoint, have "done evil,"—they are disapproved.

It will be noted at once that this class includes many "highly esteemed amongst men," both in and out of nominal church systems—many of the noble, the wise, the rich, the great and the learned. It surely must cause our hearts to rejoice, then, that the Lord has provided for the awakening of these also, and that although they will not "come forth" unto the life-resurrection they will "come forth" to have the opportunities of participation in the gradual resurrection *by judgments* that during the Millennial age, the thousand-year day of judgment,* or trial, they may stand their tests under such favorable conditions as God's Word has indicated.

They shall hear the voice of the Son of God;—not the jargon of conflicting creeds, as expressed by the different sects of Christendom and of the world. It will be a pure language, or a pure message, that will be given to them. (Zeph. 3:9.) Their blind eyes shall all be opened; their deaf ears shall all be unstopped; they shall hear; they shall know; and it will be entirely their own fault if they do not profit by the joyful message and lay hold upon the favors of God extended to them through the Life-Giver, the Christ, and thus step by step, inch by inch, gain victories over their weaknesses and imperfections, mental, moral and physical, until, in the close of their judgment, or trial time, they shall have attained to life-conditions—perfection—to all that was lost in Adam and redeemed by the precious blood of Christ.

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*Vol. I., p. 137.

NOT A JUDGMENT, OR TRIAL, FOR PAST SINS; BUT ANOTHER TRIAL FOR LIFE.

We are to remember that the trials and testings which will then be upon the world in general will not be in the nature of trials to which criminals are subjected in the present time, when the Court and jury sift the evidence to ascertain whether or not the culprit is guilty, and, if so, what the punishment should be. There is no question respecting the guilt of our race, and no trial or judgment is proposed to ascertain whether man was guilty of disobedience to God, nor to ascertain whether or not God's penalty of death was a just one.

The judgment, or trial, of the Millennial age will be along totally different lines, and would correspond more nearly to the treatment of a child whom the parent had found guilty and worthy of stripes, and to whom the stripes had been administered, and who, after receiving his punishment would be asked by the parent: "Now, do you acknowledge your fault? Do you acknowledge the justice of the punishment you have received? and are you willing henceforth to be an obedient child?" Upon an affirmative answer the parent might say,—"We will see! I will judge, or try, or test you during to-day, and if I find you sincerely repentant and earnestly desirous of doing my will, I will by evening bring you back into full fellowship, and grant you all the privileges which you had before the transgression." Such is the nature of the judgment, or trial, of the next age—a trial to ascertain which members of the guilty world, after having suffered the wages of sin, death, for six thousand years, with groans and travailings of pain shall have learned the lesson of the exceeding sinfulness of sin, and the great blessing that attends righteousness, and shall desire to be conformed to the will of God in all things.

Obedience will be enforced from the beginning, and only those who positively refuse to make progress will be cut off even after a hundred years of trial: such as make even outward progress, and conform outwardly to the laws of the Kingdom, will be permitted to go on, and be granted opportunities of growing in grace, in knowledge and in love. But in the end of the Millennial age there will come a crucial test of all—not in respect to their outward conduct, which must have been good, else they could not have maintained their position, but would have been previously cut off from life, in the Second Death. This final test will be in respect to their *heart loyalty* to the principles of righteousness. All will be tested in this regard; and all not found thoroughly loyal and obedient to the Lord will be cut off in the Second Death,—will be permitted to go no further in the enjoyment of the divine favors. But how gracious the divine provision thus made! How long-suffering does this divine plan show our heavenly Father and our Redeemer to be toward the children of men! Surely such patience and forbearance will attract to the Lord all who will be worthy of life everlasting; and as respects the destruction of others, all in accord with the Lord will be prepared to say, in the language of inspiration, "True and righteous are thy judgments, Lord God Almighty!"—Rev 16: 7.

ACCOUNTED WORTHY TO ATTAIN RESURRECTION.

From this standpoint we see a meaning in the Lord's words, "They that shall be accounted worthy to attain that world and the resurrection." (Luke 20: 35.) Extremely few, a "little flock" only, are counted worthy to attain that world and the "better" resurrection in advance of the Millennium. The great mass of mankind, including those to whom the Lord addressed these words, will come forth unto "resurrection by judgment," and then it will remain for them to prove themselves worthy of perfect life, which alone will be permitted to endure beyond the Millennial age into the everlasting ages of the future. The obedient only will be permitted to *attain* to resurrection, being lifted fully and completely out of death,—a gradual progress, and gradual attainment. As we have already seen, those who will then walk on the highway of holiness must "go *up* thereon." It will be an upward, ascending path, and require effort and overcoming on the part of those who would retrieve all that was lost—human perfection.

As we closely scrutinize this feature of the divine plan, we are amazed at its reasonableness and consistency, and the advantages it will offer to those for whom it is provided. We can readily see, for instance, that any other plan would be to the disadvantage of those for whom the Millennial advantages are specially designed. Take for instance, Nero. Suppose that he were given an instantaneous resurrection to life;—suppose that he should "come forth" from the tomb perfect, mentally, morally and physically: that would not be Nero. That perfect being could not in any sense of the word identify himself with the Nero of the past; nor could those who had been his associates identify him. Neither could we imagine him to "come forth" perfect as respects human organism, and yet imperfect in mind and character. All who have learned even the first principles of the laws of physiology, must see at once the absurdity of such a proposition. Those laws most distinctly teach us that character and organism are one; that a perfect organism would surely indicate a perfect character. But if we should, for the moment, assume either of these unreasonable propositions we would at once be met with the objection that a thousand years would be too long a period in which to test the obedience or disobedience of a *perfect* being. Adam, as a perfect being, received a very brief trial, so far as we may judge from the Scriptures.

Further, if we could imagine the world perfect and on trial, we would be obliged to imagine them also as subjected to the perfect law; and that being without imperfections they would also be without any screen, or covering of blemishes, and therefore in the very same position that Adam stood at the beginning, in his trial. In this view of things there would be no necessity for Christ's Mediatorial Kingdom and reign of a thousand years; because the perfect law represents divine justice, the same that dealt with Adam in the beginning, and the same that must pass upon mankind in the end—at the close of the Millennium, ere the world could be accepted by God to everlasting favor. Such views, we see therefore, are entirely at variance with the divine arrangement.

Let us now notice the beauty and harmony and reasonableness and consistency of the divine plan of a resurrection by judgments. (1) The world coming forth in practically the same mental, moral and physical condition in which they entered the tomb, would at once identify themselves personally and in relationship to others. "As the tree falleth there it shall be," and the awakening, or calling forth from the tomb, will be as the termination of a sleep, the very figure which the Lord uses not only in respect to the body of Christ, but to the world in general, whose future awakening, being a part of his plan, is spoken of as an arousing from sleep. As one awakening from a sleep finds himself in practically the same condition in which he laid down, plus a slight invigoration, and is able speedily to recall the events and circumstances that preceded his sleep, so we believe it will be with the world in general, when they shall "hear the voice of the Son of Man and shall come forth."

We do not mean by this that they will come forth in precisely the same physical condition as at the moment of dying, because this would involve an absurdity. For instance, the one whose lungs were decayed until the last breath was a gasp, we need not expect will come back gasping and without lungs; the one whose head had been severed from the body would not be awakened without a head, and likewise the one who had lost arms or feet or fingers or toes, could not reasonably be expected to "come forth" without these members. In the absence of anything definite in the Scriptures to guide our judgments, we must suppose that the coming forth of the world will be with what would now be considered average health and strength; such, for instance, as the Lord was pleased to grant to those whom he healed at his first advent. The healed ones were not made *perfectly* whole, else many of them might have lived for centuries, as did the perfect Adam. Rather, we are to presume that the restorations were to average health and strength, and that so it will be in the awakening time, when the same voice shall call them forth from the sleep of death, that they may hear his words and by obedience "*attain unto*" life everlasting and its perfections of mind and body, for which he has arranged the times of restitution and the Kingdom disciplines, judgments and blessings.

The threads of existence being taken up just where they were dropped in death, the weaving of experience will proceed and rapidly adapt itself to the changed conditions; and meantime the individual will neither lose his identity, nor be lost to the world and social circle of which he has been a part. Thus past experiences with sin and selfishness will constitute a valuable asset of knowledge, helpful in proper estimations in the future, enabling the revived one to appreciate the advantages accruing from the reign of righteousness and life as in contrast with the previous reign of sin and death. It will be to his advantage, too, that he must first of all accept Christ the King as his Redeemer, acknowledging his own imperfection and unworthiness,—must lay hold upon the Life-Giver before ever he can start upon the highway of holiness. It will be to his advantage, too, that he must take steps himself in the overcoming of his own weaknesses, and in the attainment of perfection set before him as the goal.

The lessons of experience thus gained will be deeply engraven upon his memory, upon his character, and will fit and prepare him for the final testing in the close of the Millennial age, when absolute *heart-loyalty* will be required. Meantime, however, his imperfections will not work to his detriment or hindrance, for in proportion to his weakness or strength of character will be the requirements of the judges—all of whom are being now prepared by their own experiences with sin and weakness to judge sympathetically and to be truly helpful. Such experiences on the part of the judges would not be so essential were not this the divine plan of gradual recovery—"resurrection by judgment."

This view is in full accord, too, with the divine statement by the mouth of Daniel the prophet respecting the resurrection: "Many of them that sleep in the dust of the earth shall awake, some to everlasting [lasting] life, and some to shame and everlasting [lasting] contempt." (Dan. 12:2.) Here we see the same division of the awakened ones that our Lord more particularly explains. One class is awakened to life in its full, complete sense—lasting life; the other class is awakened, but not in life. When awakened it is still in death, because not approved of God—not vitally connected with the Son. "He that hath the Son hath life; he that hath not the Son shall not see life." The world in general, then, "come forth" that they may be brought to the knowledge of the fact that *life* and *restitution* have been provided by God's grace through the great atonement sacrifice; that the Life-Giver has taken his great power and glory, as Prophet, Priest and King, and that by coming into him they may gradually, step by step, attain to life.

The prophet's statement respecting this second class—that they come forth to shame and lasting contempt—is significant. If they came forth perfect they would not be in a shameful and contemptible condition, for perfection is always admirable. These words, therefore, attest that they come forth imperfect, and our Lord's added explanation assures us that they come forth in their imperfection, that they may, if they will, attain resurrection, perfection, under the trials or judgments to which they will be subjected—rewarding their obediences and chastising and disciplining their disobediences.

We have already used Nero as an illustration; and as he surely will be one of those who will come forth to shame and to lasting contempt, we may as well use him in further illustration. When we remember that the awakening of the sleeping world will not begin until the present generation of the world shall have been brought under the Kingdom power, to a considerable measure of righteousness and intelligence, we will readily perceive that Nero, on coming forth, will find himself in the midst of very different social conditions from those prevailing when he died. He will find vices such as he practised and cultivated very much discredited, and the virtues which he shunned and persecuted he will find installed in power and in general favor. He will be utterly out of accord with all of his surroundings, much more so than others less wilful, less profligate, less vicious, less contemptible. He will find himself well known through the pages of history, and in general *contempt* because of his abuse of his powers and opportunities,—not only as the murderer of his own mother, but also as the persecutor and torturer of the Lord's faithful ones.

Every good and virtuously disposed person is bound to hold such a character as his in "contempt," and under such circumstances he will be bound to suffer great "shame." However, he comes forth unto a resurrection by judgment—for the purpose of being accorded an opportunity of *rising up* out of his shameful and contemptible condition to the full perfection of human nature; and to what extent he will attain unto life, to what extent he will attain unto resurrection out of death, will depend entirely upon himself. First of all, he must know the Truth; he must see himself in his true colors; he must see in contrast the perfect man,—as represented in the ancient worthies, the "princes" of that time. He must see in operation the laws of righteousness in contrast with his previous knowledge of the operation of the reign of sin and death. If, then, he determinedly maintains an evil influence and hardens his heart and refuses obedience, he must die the Second Death,—after having enjoyed and rejected the privileges and opportunities which the Lord has provided for him and all mankind, But if, on the contrary, he shall humble himself, acknowledge his sin, and become obedient to the laws of the Kingdom, he will thus at once begin his upward course toward life,—his resurrection, or rising up, toward complete recovery from the fall. If he shall thus "*go up*" on the highway of holiness, he will at the same time be purging himself from the "contempt" of his fellows, and correspondingly relieving himself of "shame." For we cannot doubt that if there is joy in heaven over one sinner that repenteth, there will be joy on earth amongst all right-minded people as they from time to time shall see sinners turning from the errors of their ways to obedience to the Lord; and the laudable contempt of the former for sin and its meanness must gradually give place to sympathetic appreciation of the efforts being put forth in the direction of righteousness. So that should Nero ever become fully obedient to the Lord, and attain unto life everlasting in the "resurrection by judgment," he will be highly respected and his past will be fully forgotten;—just as now, when thinking of the Apostle Paul, we remember his noble self-sacrifices and faithfulness to the Lord, disassociating him from Saul, the persecutor whom he denominated "the chief of sinners."

PUNISHMENTS FOR SINS OF THIS LIFE.

Does some one ask, Will there not be punishments for the sins of the present time? We reply that Justice is sure to mete out a punishment for every sin. Adam's sin, as we all recognize, has been punished for six thousand years, and under that punishment the whole creation has groaned and travailed and sunk down into death. That sin and all additional sins influenced by the weaknesses and depravities resulting from Adam's sin, are all included in the atonement accomplished by the great sacrifice for sins. The sins needing additional punishment would be such as do not directly result from the Adamic fall and depravity—such as have been to some extent wilful. Such wilful sins must all be punished; but we are evidently not at the present time competent to judge what would be a right or reasonable penalty for such sins—wholly or partially wilful.

Doubtless this was one reason why the Lord instructed us to "judge nothing before the time." Eventually the judgment will be in our hands,—as it is written, "Know ye not that the saints shall judge the world?"—our Lord Jesus being the chief of these judges. The Lord's declaration is that he who knew his Master's will and did it not shall be beaten with many stripes, while he who knew not and did things worthy of stripes shall be beaten with few stripes. (Luke 12: 47, 48.) This indicates to us that the guilt of wilful sin is to be measured largely by our knowledge of the Lord and of his will. Hence the Church, and those who have during this Gospel age come under the light and influence of the Church, will be held responsible in a larger degree than others. Nero, although not of the Church, not begotten of the Spirit, and therefore, less responsible proportionately than the Church, had, nevertheless, considerable contact with the children of the light; and hence, we may presume, had a large measure of responsibility in connection with his crimes.

"SOME MEN'S SINS GO BEFORE TO JUDGMENT."

In considering the punishments of wilful sins on account of light enjoyed, we are not to forget the Apostle's statement, that "Some men's sins go before to judgment, and some they follow after." (1 Tim. 5: 24.) We know not to what extent Nero's sins have already received some measure of punishment; we know not to what extent he suffered mentally or physically; we know not, therefore, to what extent punishment for his sins will come after and overtake him during the Judgment age. For argument's sake let us suppose that he received no special punishments in the past, and that stripes for his sins will all follow after, and let us inquire what will be the nature of the record against him, and how will the stripes, or punishments, be inflicted upon him? We are not competent to answer these questions without reservations or provisos, but we all recognize a general principle already in operation in every man, recording the results of his own violations of knowledge and conscience. We see that in proportion as truth, light, knowledge and conscience may be violated, in that same proportion character is undermined; and to whatever extent this proceeds, restitution will be the more difficult for him.

We can reasonably judge that Nero must have undermined his character and conscience to a very large extent indeed. If, then, in the awakening he shall "come forth" as he died, merely to an opportunity for development, we can readily see that every downward step which he took in the past, every violation of conscience, every known opposition to righteousness, worked an injury to his character which, if ever overcome, will require proportionate effort to retrace his steps and to build again that portion of the character he wantonly destroyed. It is not for us to say that this, and this alone, will be the punishment for the sins of the present time; but that this should be the case seems reasonable to us. We are satisfied, in any event, to rest the matter here, confident that the decisions of the glorified Church will have the full indorsement of all who have the Lord's Spirit. We cannot suppose that our Lord will take pleasure in rendering evil for evil, or in causing needless pain even to the most villainous, but that the decision of the great Supreme Court already rendered will stand, viz.: "The wages of sin is death"—the Second Death.

"THUS IS THE [CHIEF] RESURRECTION OF THE [SPECIAL] DEAD."

—1 COR. 15:42—

The resurrection of the Church is designated the *First* Resurrection, not in the sense of priority (though it will have priority), but in the sense of being chief, best, superior. We have already seen that there are different orders in the resurrection,—three of which are *unto life,* unto perfection, though on different planes of being; the Church occupying the first place, the "great company" and the ancient worthies following in order; and that subsequently, or last, will be the general resurrection of the world, open to the whole world of mankind, so many as will accept the divine provisions and arrangements,—the resurrection by judgment to be completed only with the close of the Millennial age. In this sense of the word it will indeed be a fact that "the rest of the dead" will *live* not "until the thousand years are finished"—they will not have life in its full, proper, complete sense; they will not be raised up completely *out of death* until then. Thus viewed, the spurious clause of Rev. 20: 5* is found to be in full accord with the general tenor of Scripture. All these resurrections subsequent to the first, or chief one, will undoubtedly be under the power and control of the glorified Church, whose glorious Head has, to this end, received all power and authority from the Father.

Having considered the resurrection work of the Church for others, let us now consider what the Scriptures have to show particularly respecting the First Resurrection. With what bodies will the New Creation come forth? What will be some of their qualities and powers?

The Apostle declares, "As is the earthy so are they also that are earthy; and as is the heavenly so are they also that are heavenly." (1 Cor. 15: 48.) We understand these words to signify that the world in general, who will experience restitution to human perfection, will be like the earthly one—like the first Adam, before he sinned, and like the perfect "man Christ Jesus" was before his begetting to newness of nature. We rejoice with the world in this grand prospect of again becoming full and complete earthly images of the divine Creator. But we rejoice still more in the precious promises made

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*We have already drawn attention to the fact that the clause "The rest of the dead lived not again until the thousand years were finished," is without any support from ancient MSS. of earlier date than the fifth century; nevertheless it is in full accord with what we are here presenting, for the term "*lived not*" should be understood to refer not to awakening but to full restitution to life in the perfect degree. See footnote Vol. I., p. 288.

to the Gospel Church, "the called ones" according to the divine purpose, who are to have the image of the heavenly One—the image of the Creator, in a still higher and more particular sense;—to be not fleshly images, but spirit images. "We shall be like him [the glorified "changed" Jesus], for we shall see him *as he is.*" He is a spirit being, "the *express image of the Father's person,*" "far above angels, principalities and powers, and every name that is named," and hence, far above perfect manhood. If we shall be like him and share his glory and his nature, it means that we too shall be images of the Father's person, "whom no *man* hath seen nor can see, dwelling in light which no *man* can approach unto;" but to whom we can approach and whom we can see as he is, because we have been "changed."—1 John 3: 2; 6: 16; 1 Tim. 1: 17; Exod. 33: 20.

Lest any should misunderstand him, the Apostle guards the above language by adding, "As *we* [the Church] have borne the image of the earthly [one], *we* shall also bear the image of the heavenly [One]." It is not the Apostle's thought that all shall bear the image of the heavenly One, in this sense, ever. Such was not the design of our Creator. When he made man he designed to have a *fleshly, human earthly* being, in his own likeness [mentally, morally], to be the lord and ruler of the earth, as the representative of his heavenly Creator. (Gen. 1: 26-28; Psalm 8: 4-7.) The selection of the New Creation, as we have seen, is wholly separate and apart from the earthly creation. They are chosen *out of* the world, and constitute but a "little flock" in all, called to be the Lord's Kingdom class, to bless the world during the thousand years of the Millennial age; —subsequently, we may be sure, occupying some very high and responsible position, and doing some very important work, in the carrying out of further divine purposes—perhaps in connection with other worlds and other creations.

But the Apostle guards the matter still further, saying in explanation of the foregoing (verse 50), "Now this I say, brethren, that flesh and blood cannot inherit the

Kingdom of God." Thus he distinguishes between our present condition in the flesh and our future condition as spirit beings; most positively declaring that so long as we are in the flesh we cannot constitute the Lord's Kingdom in any actual sense, because that Kingdom is to be a spiritual one, composed of spirit beings. Our Lord himself, the Head, the chief, the leader, the example to his Church, is the glorious spirit being, a glimpse of whom was granted to the Apostle Paul (1 Cor. 15: 8), and a vision of whom was granted to the Apostle John in Apocalyptic vision. "We shall be like him"—not flesh and blood, like the remainder of the race from which we were selected, and whose restitution, or resurrection by judgments, will bring them back to the perfection of the flesh-and-blood conditions, as the same restitution times will bring the earth to the condition represented by the Garden of Eden in the begining.

But the Apostle recognized the fact that it would be difficult for us fully to grasp the thought of so thorough a *change* of the Church from fleshly, earthly conditions to heavenly, spirit conditions. He perceived that our difficulty would be less in respect to those who have fallen asleep in death than in respect to those alive and remaining unto the presence of the Lord. It is much easier for us to grasp the thought that the sleeping ones will be resurrected in new spiritual bodies, such as the Lord has promised to provide, than to grasp the thought of how those of the saints living at the time of the Lord's second presence, will be accepted of him into his spirit Kingdom. The Lord, through the Apostle, makes this very clear to us, saying, "There is a mystery connected with this matter, which I will explain: we shall not all sleep, though we must all be changed,—in a moment, in the twinkling of an eye, at the last trump—the seventh trumpet."—1 Cor. 15: 51, 52.

While the Lord, through the Apostle, did clear away a mystery to some extent by these words, nevertheless a considerable measure of mystery has since beclouded even this plain explanation; for many of the Lord's dear people have confounded the word "sleep" with the word "die," and have supposed the explanation to be that the saints remaining over until the presence of the Lord would be changed without dying, which is not at all the thing stated. Take the case of the apostles, for instance; they died, and from the moment of death they were reckoned as being "asleep" until the moment of the resurrection. The dying was a momentary act, while the sleep, or unconsciousness, continued for centuries.

This thought of the word "sleep" must be attached to the Apostle's words, in order that they maybe understood, viz.: It will not be necessary that the Lord's people who remain over until his second presence shall *sleep* in unconscious death even for a moment. They will *die*, however, as is declared by the Lord, through the prophet, speaking of the Church: "I have said, Ye are gods, all of you sons of the Most High; yet ye shall all die like men, and fall like *one* of the princes." (Psa. 82:6, 7.) The world in general dies like Prince Adam, as his children, sharers of his sentence; but the faithful in Christ Jesus die with him,—with Prince Jesus. (Isa. 9:6; Acts 3:15; 5:31.) Justified through his sacrifice, they become *dead with him*, as joint-sacrificers. They "fall" under death sacrificially—like the second Prince. "If we be *dead with him* we shall also *live with him*." But, as the Apostle points out to us, the death of these will mean no *sleep* of unconsciousness;—the very moment of dying will be the very moment of "change," or clothing upon with the house from heaven, the spiritual body.

The "change" to come to those of the Church remaining until the presence of the Lord is thus set forth as being in every sense of the word a part of the First Resurrection. In no particular does it differ from the death experience which must be common to all the members of the one body. The only point of difference between other members of the body and these will be that which the Apostle specifies; viz., they shall not "*sleep*." These last members of the body will not need to sleep,—not need to wait for the Kingdom to come, for it will then be set up. They will pass immediately from the activities of the service on this side the veil in the flesh to the activities of service on the other side the veil, as perfected New Creatures, members of the Christ.

"IT DOTH NOT YET APPEAR WHAT WE SHALL BE."

Respecting the powers and qualities of the New Creatures, perfected, the Apostle tells us that they will not all have the same degrees of glory, though they will all have the same *kind* of glory—will all be celestial or heavenly beings. There will be one glory common to all these celestial beings, and another glory common to the human, or terrestrial, beings. Each in its perfection will be glorious, but the glories of the celestial ones will be superior—transcendent. The Scriptures tell us that the Church as a whole shall "shine forth as the sun." (Matt. 13: 43.) This description by our Lord himself of the future glory is applied to all who are of the "wheat" class; yet in the light of the Apostle's explanation (verse 41) we perceive that individually there will be differences in the positions and honors of the Church. All will be perfect, all will be supremely happy, but, as the Father is above all, and as he has exalted the Son to be next to himself, and as this indicates differences of glory, majesty and authority, so amongst the followers of the Lord, all of whom are acceptable, there will be differences of station, "as star differeth from star" in magnitude and brilliancy.—1 Cor. 15: 41.

Our Lord, in two of his parables, intimates the same difference amongst his glorified followers. He who had been faithful with five talents was to have special commendation at the Lord's return; while the other faithful ones who had a lesser number of talents, would be dealt with proportionately. He who had been faithful in the use of his pound, so as to gain ten pounds, was to receive rulership over ten cities; and he who was faithful over his pound to the gaining of five pounds would have proportionately increased talents, blessings, opportunities and authority.—Matt. 25: 14–30; Luke 19: 11–27.

Nor need we wonder at this, for looking back we see that while the Lord chose twelve apostles and loved them all, there were three of them whom he specially loved, and who were on various occasions nearer to him and in still more confidential relationship than the others. We may be sure, too, that when the "Book of Life" is opened, and when positions closest to the Master in the throne are to be apportioned, those on the right hand and those on the left hand (nearest to his person), will be recognized by all as worthy of the honor and distinction accorded them. (Matt. 10: 41.) It would not surprise us at all to find the Apostle Paul next to the Master, with possibly John on his other hand. The thought is not that of location, or position, on a bench—throne,—but closeness of relationship in power and majesty of the Kingdom. We may be sure that all who will constitute the "little flock" will be so filled with the Lord's Spirit as in honor to prefer one another; and we may know certainly that there will be no jealousies, but that the divine judgment respecting worthiness will be fully approved by all the New Creation. This is so in the present time, and much more may we expect it in the future. In the present time we read that "God has set the various members in the body as it hath pleased him," and all who are in accord with the Lord are continually seeking, not to change the divine arrangement, but to recognize it and to coöperate therewith. So also it will surely be in the future.

Describing the differences between present conditions and those of the future, the Apostle says, "*It* is sown in corruption: *It* is raised in incorruption." "It,"—the New Creature, whose existence began at the time of consecration and begetting of the Spirit. The New Creature that has been developing and seeking to control the flesh and to make it its servant, in accord with the divine will—the New Creature that is said to have lived in the flesh, as in a tabernacle, while waiting for the new body. "*It*" was sown in corruption, in a corruptible body; "*It*" went down into death: and yet "*It*" is not represented as being dead, but as merely sleeping, while its earthly tabernacle was dissolved. It is the same "*It*," the New Creature, that is to be clothed upon with the heavenly house, the spiritual body, in the First Resurrection.

This spiritual body in which "*It*" is raised, the Apostle declares, will be an incorruptible one—one which cannot corrupt, which cannot die. The word here rendered incorruption is *aphtharsia*, and signifies that which is *death-proof*, that which cannot corrupt or die or pass away. It is the same word rendered "*incorruption*" in verses 50, 53 and 54, of this chapter, and the same word which is rendered "*immortality*" in Rom. 2: 7, and again in 2 Tim. 1: 10.

The declaration, that our spiritual bodies shall be incorruptible, immortal, is a most momentous one, because we are distinctly informed that this quality of immortality belongs inherently to Jehovah alone; while it is declared of our Lord Jesus that, because of his faithfulness, his high exaltation consisted in part in his being granted *life in himself*, as the Father hath life in himself. The thought there is the same,—that the glorious Head of the Church experienced just such a "change" to immortality, to incorruption, to participation in the divine nature. It does not amaze us that the plan of God should be thus liberal toward our dear Redeemer; but it surely does astonish us that this quality of the divine nature, *given* to none other than our Master, should be promised to the members of his body, who walk in his footsteps, and are seeking for glory, honor and immortality.—2 Pet. 1: 4; Rom. 2: 7.

"*It* is sown in dishonor; *It* is raised in glory." Here again the New Creature is referred to by the word "It." During the present life the world knoweth us not; it realizes not that we are begotten of the Father, to be his children on the spiritual plane, and that we are only temporarily sojourning in the flesh, for the purposes of our trial, for the testing of our faithfulness to our covenant of sacrifice. "Now are we the sons of God." But, unrecognized, we are disesteemed by the world; and because of our consecration to the Lord we may not occupy even as honorable positions amongst men as we might have the natural talents to occupy were they devoted to worldly pursuits. In any event, both individually and collectively the Church in the flesh is now, as the Apostle here declares, "in dishonor," in disesteem; and, as he elsewhere declares, our body is at present a body of humiliation (misrepresented in our common translation as "a vile body." (Phil. 3: 21.) But what shall be the condition by and by? Will the dishonor all be past? Will the Church (Head and "body") be such as both angels and men will appreciate and honor? Will the New Creation thus be "in glory"? Oh yes! This is the assurance.

"*It* is sown in weakness; *It* is raised in power." The New Creature is still referred to,—the weakness mentioned being that of the present mortal bodies, their imperfections, which all New Creatures deplore, and which God graciously counts as not being the weaknesses of the New Creature, whose purposes, or intentions toward the Lord are pure, perfect, loyal and strong. That these weaknesses will not attach to the new resurrection bodies of the "elect" is most specifically stated. "*It* is raised in power"—the power of perfection, the power of the new nature, the power of God.

"*It* is sown a natural body; *It* is raised a spiritual body." The same *It*, the same New Creature. It is a natural body now,—the only tangible thing is the flesh. Only by the grace of God are we permitted to *reckon* the new mind a New Creature, and to await the time when this new mind will be granted a spirit body, suitable to it. The spirit body will then be *It*, in the same sense that the natural body is now *It*. What a glorious prospect this is! Truly, it is incomprehensible to us who have no experiences except such as are common to the natural man,—except as our minds have grasped by faith the promises and revelations of the Lord, and have entered into the spirit of "things not seen as yet."

But if the very *thought* of the coming glories has lifted us up above the world and its cares, its trials, its follies and its pleasures, how much more will the realities mean to us when we shall be perfect and like our Lord and share his glory! No wonder our Lord said to Nicodemus "If I have told you of earthly things, and ye believe not, how can ye believe if I tell you of heavenly things?" No wonder it declares that we must first be begotten of the holy Spirit before we can even begin to comprehend heavenly things. Unquestionably, therefore, our ability to run the race set before us in the Gospel, our striving to overcome the spirit of the world and the besetments of the Adversary, will be in proportion as we shall be obedient to the divine counsel, and love not the world, and lay aside every weight and the easily besetting sin, forgetting not the assembling of ourselves together, and searching the Scriptures daily, and in every sense of the word making use of the privileges and mercies and blessings conferred upon us as children of God. If we do these things we shall never fail, but so an entrance shall be ministered unto us, abundantly, into the everlasting Kingdom of our Lord and Savior Jesus Christ."—1 John 3: 2, 3; Rom. 8: 17; John 3: 12; 1 Cor. 2: 14; 1 John 2: 15; Eph. 6: 10–18; Heb. 12: 1, 2; 10: 25; John 5: 29; Acts 17: 11; 2 Pet. 1: 4–11.

LONGING FOR HOME.

As pants the hart for water brooks,
So pants my soul for Thee.
Oh, when shall I behold Thy face,
When wilt Thou call for me?

How oft at night I turn mine eyes
Towards my heavenly home,
And long for that blest time when Thou,
My Lord, shalt bid me, "Come!"

And yet I know that only those
Thy blessed face shall see,
Whose hearts from every stain of sin
Are purified and free.

And oh, my Master and my Lord,
I know I'm far from meet
With all Thy blessed saints in light
To hold communion sweet.

I know that those who share Thy throne
Must in Thy likeness be,
And all the Spirit's precious fruits
In them the Father see.

Lord, grant me grace more patiently
To strive with my poor heart,
And *bide Thy time* to be with Thee
And see Thee as Thou art!

G. W. S.

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